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INDEX TO VOLUME VII.

| | | | |
|---|----------|--|------------------------|
| Abn Rikab, | 27, 468 | Catechism Bibles in India, | 444 |
| Additional Aid for Mr. Fait, | 436 | Central America, | 232 |
| Africa, A Child's Protest, | 353 | Charlotte Co., Va., | 319 |
| Africa, A Zulu Sermon, | 86 | Cheering Words for the Freedmen from the West, | 320 |
| Africa, Behind the Coast Belt, | 547 | Cheery Words from China, | 294 |
| Africa, Books and Tracts, | 536 | Chicago Items, | 393 |
| Africa, Boy Teachers in | 85 | Children's Day, | 363 |
| Africa, Climate, | 536 | Chili as a Mission Field, | 40 |
| Africa, Contention between Great Britain and Portugal, | 206 | China, | 125 |
| Africa, Encouragements, | 535 | China, A Letter from | 123 |
| Africa, Fang Tribe, | 542 | China, A Missionary's Mother, | 566 |
| Africa, French Explorers, | 535 | China, An Autumnal Tour, | 207 |
| Africa, Incidents of Missions in Western | 538 | China, An Hour in a Shantung Street Chapel, | 372 |
| Africa, Koran in | 409 | China, A Shantung Province, | 122 |
| Africa, Liberia Mission, | 537 | China, Cheery Words from | 294 |
| Africa, Liquor Trade, | 489 | China, Church Union in | 294 |
| Africa, Mission of Southern Presbyterian Church, | 489 | China, Curse of | 86 |
| Africa, North Mission, | 137 | China, Dr. Colledge and his Patients, | 181 |
| African Enterprises, | 536 | China, Famine Threatened, | 112 |
| African Slave Trade, | 16 | China, First Fruits in Yung-Kong, | 121 |
| Africa, Prayer for East | 225 | China, Inland Mission, | 311 |
| Africa, Stations and Missionaries, | 535 | China, Inquirers in | 230 |
| Africa, Upper Niger and Soudan Missions, | 504 | China, Our Missions in | 113 |
| Aid of Eldership, | 151 | China, Protestant Missionaries, | 207 |
| Alabama Indians, | 293 | China, Relief from Anxiety, | 208 |
| Alaska as Seen by Other Eyes, | 130, 200 | China, Results of Famine Work, | 14 |
| All Ministers Pastors, | 483 | China, Romanist Activity, | 13 |
| American Board Almanac, | 125 | China, Roman Catholic Missions in | 218 |
| Among the Cannibals, | 165 | China, Stations and Missionaries, | 113 |
| Among the Freedmen, | 364 | China, Statistics of Protestant Missions, | 124 |
| Anadarko Manse, | 436 | Chinese Benevolent Institutions, | 119 |
| Anderson, Rev. M. B., Death of | 397 | Chinese Mother's Letter, | 468 |
| Anonymous Letters, | 63 | Christian Endeavor Societies and Home Mis- sions, | 104 |
| Appeal from Kolhapur Mission, | 454 | Christ-like Life, | 201 |
| Arabia, New Mission to | 873 | Church Erection, Year's Work, | 555 |
| Architectural Plans, | 258 | Churches Completed, | 63, 164, 262, 357, 436 |
| Argonia, Kan., | 436 | Church Union in China, | 294 |
| Arizona and New Mexico, | 522 | Circle of Church Work, | 448 |
| Baptismal Certificates, | 361 | Cities Built in a Day, | 260 |
| Beginners in Mission Work, | 565 | City Evangelization, | 10 |
| Behind the Coast Belt, | 547 | Colleges and Academies, | 153 |
| Belated Race, | 49 | College Statistics and the Ministry, | 365 |
| Belgium, Missionary Christian Church of | 452 | Columbia, Synod of the | 270 |
| Bellevue College, | 440 | Comity Between Mission Boards, | 12 |
| Best and "Next Best," | 253 | Concert of Prayer, | 8 |
| Best Methods of Working, | 247 | Condition of the Treasury for Freedmen, | 148 |
| Bible Study at Home, | 444 | Constant Benediction, | 333 |
| Black Hills, In the | 166 | Contributions Large and Small, | 301 |
| Book Notices, | 374 | Converted Hall, | 168 |
| Book Worth Reading, | 216 | Cook, Rev. C. H., Among the Indians, | 393 |
| Boyd, Rev. James R., Death of | 298 | Cooper, Mrs. A. W., Death of | 208 |
| Boys' Brigade, | 182 | Current Decade, | 195 |
| Boy Teachers in Africa, | 85 | Davis, Rev. Edwin R., Retirement of | 393 |
| Brazil, | 206 | Delitzsch, Franz, Dr. | 503 |
| Brazil, Missionary Tour in Sao Paulo, | 316 | Dispensary Work, | 457 |
| Brazil, Presbyterian Church, U. S. B., to Pres- byterian Church, U. S. A., | 71 | Divine Help for Infirmities, | 64 |
| Brazil, Self-support in | 313 | Dr. Colledge and his Patients, | 181 |
| Brazil, United States of | 5 | Duma, Syria, | 84 |
| Brussels Conference, | 203 | Eddy, Miss Mary, Recovery of | 9 |
| Buddhist Priests and Romish Monks, | 204 | Educated Ministry, | 561 |
| Build for the Present Generation, | 435 | Education, | 46 |
| California and Nevada, | 520 | Education, Interesting Communications, | 436 |
| Calvin and his Church at Geneva, | 28 | Education, Synodical Reports, | 157, 256 |
| Canvassing for Subscribers, | 102 | Effective Work, | 62 |
| Carter, Robert | 105 | Effect of Christianity, | 13 |
| Catechism Bibles, | 166 | Egypt, | 486 |
| | | Eldership, Aid of | 151 |

| | | | |
|--|---------------------------------------|--|---------------|
| Elmira College, | 497 | Home Mission Letters: | |
| Encouraging Words, | 7 | Illinois, | 76, 348 |
| Evangelical Churches of the Trans-Caucasus, | 141 | Indian Territory, | 170, 171, 524 |
| Evangelical Missions of French Protestantism, | 407 | Iowa, | 77 |
| Evangelization of the Great West, | 34 | Kansas, | 74, 348 |
| Extracts of Letters of Missionaries to Support- | | Kentucky, | 524 |
| ing Sabbath-schools, | 553 | Maryland, | 526 |
| Faithful Under Adversity, | 164 | Massachusetts, | 462 |
| Fang Tribe of Western Africa, | 542 | Michigan, | 173 |
| Far East, | 162 | Minnesota, | 72, 173 |
| Farewell Missionary Meetings, | 15 | Missouri, | 77, 525 |
| Field Notes from the Punjab, | 337 | Nebraska, | 174 |
| First Fruits in Yung-Kong, | 121 | New Mexico, | 172, 350 |
| Foreign Missionary Societies of the United | | North Carolina, | 524 |
| States, | 125 | North Dakota, | 462 |
| Foreign Mission Letters: | | South Dakota, | 73, 172, 470 |
| Africa, | 460 | Tennessee, | 523 |
| Brazil, | 266 | Utah, | 76, 463 |
| China, | 123, 353, 528 | Washington, | 462 |
| Dakota, | 267 | West Virginia, | 75 |
| India, | 78, 337, 460 | Wisconsin, | 76 |
| Laos, | 460 | Home Missions, A Year's Work, | 103 |
| Mexico, | 78, 351 | Home Missions, Debt, | 492 |
| Persia, | 80, 169, 263, 264, 352, 458, 459, 527 | Home Missions, \$875,000, | 492 |
| Syria, | 265, 277 | Home Missions, Gift Received, | 208 |
| Foreign Missions, Book by Dr. Thompson, | 110, 203, | Home Missions, Non-contributing Churches, | 493 |
| | 205 | Hour in a Shantung Street Chapel, | 372 |
| Foreign Missions, Helps to | 204 | How Many a Manse is Secured, | 62 |
| Four Months in Tabriz, | 511 | How Missionaries Travel, | 466 |
| Franz Delitzsch, | 503 | Hungry for the Gospel, | 435 |
| Freedmen, | 48 | Hymnal, Presbyterian | 361 |
| Freedmen, Among the | 364 | Iceland, | 561 |
| Freedmen, A Quarter Century's Work, | 531 | Icelanders in Canada, | 298 |
| Freedmen, Best Methods of Working | 247 | Illinois, Synod of | 322 |
| Freedmen, Cheering Words for | 320 | Illinois, Waste Places in | 348 |
| Freedmen, Condition of the Treasury, | 148 | Incidental Aid, | 299 |
| Freedmen in North Carolina, | 444 | Incidents of Missions in Western Africa, | 538 |
| Freedmen, Present Outlook for | 533 | India, A Brahmin Converted, | 497 |
| Free-lance Enterprises, | 204 | India, Allahabad, | 337 |
| French Exposition of 1889 and Jubilee of 1789, | 134 | India, Appeal from Kolhapur Mission, | 454 |
| From Student Laborers, | 72 | India, British Rule in | 206 |
| From Tabriz to Oroomiah, | 369 | India, Church of Rome in the Punjab, | 337 |
| Fund for Sending Magazines Free, | 389, 486 | India, Dispensary Work, | 457 |
| Further Responses from S. C. E., | 357 | India, Effect of Christianity, | 13 |
| French Protestantism, Evangelical Missions of | 407 | India, Female Education in | 303 |
| From Churches, | 261 | India, Field Notes from the Punjab, | 337 |
| General Assembly of 1890, | 449, 491 | India, Girls' School at Kolhapur, | 304 |
| Geneva, Calvin and His Church at | 28 | India, Hindu Tract and Preaching Societies, | 112 |
| Georgia, Strange Fanaticism, | 149 | India, Jhansi Field, | 340 |
| German-born Countrymen, Our | 35 | India, Karens, | 368 |
| Gifts for Mission Schools, | 396, 488 | India, Kolhapur, | 337 |
| Gleanings at Home and Abroad, | 85, 561 | India, Kolhapur Mission, | 339 |
| God's Faithfulness, | 31 | India, Lady Dufferin Fund, | 496 |
| Good Advice, | 259 | India, Learning to Pray, | 182 |
| Good Example, | 104 | India, Makhzan Moshi, | 561 |
| Good Investment, | 392 | India Missions, Why a Hard Field to Cultivate, | 228 |
| Good Policy Bettered, | 47 | India, Mohammedan Convert, | 512 |
| Granville, O., Presbyterian Church of | 32 | India, New Hinduism, | 297 |
| Growth of Presbyterian Church, | 10 | India, Opening of College at Lahore, | 343 |
| Guatemala Missionaries, | 231 | India, Presbyterian Mission Work in | 65 |
| Guatemala, Religious Condition of | 232 | India, Rival Orphanage, | 342 |
| Hardships, | 393 | India, Stations and Missionaries, | 335 |
| Harmless Mistake, | 273 | India, Statistics, | 336 |
| Harper Memorial Church, | 556 | India, Tender Mercies of Buddhism, | 109 |
| Harper, Rev. R. D., D.D., | 245 | India, Testimony of Mr. Mozoomdar, | 14 |
| Highways and Hedges in Missions, | 167 | India, Woodstock, | 337 |
| Holmes, Mrs. Dr., Illness of | 9 | Indian Affairs, | 302 |
| Home and Foreign Missions Partners, | 104 | Indian Education, | 490 |
| Home Mission Appointments, | 174, 272, 351, 464 | Indian Future, | 86 |
| Home Mission Fields, Inside Glances at | 145 | Indian Items, | 464 |
| Home Mission Letters: | | Indian Pastor, Letters from | 163 |
| Alaska, | 463 | Indian Problem in Indian Territory, | 329 |
| Arkansas, | 526 | Indian Rights Association, | 299 |
| California, | 75, 77, 350, 525 | Indians in Alabama, | 293 |
| Colorado, | 463 | Indians in Idaho, | 494 |
| | | Indians in Western New York, | 494 |
| | | Indians of the Indian Territory, | 413 |

| | | | |
|---|----------|--|-------------------|
| Indians of the United States, | 127 | Mexico, Our Theological Seminary, | 240 |
| Indians, Tonawandas, | 303 | Mexico, Statistics and Items, | 231 |
| Indian Territory, A Secretary's Visit, | 131, 221 | Mind to Work, | 59 |
| Indian Territory, Dwight Mission, | 493 | Ministerial Relief, Report to General Assembly, | 559 |
| Indian Territory, News from | 445 | Minnesota, Sabbath-school Mission Work in | 57 |
| Indian Territory, Synod of | 414 | Missionaries, Old Age of | 52 |
| Indian Work of Board of Home Missions, | 300, 328 | Missionary Calendar, | 112 |
| Inside Glances at Home Mission Fields, | 145 | Missionary Calendar for 1890, | 8 |
| Insurance, | 60 | Missionary Christian Church of Belgium, | 452 |
| Interesting Communications, | 436 | Missionary Experiences in the Republic of Colombia, | 143 |
| Interesting Letter, | 470 | Missionary Homes and Work Among the Laos, | 427 |
| International American Congress, | 202 | Missionary Journeyings, | 390 |
| In the Black Hills, | 166 | Missionary Qualifications, | 108 |
| In the Name of Justice, | 366 | Missionary Qualifications, Veteran's Opinion of | 22 |
| Iowa, Presbyterian Missionaries, | 10 | Missionary's Mother, | 566 |
| Iowa, Report to Synod of | 68 | Missionary Tour in Sao Paulo, Brazil, | 316 |
| Is It Sound? | 251 | Missouri, Highways and Hedges in | 167 |
| Japan, Death of Joseph Neesima, | 394 | Missouri, Presbyterian Union in | 101 |
| Japan, Dr. Mitchell in | 11, 14 | Missouri, Synod of | 520 |
| Japan, Infidel Influences, | 14 | Mitchell, Dr., Encouraging Testimony, | 15 |
| Japan, Missionary Physicians Needed, | 110 | Mitchell, Dr., in Japan, | 11, 14 |
| Japan, Political Crisis in | 399 | Mohammedan Convert, | 512 |
| Japan, Political Unrest, | 396 | Moharrem, | 465 |
| Japan, Report of Committee of American Board, | 397 | Money-raising, | 373 |
| Jewhillicsville Correspondence, | 291 | Montana, College of | 392 |
| Jhansi Field, | 340 | Month on Horseback in Guerrero, | 237 |
| Kansas, Synod of | 347 | Mormonism and Utah, | 431 |
| Kansas, Winter Work in | 447 | Motherhood and Missions, | 501 |
| Karens, | 368 | Mother's Yearnings and Plans for her Chil- dren, | 10 |
| Kolhapur Mission, | 339 | Muslim Effendi, | 12 |
| Koords, Among the | 508 | Mustard Seeds, | 249 |
| Koran in Africa, | 409 | Nazareth, | 274 |
| Lady Dufferin Fund, | 496 | Nebraska, Words from | 250 |
| Lake Forest University, | 305 | Necrology, Ministerial | 562 |
| Laos, Buddhism as State Religion, | 424 | Need in Nevada, | 67 |
| Laos, Geography and Language, | 422 | Need of a Manse, | 60 |
| Laos, Missionary Homes and Work, | 427 | Needs of Wisconsin, | 551 |
| Laos, Stations and Missionaries, | 422 | Neesima, Death of | 394 |
| Laos, Statistics, | 423 | Negroes Forging Ahead, | 198 |
| Laos, Touring, | 424 | Negroes, Ignorance of | 534 |
| Latest from Petchaburee, | 424 | Negroes Solving the Negro Problem, | 442 |
| Leaf from Note-book of a Sabbath-school Mis- sionary, | 363 | Negroes, What they Need, | 296 |
| Learning to Pray in India, | 182 | Negro Philosophy, | 198 |
| Letter from China, | 123 | Negro Question, | 86 |
| Letters from an Indian Pastor, | 163 | Nestorian Missionary in Persia, | 229 |
| Liberia Mission, | 537 | Nevada and California, | 520 |
| Liberia, Presbyterians in | 30 | Newberry Scholarship, | 360 |
| Lights and Shadows in Texas, | 58 | New Financial Year for Home Missions, | 300 |
| Little Churches, | 86 | New Hebrides, Presbyterian Mission, | 301 |
| Little Tong Wong, | 565 | New Hinduism, | 297 |
| Lost Faith, | 59 | New Jersey, Synodical Home Missions in | 69 |
| Love of Little Children, | 276 | New Mexico and Arizona, | 522 |
| Magazine and the Prayer-meeting, | 200 | New Mexico, Synod of | 209 |
| Maidenhood and Missions, | 308 | New Mission to Arabia, | 373 |
| Makhzan Moshi, | 561 | New Publications, | 165 |
| March and Sustentation, | 241 | News for Young Folks, | 250 |
| Marriage and Missions, | 390, 401 | News from Indian Territory, | 445 |
| Mary Allen Seminary, | 248 | New Zealand, Converted Athlete in | 7 |
| Maryville College, | 296 | Nevada, Need in | 67 |
| May Our Desires be Increased, | 167 | North Africa Mission, | 137 |
| McKay, Alexander, Death of | 536 | North Dakota, | 168 |
| McMillan, Rev. D. J. | 301, 493 | Northern Syria, | 24 |
| Medical Missions, | 201 | Notes on the Synods, | 42, 209, 322, 415 |
| Medical Work in Eastern Persia, | 404 | Obstacles, | 207 |
| Medical Work in Siam, | 426 | Our German-born Countrymen, | 35 |
| Meliorism, | 196 | Other Half, | 361 |
| Men Too—Why Not? | 38 | Oswego College for Women, | 156 |
| Mexico, A Month on Horseback, | 237 | Orooomiah, | 563 |
| Mexico and Central America, Stations and Missionaries, | 231 | Opening of our Indian Mission College at La- hore, | 343 |
| Mexico, A Retrospect, | 234 | One of Several Responses, | 558 |
| Mexico, Missionary Work in | 495 | One Kansas Boy, | 441 |
| | | Old Age of Missionaries, | 52 |

| | | | |
|---|---------------|---|---------------|
| Of Critical Importance, | 255 | Sabbath-keeping, | 334 |
| Our Loving, Sovereign God, | 295 | Sabbath-school and Pulpit, | 4 |
| Our Missions in China, | 113 | Sabbath-school Mission Work in Minnesota, | 57 |
| Our Soon-coming Ministers, | 387 | Sootia Seminary, | 182 |
| Our Suffering Sisters, | 400 | Secretary's Visit to Indian Territory, | 131, 221 |
| Our Theological Seminary, | 240 | Self-denial of Missionaries, | 109 |
| Our Work among the Freedmen in the South- west, | 441 | Self-help, | 447 |
| Outgrowth of Missions, | 202 | Self-support in Brazil, | 313 |
| Outlook, | 18 | Seven Years of College Aid, | 438 |
| Pacific, Synod of | 162, 208, 268 | Shall the Ground be Held? | 161 |
| Panoramic View of Eastern Asiatic Mission Fields, | 517 | Shantung Province, | 122 |
| Papal Church, | 398, 488 | Siam, Cheering Words, | 424 |
| Papal Ecclesiastics, Political Activity of | 400 | Siam, Geography, | 422 |
| Paradise, | 249 | Siam, Journeying Barefoot, | 13 |
| Pastor and Contributions, | 354 | Siam, Latest from Petchaburee, | 424 |
| Peking, Summer Work near | 117 | Siam, Lecture by Hon. D. B. Sickels, | 494 |
| Persia, A Good Investment, | 392 | Siam, Miss Cort's Report, | 423 |
| Persia, Among the Koords, | 508 | Siam, Petchaburee Industrial School, | 423 |
| Persia, Cholera in | 111 | Siam, Press Work, | 423 |
| Persia, Evangelical Churches of Trans-Cauca- sus, | 141 | Siam, Ratburee, | 426 |
| Persia, Four Months in Tabriz, | 511 | Siam, Report for 1889, | 422 |
| Persia, From Tabriz to Oroomiah, | 369 | Siam, Spiritual Work and Medical Work, | 425, 426 |
| Persia, Illness of Mrs. Dr. Holmes, | 9 | Siam, Stations and Missionaries, | 422 |
| Persia, Medical Work in Eastern | 404 | Sidon Academy, | 81 |
| Persia, Moharrem, | 465 | Simultaneous Meetings, | 41 |
| Persia, Nestorian Missionary in | 229 | Small Colleges, | 353 |
| Persia, Oroomiah, | 563 | Societies of Christian Endeavor, | 262 |
| Persia, Travelling in | 177 | South America, Missionary Experiences in Co- lombia, | 143 |
| Persia, Watermelon Teaching Geography, | 567 | South and Africa, | 528, 529 |
| Persia, Woman's Work for Woman in | 26, 456 | South Dakota, | 446 |
| Plea for the Individual, | 514 | South Dakota, Synod of | 449 |
| Plea for Woman's Missionary Organizations, | 36 | South Dakota, Winter in | 446 |
| Pleasant Letter, | 84 | Southern Utes, | 391 |
| Power of Growth, | 199 | Southern Whites and the Negro, | 8, 50, 318 |
| Prairie Convention, | 447 | South Sea Island, | 467 |
| Prayer for East Africa, | 225 | Special Responsibilities, | 273 |
| Prayer, Relief and Refreshment from | 99 | Specimens of Letters, | 358 |
| Praying with Mother, | 468 | Statistics of Protestant Missions in China, | 124 |
| Presbyterian Church, Growth of | 10 | Stearns, Rev. Jonathan F., D.D., Death of | 9 |
| Presbyterian Church of Granville, O., | 32 | Strange Fanaticism in Georgia, | 149 |
| Presbyterian Church U. S. B. to Presbyterian Church U. S. A., | 71 | Strengthening the Things that Remain, | 59 |
| Presbyterian Hymnal, | 361 | Successful Manse Building, | 163 |
| Presbyterian Mission Work in India, | 65 | Suggestive Testimony, | 357 |
| Presbyterian Record for Dominion of Canada, | 102 | Summer Work near Peking, | 117 |
| Presbyterians in Liberia, | 30 | Sustentation, March and | 241 |
| Presbyterian Social Union, New York, | 393 | Synod, Dr. Irvin's Notes, | 42, 209 |
| Presbyterian Union in Missouri, | 101 | Synodical Home Missions, | 243 |
| Present Outlook for Freedmen, | 533 | Synodical Home Missions in New Jersey, | 69 |
| Private Appeals, | 434 | Synodical Reports on Ministerial Education, | 157 |
| Publication and Sabbath-school Work, Synod- ical Testimonials, | 55 | Synodical Testimonials, | 55 |
| Publication, | 550 | Synod of the Columbia, | 270 |
| Qualifications of a Missionary, | 85, 108 | Synod of South Dakota, | 449 |
| Quarter Century's Work among the Freedmen, | 531 | Synod of the Pacific, | 162, 208, 268 |
| Quarterly Report, Synod of Tennessee, | 519 | Synods and Temperance, | 345 |
| Rapid City, South Dakota, | 451 | Syria, Abu Rikab, | 27 |
| Ratburee, | 426 | Syria, Beginners in Mission Work, | 565 |
| Receipts for Home and Foreign Missions, | 201 | Syria, Duma, | 84 |
| Red Man's Appeal, | 126 | Syrian Girls, | 310 |
| Relief and Refreshment from Prayer, | 99 | Syria, How Missionaries Travel, | 466 |
| Religious Condition of Guatemala, | 232 | Syria, Northern | 24 |
| Repayment of Grants, | 433 | Syrian Tour, | 277 |
| Report of World's Missionary Conference, | 244 | Syrian Women, Use of the Veil, | 403 |
| Report to Synod of Iowa, | 68 | Syria, Recovery of Miss Mary Eddy, | 9 |
| Response to Anadarko, | 260 | Syria, Sidon Academy, | 81 |
| Retrospect, | 234 | Syria, Stormy Landing, | 299 |
| Rival Orphanage, | 342 | Syria, Touching Incident in Beirut School, | 86 |
| Robert College, | 199 | Syria, Village Mission Work in | 515 |
| Roman Catholic Missions in China, | 218 | Tabriz, Four Months in | 511 |
| Roman Catholics in United States, | 112 | Temperance and Railroads, | 469, 485 |
| Romanist Activity in China, | 13 | Tender Mercies of Buddhism, | 109 |
| | | Tennessee, Synod of | 42, 519 |
| | | Ten Years Old, | 180 |
| | | Texas, | 67 |
| | | Texas, Lights and Shadows in | 58 |
| | | Texas, Synod of | 323 |
| | | Texas, Population of Large Cities, | 492 |

| | | | |
|---|-----|--|----------|
| Thanksgiving Service, | 358 | Washington, State of | 271 |
| Three Earnest Requests, | 155 | Waste Places in Illinois, | 348 |
| Three Negro Schools, | 146 | Watermelon Teaching Geography, | 567 |
| Thy Kingdom Come, | 371 | Weary Missionary, | 200 |
| Transformation of Cannibal Islands, | 267 | Week of Prayer, | 17 |
| Travelling in Persia, | 177 | Welsh Union Presbyterian Church, | 523 |
| Treat a Friend Friendly, | 367 | Wesleyan Society, Missionary Methods, | 16 |
| Turkey, Robert College, | 199 | We Must Have More Money, | 103 |
| | | West, Evangelization of | 34 |
| Ultramontaniam, | 206 | What One Man Thinks, | 63 |
| United States, Foreign Missionary Societies of | 125 | When Do Our Books Close? | 354 |
| United States of Brazil, | 5 | Wilson College, | 391 |
| Upper Niger and Soudan Missions, | 504 | Winter in South Dakota, | 446 |
| Urgent Call for Men, | 398 | Winter Work in Kansas, | 447 |
| Use of the Vail by Syrian Women, | 403 | Wind-sown Seed, | 248 |
| Utah, | 300 | Wisconsin, Needs of | 551 |
| Utah, Flag Raising in | 486 | Woman's Missionary Organizations, Plea for | 36 |
| Utes, Southern | 391 | Woman's Sphere, | 487 |
| | | Woman's Work for Woman in Persia, | 26 |
| Value of the Manse Fund, | 558 | Woman's Work for Woman in West Persia Mission, | 456 |
| Veteran's Opinion of Missionary Qualifications, | 22 | Women's Boards and their Auxiliaries, | 226, 298 |
| Village Mission Work in Syria, | 515 | Words from Nebraska, | 250 |
| | | Work in the Ministry, | 66 |
| Waldenses, Return of | 13 | Work in Wyoming, | 552 |
| Washington, | 102 | Work of Rev. K. C. Chatterjee, | 406 |
| | | Wyoming, Work in | 552 |

WRITERS.

| | | | |
|--|---------------|----------------------------------|------------------|
| Adam, Mrs. J. N. | 226 | Eckels, Rev. C. E. | 426 |
| Alexander, E. W., M.D., | 404 | Eddy, Mrs. W. K. | 277, 310 |
| Alexander, Rev. J. M. | 337 | Eddy, Rev. W. K. | 265 |
| Allen, Rev. R. H. | 320, 531 | Ellinwood, Rev. F. F. | 18, 22, 105, 225 |
| Anet, Kennedy | 452 | Ewalt, Miss Margaret | 304 |
| | | | |
| Bailey, Rev. T. S. | 68 | Ferris, Rev. George H. | 339 |
| Ballner, Gottlieb | 164 | Fleming, Rev. S. B. | 347 |
| Barakat, Rev. M. E. | 77 | Flournoy, Rev. Philip F. | 30 |
| Belden, Rev. W. H. | 41 | Forman, Rev. C. W. | 343 |
| Blyden, E. W. | 409 | Forman, Rev. H. | 512 |
| Blythe, Rev. D. | 524 | Foster, Rev. A. S. | 462 |
| Booth, Rev. Henry M. | 243 | Fulton, Rev. A. A. | 353 |
| Boyce, Mrs. Isaac | 351 | Furniss, Rev. George | 164 |
| Boyd, O. E. | 328 | | |
| Bradford, Dr. Mary (incorrectly printed Blackford) | 263 | Gayley, Rev. S. A. | 526 |
| Bushnell, Rev. Henry | 32 | Gehrett, Rev. J. H. | 525 |
| Brown, Rev. H. W. | 234 | Gibson, Rev. J. T. | 148 |
| | | Gillespie, Rev. John | 113, 218 |
| Carron, Rev. H. P. | 449 | Gillespie, Rev. S. L. | 463 |
| Carswell, Edward | 565 | Gilman, Rev. F. P. | 123 |
| Carter, Mrs. Thomas | 308 | Glezen, Miss Mary M. | 163 |
| Cattell, Rev. W. C. | 131, 221, 333 | Goheen, Rev. J. M. | 460 |
| Chase, Miss M. E. | 468 | Good, Rev. A. C. | 547 |
| Chatterjee, Rev. K. C. | 406 | Graham, Rev. C. P. | 349 |
| Christison, Rev. Robert | 470 | Grant, Rev. E. H. | 446 |
| Coan, Rev. F. G. | 264 | Greene, Rev. J. Milton | 237, 495 |
| Cochran, Mrs. James | 36 | Gunn, Rev. S. C. | 462 |
| Cook, Rev. C. H. | 394 | Gunn, Rev. Thomas M. | 270 |
| Corbett, Rev. Hunter | 122, 230 | | |
| Cort, Miss Mary L. | 423 | Hawkes, Mrs. J. W. | 80 |
| Coulter, Mrs. C. E. | 534 | Haymaker, Rev. E. M. | 232 |
| Cowles, Rev. A. W. | 497 | Hays, Rev. George P. | 291 |
| | | Hays, Rev. J. N. | 528 |
| Dailey, Rev. W. N. P. | 486 | Hays, T. H., M.D. | 425 |
| Dale, Miss Annie Gray | 456, 567 | Herring, Rev. H. C. | 38 |
| Davies, Rev. John M. | 519 | Hill, Rev. John F. | 345 |
| Deffenbaugh, Rev. G. L. | 163 | Hill, Rev. R. W. | 329 |
| De Sette, Miss M. E. | 350 | Hillman, Rev. Thomas | 77 |
| Dixon, Rev. John | 69 | Holcomb, Mrs. | 182 |
| Dodd, Rev. W. C. | 424 | Hotchkin, G. B., M.D., | 145 |
| Dunlap, Rev. E. P. | 424 | Howell, Rev. J. Beatty | 313 |
| Durant, William | 524 | Huntington, Rev. G. C. | 463 |

| | | | |
|----------------------------------|-------------------|---------------------------------------|----------|
| Irvin, Rev. William | 42, 209, 322, 414 | Payne, Rev. H. N. | 146, 216 |
| Jacke, A. D. | 558 | Peoples, Rev. S. C., M.D., | 427 |
| Jamieson, Rev. J. M. | 228 | Perkins, Mrs. S. C. | 401 |
| Jessup, Rev. H. H. | 27 | Perry, Rev. F. B. | 460 |
| Jessup, Rev. Samuel, | 403 | Penland, Rev. A. M. | 524 |
| Jewell, D. A. | 554 | Peterson, Rev. W. S. | 451 |
| Jewett, Miss Mary | 26, 511 | Pond, Enoch | 163 |
| Jocumsen, J. C. | 75 | Poor, Rev. D. W. | 436 |
| Johnston, Rev. James | 187, 311, 514 | Pressensé, Edmond de | 134, 407 |
| Jones, Rev. U. S. G. | 444 | Rankin, William | 17, 538 |
| Kendall, Rev. Henry | 34, 127, 241 | Reed, Rev. James | 392 |
| Kerr, J. G., M.D., | 119 | Rice, H. C. | 48 |
| King, Rev. A. B. | 28 | Rice, Mrs. M. G. P. | 319, 514 |
| Kyle, Rev. J. M. | 268 | Robertson, Mrs. A. E. W. | 413 |
| Kolb, Rev. J. B. | 316 | Rogers, Rev. James E. | 523 |
| Labaree, Rev. B. | 229, 352, 458 | Sample, Rev. J. Logan | 390 |
| Labaree, R. M. | 458 | Sayre, Rev. E. H. | 348 |
| Lane, H. M., M.D., | 266 | Scott, Mrs. E. J. | 337 |
| Lyman, Rev. H. | 31, 334 | Sefton, Rev. J. C. | 447 |
| MacGuire, Rev. Thomas | 271 | Seiler, Rev. G. W. | 337 |
| March, Rev. F. W. | 24 | Shephard, Charles | 553 |
| Marling, Rev. A. W. | 542 | Sloan, Rev. I. O. | 462 |
| Marquis, J. A. | 72 | Southern, John N. | 101 |
| McBeth, Miss S. L. | 494 | Stevenson, Rev. R. M. | 350 |
| McKee, Rev. | 208 | St. Pierre, Rev. E. W. | 527 |
| McClure, Rev. W. G. | 305, 424, 426 | Sulzer, R. F. | 553 |
| McComb, Rev. J. M. | 340 | Symes, Mary L., M.D., | 457 |
| McDonald, Rev. J. S. | 67, 268, 520 | Thompson, J. B., M.D., | 426 |
| McDowell, Rev. E. W. | 263, 459, 508 | Thompson, Rev. J. C., M.D., | 121 |
| McFarland, Rev. J. W. | 463 | Thomson, Rev. Henry C. | 240 |
| McGilvary, Rev. D. | 460 | Touzeau, Rev. J. C. | 143 |
| McKay, Alexander | 536 | Tracy, Mrs. Thomas | 488, 501 |
| McLain, Rev. J. | 76 | Tucker, Rev. H. A. | 526 |
| McQuish, J. B. | 74 | Waite, Rev. J. T. H. | 149 |
| Menaul, Rev. James A. | 522 | Walker, Rev. Alexander | 520 |
| Mills, Rev. C. R. | 294 | Wallace, J. B. | 75 |
| Mitchell, Rev. Arthur | 517 | Wallace, Rev. T. F. | 78 |
| Moore, F. L. | 552 | Wanless, W. J., M.D., | 454 |
| Munro, Rev. D. | 77 | Weber, Rev. H. J. | 503 |
| Nassau, Miss Isabella | 85 | Wherry, Rev. E. M. | 337 |
| Nelson, Mrs. W. S. | 515 | White, Rev. Thomas Ward | 293 |
| Nelson, Rev. W. S. | 466 | Whiting, Rev. J. L. | 117 |
| Nugent, Rev. Charles | 525 | Williams, C. S. | 40 |
| Omelvena, Rev. William | 76 | Williamson, Rev. D. E. | 76 |
| Paddock, B. P., M.D., | 425 | Williamson, Rev. J. P. | 267 |
| | | Wilson, Rev. S. G. | 141 |
| | | Wishard, Rev. S. E. | 431 |
| | | Wyckoff, Rev. B. D. | 78 |
| | | Wynkoop, Rev. T. L. | 342 |

ILLUSTRATIONS.

| | | | |
|--|-----|--|--------|
| Church of San Miguel, Santa Fé, | 215 | Mount Tabor, | 275 |
| Circle of Church Work, | 448 | Muscogee, Church and School, | 417 |
| Dr. Colledge and his Patients, | 181 | Nazareth, | 274 |
| Elmira College, | 497 | Old Dwight, Ind. Ter., Main School Building, | 419 |
| Graduating Class at Sidon Academy, | 83 | Old Palace, Santa Fé, | 213 |
| Harper Memorial Church, | 557 | Portal of San José Mission, San Antonio, | 327 |
| Indian Encampment, | 421 | Presbyterian Church, Granville, O., | 32, 33 |
| Karens, | 368 | President Cowles, | 500 |
| Lake Forest University, | 307 | Red Man's Appeal, | 126 |
| Laos Dispensary, | 428 | Roberts, Rev. W. C. | 305 |
| Little Tong Wong, | 565 | San Francisco Street, Santa Fé, | 214 |
| Map of China, | 114 | Santa Fé Mexican Training-school, | 209 |
| Map of Indian Territory, | 415 | Sidon Academy, | 81 |
| Map of Mission in Western India, | 338 | Taos Pueblo, | 212 |
| Map of North Africa, | 137 | The Alamo, San Antonio, | 326 |
| Map of Persia Mission, | 177 | View near Palestine, Anderson Co., Texas, | 324 |
| Map of Utah, | 432 | Woman Carrying Water, | 211 |
| Mexican Home, San Antonio, | 325 | | |

THE CHURCH AT HOME AND ABROAD.

JANUARY, 1890.

CONCERT OF PRAYER.

According to the custom of recent years, the secretaries of the Board of Foreign Missions invite the ministers and people, this month, to consider a *general summary* of the work which the Church commits to their official care in the several countries to which that work has extended. This is ably and graphically done by Dr. Ellinwood in his article entitled *An Outlook*, commencing on page 18. It is obvious that his next following article on *A Veteran's Opinion of Missionary Qualifications*, and all the succeeding ones on pages 24 to 27, are helpful to the outlook to which he invites us, and calculated to make a cumulative impression of the magnitude and importance of the work thus surveyed. The same is true of the letters from missionaries abroad in the various fields. The attentive perusal of any or all of these cannot fail to quicken Christian desire and to promote intelligent concert in prayer.

The secretaries of the Board of Home Missions have also, for some years, been accustomed, in January, to ask for our prayerful study of the *Great West* of our own great land. This is done, for this number, by Dr. Kendall on page 34, with the clearness and force to be expected of one so long studious of that vast region, and so persistently and comprehensively planning and laboring for its complete and thorough Christianization. An interesting and in-

structive series of official communications and letters are also found on pages 41, 60-75, calculated to illustrate and emphasize all that Dr. Kendall has written. The Home Mission Letters—from students and ministers—are arranged, on those pages, under distinct heads indicating the states from which they are written. It is hoped that reference to them is thus made easy, and that this month's study and prayer will give not a little increase of our intelligent interest in our Church's wide work for the *Great West*.

We are at the season for not only the *monthly* concert, but also the *annual* concert of prayer. In this we try to be united with evangelical Christians of other denominations and other lands throughout the world. This concert continues for eight days, embracing the first and second Sabbaths of January and all the six days between them. The Evangelical Alliance, the most ecumenical representative body of Protestant Christendom, through its committee suggests a series of topics for the successive days, which are quite generally accepted as helpful to union in prayer. Yet no so narrow view is taken as if all Christian hearts were to be authoritatively guided in their communing with the prayer-hearing God by any humanly-devised program. The agreement of so vast a number of God's people to be specially engaged, during a whole week, in prayer "for the revival of religion and

the advancement of his kingdom in all the world," is the real *concert of prayer*, the joy and the efficacy of which do not depend upon the simultaneity of their assemblings through all the degrees of longitude, nor yet upon the identity of the topics on which their prayerful desires are bent in each hour or day. The comprehensive petition, *Thy kingdom come*, is resolvable

into a vast number of particular topics—more vast than any mind can compass in one day or week of prayer. Let each soul yield itself to the guidance of the sovereign Spirit, and let each one direct his study to specific themes most available to him, while he adds to all his own specific petitions this, in behalf of the whole holy Church, "The Lord fulfill *all* thy petitions."

THE SABBATH-SCHOOL AND THE PULPIT.

The Sabbath-school may and should do much to prepare the hearers to be benefited by the preaching which they hear from the pulpit. There is no other such preparation for profitable hearing of gospel preaching as the study of the Bible. That is the best preaching which disposes its hearers to "search the Scriptures daily, whether these things are so;" and they are the best hearers who do thus search the Scriptures. The idea of taking whatever is uttered from the lips of the preacher, with unquestioning, implicit faith, is not a Protestant idea. It is not a Christian idea. It is not the Bible idea. The Bible is and must be the authoritative divine source of our preaching. We have no right to preach anything else than what we believe to be, clearly taught in the Bible or fairly deduced from it. Whatever makes our hearers acquainted with the Bible, prepares them to hear with intelligent discrimination and with real benefit. This is the very work of the Sabbath-school, its peculiar work, its great work—the work which it is doing now more and better than ever before. Its leaders and laborers, lay and clerical, are more distinctly than ever recognizing this; are making more extensive, more thorough and more scholarly provision for its fulfillment. There never were before so many people, old and young, studying the Scriptures, earnestly and thor-

oughly, as now, nor ever before was the scholarship of the world lending so much, so various and so excellent help to all classes of intellects for such study. This is a most hopeful fact. The Sabbath-school is setting the people before the pulpit awake to inquiry on all the great questions to which the Bible calls attention, and on which it sheds the only true light. We say, it is thus setting *the people before the pulpit*. We speak not only of the children, for we are getting rid of the old notion that the Sabbath-school is for children only.

The study of the Bible is never a finished study, and the school in which the Bible is the only study is a school from which we can never graduate till we enter the school of heaven.

It is the high privilege and honor of Sabbath-school teachers thus to prepare their pupils for the work which the pulpit is ordained to do upon them, and to present them before the pulpit as the prepared subjects for that work. To this Christian men and women are awaking. One of the most prominent questions of our time is, "How can we secure that Sabbath-school scholars shall be habitual attendants upon the *preaching* of the gospel?"

None else so well as Sabbath-school teachers can secure this. When their attention is generally and thoroughly awakened to

this, it will be done. Loving Christ and his Church as most Sabbath-school teachers do, and knowing how much they themselves are indebted to the pulpit for all that they hold most precious, they are not going to teach their scholars to turn their backs on the pulpit and the sanctuary. Doubtless many teachers have by inadvertence neglected to take their pupils by the hand and lead them from the Sabbath-school into the church and set them before the pulpit to enjoy its holy and potent influence. But they are trying to correct this. It is becoming a favorite effort of Sabbath-school teachers to train intelligent hearers of gospel preaching.

Coming at length to a better understanding and appreciation of each other, working our way, through the past years of experiment, out into this fuller light, the Sabbath-school and the pulpit are fast getting ready for the great work which God gives them to do together. The Church's twin agencies for preaching and teaching the word of life, happily united, are to work together to bring our communities under the influence of the gospel.

The uniting of old and young in this salutary attention to the gospel and faithful study of the Bible is the divine method of securing their salvation. In Old Testament prophecy, after that lovely picture of the wolf and lamb, the leopard and kid, the lion and ox, feeding and lying down together, and a little child leading them, we find nothing more beautiful than that prediction of Messiah's forerunner with which the Old Testament closes: "He shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

Thus evermore over against every opportunity for a blessing lies the awful liability of a curse. Neglecting the one, we cannot escape the other.

It belongs to the gospel coming into human homes and hearts to unite old and young, parents and children, in holy and happy fellowship of salvation.

Wonderfully fitted for each other, and together fitted for this high use, by a wisdom more than human, are the Sabbath-school and the pulpit. "What God hath joined together let not man put asunder."

UNITED STATES OF BRAZIL.

No other monarch was so popular in our United States as Dom Pedro II., emperor of Brazil. It is not probable that any other is more popular among his own subjects. He had reigned longer than any other monarch now living—fifty-eight years. As his reign began when he was only six years of age, the real power of the monarch was of course held, in trust for him, and exercised by a regency. But since 1840, the fifteenth year of his age, Dom Pedro has been the actual monarch. Kindly, liberally, wisely, patriotically, has he reigned. He has given ample evidence that he loves his people and

loves truth, right and righteously-regulated liberty. Faithfully holding and using the imperial power for the welfare of his country, he has shown himself capable of laying down that power for his country's good, with the same calm dignity and unselfish patriotism with which, for half a century, he held it. His was a government of the people, *for* the people. With wonderful readiness he retires from the continent, when it is demanded that it shall become a government of the people *by* the people. There seems to be no reason for doubting that the Brazilian nation reciprocates its emperor's

love. They reject not him but the imperial office which he has administered with such rare wisdom and such unselfish patriotism, but which is so liable, on his demise, to fall into hands less fit to be trusted with its great powers. It is suggested by some that the nation ought to have awaited his departure from earth in the course of nature, before proclaiming the republic. It is natural and amiable to wish that this might have been done. But is it certain that this change in their form of government could then have been effected without resistance and without bloodshed? Is it credible that such a revolution can have been achieved so peacefully without a general and intelligent appreciation of republican principles? Has not the whole of our own national history been an object-lesson to all the South American nations, showing the needlessness of costly and burdensome monarchy, and the practicability of orderly popular government? Shall we now censure or criticise the greatest of those nations for taking to itself so gently and peaceably, and with so considerate provision for their retiring monarch, prerogatives which we have thought worth claiming and holding at any cost of treasure and of blood?

But can the people of Brazil frame a wise republican constitution of government and perpetuate a tranquil administration of it? For this have they not the advantage, which our fathers lacked, of a near and great and successful example? But is there with them such popular intelligence, such popular virtue, and such freedom from popular superstition, as are essential to wise and orderly popular government? Can civil liberty live and thrive in an atmosphere so heavy with the malarious mists of spiritual despotism?

Such questions as these may well give us friendly solicitude; but they should not prevent us from cherishing fair hopes and

offering fervent and expectant prayers for our country's sister republic. And what can we do for her? She has no need of our army or our navy in alliance with her own. No foreign military or naval power will touch her ships or her shores. But she does need our help to enlighten, evangelize and educate her people. She has welcomed our missionaries and our schools, and, taught by them, her people have accepted our evangelical faith and our Presbyterian church polity so congenial with the republic, in such numbers as to constitute a synod. This Synod of Brazil has within the past year been constituted most propitiously, with the countenance and encouragement and benediction of our two General Assemblies, northern and southern. Our missionaries assure us that a large increase of their number would be cordially welcomed and is urgently needed. An earnest plea is now made for the endowment of a Christian college. This, it seems reasonable to expect, would do for Brazil what Robert College has been so efficiently doing for Bulgaria, and with no strong and jealous despotisms at hand to hinder and to blight.

If military aid were needed to defend this new republic from foreign hostility, would subscriptions of money and enlistment of men be wanting among us? Will money or men be wanting now for the peaceful, bloodless work for which there is so urgent need and so great opportunity? Let this question go to our colleges and seminaries and homes of Christian youth. Let it come home to Christian men and women to whom the Lord has entrusted the keeping and the use for him of his silver and gold. In the prompt, swift, generous giving and sending of these ready youth, with ample support for them and ample endowment for the needed college, let us utter our hearty *God save the Brazilian Republic—God perpetuate and bless the United States of Brazil.*

The *Presbyterian* (November 16) gives an account of "considerable stir" at a church in New Zealand, "over a converted athlete who goes by the name of Sullivan, and who claims to be a brother of the pugilist of American notoriety." After a somewhat dramatic profession of conversion "under the ministry of a Primitive Methodist minister," the man "managed to ingratiate himself into the favor of some of the Presbyterian pastors, and was invited to preach in two of the pulpits." The bubble of pious reputation which the ministers thus incautiously helped to inflate burst when the bully, in a rage, drove out of his room a committee of ministers seeking to interview him in order to satisfy themselves whether he was wholly worthy of confidence. The *Presbyterian* says:

There is too much disposition in some quarters to magnify exceptional converts. Sudden conversions may and have taken place among notorious characters, but it is best to put them upon trial before bringing them into public service as workers and preachers. A Saul of Tarsus is rare. It is hard to find a fresh convert of his educational qualifications, mental culture, general fitness for the ministerial calling and special divine call to the work. Faithful training and humble service are more in the line of the new convert, and if he, after due examination and thorough testing, proves himself the right man for special work as a minister or an evangelist, let him enter upon it in the orderly way and by ecclesiastical sanction. This will be more to his credit, and redound more to the honor of religion and the glory of God.

Heartily concurring in what is thus said, we would add that Saul of Tarsus seems to have spent three years in Arabia and Damascus, after his conversion, before he entered conspicuously upon his career as an evangelist and an apostle. What he was doing in Arabia we are not told, and we are persuaded that many a pretentious nov-

ice now suffering dangerous inflation of applause on public platforms might profitably spend a year or two in some Arabia, as completely out of sight of the public as Saul's sojourn in Arabia is out of the knowledge of Christendom. Conspicuous publicity is not the best means of grace for a new convert, and bold forwardness to instruct and advise one's seniors is not the best evidence of genuine conversion.

A lady whom we have never seen writes some kind words of encouragement, which we trust she will pardon us for giving to our readers. Such assurance that our efforts to make the magazine what its readers can enjoy and approve do not wholly fail is like cold water to a thirsty soul:

I lay down the November number of THE CHURCH AT HOME AND ABROAD wondering why every adult member of our grand old Church cannot feast upon its good things as I do. Contributors so gifted, spiritually, intellectually, cannot fail to edify, to delight. Every branch of church work so ably set forth! May the gospel, with its blessings for the present and future life, soon leaven the masses in Cumberland mountains. The "untold hardships" of East Tennesseans recall a passage in a letter of my soldier brother, who lies in a grave never decorated because never found. [It was a thrilling account of the sufferings of refugees.] Then the articles on the foreign field, which hold one spell-bound: Ellinwood confounding sneering worldlings; Johnston taking one all through the Universities' Mission in the Dark Continent; letters from missionaries stirring the inmost heart. But I cannot specify half the entertainment of those attractive pages.

"A mother in Israel," who has spent many years in missionary labor in India and is now, for a season, in this country, writes:

Let me thank you for sending me the magazine. I find great help from it in giv-

ing me matter for talks at the missionary meetings which I attend. May God's blessing rest on it even more richly the coming year.

With many testimonies, of which these are specimens, are we not justified in urging all our readers to use all proper means for increasing the number of our readers?

A SOUTHERN LADY, who has modestly chosen to be anonymous, has given to our readers one of the most interesting and instructive articles which we offer them in this number (page 50). It reaches us through the rooms of the Board of Missions for Freedmen, and we thank Mrs. Coulter, of those rooms, for sending it to us. "The Negro question" is sometimes considered as having a *northern phase* and a *southern phase*. This is but a fraction of the truth which we heard eloquently uttered by Dr. Samuel Hanson Cox in the height of his fame and power. The *Negro* question was then the *slavery* question. That eloquent orator spoke of it as a many-sided obelisk, and asked "what harm it would be for a philosopher desiring to acquaint himself fully with it, having examined *its manifold sides northern*, to pass around and examine with equal care *its manifold sides southern*."

The *slavery* question no longer exists. That many-sided obelisk has fallen and has been shattered. But the *Negro* question of to-day is as many-sided, and needs no less careful, candid and patient study. The students of this question are not now all northern, nor all white. The Negroes themselves are to have large, perhaps the largest, part in settling it. In steadily-increasing numbers they are becoming increasingly competent to study and to discuss it. Some of them are notably clear-headed, candid and patient in this study. Of the whites who are studying it most conscientiously, not a few are in the South, and were there

when Negroes "were the light-hearted companions of their childhood," and when they loved the older servants with a fondness which was truly intimated by calling them "uncle," "auntie" and "mammy." There was a tender *idealizing* which is not quite the same which the writer of that article, on page 50, disavows, and which must be cherished by the present generation among the most precious memories of "auld lang syne."

Most cordially and gladly do we welcome a *Southern Lady* to our columns. We shall be glad to hear from her again, and from any other such thoughtful writer on this question, in whatever latitude, of whatever antecedents and of whatever complexion of face or of opinions. Especially welcome to our pages will be the symposium which she proposes.

A Missionary Calendar for 1890 has been prepared and may be obtained at the headquarters of any of the Woman's Boards of Foreign Missions; price, 40 cents, postpaid. The similar calendar used in 1888 was found very helpful as a daily reminder of the duty of prayer for missionaries and their work, and abundant testimony was received that such daily remembrance was valued by them.

M. EDMOND DE PRESSENSÉ, Senator of France, has sent to THE CHURCH AT HOME AND ABROAD an article on the Paris Exposition of 1889 considered from the religious point of view. It reached us just as we were going to press, and when all our pages for this number were full. Our readers will, we are sure, eagerly expect it in the February number. We have also for that number an interesting article on northern Africa from the pen of our correspondent Rev. James Johnston, of Lancashire, England. Other valuable articles will enrich its pages.

RECOVERED.—This is the single thrilling word received by cable from Beirut by Dr. R. Condit Eddy, of New Rochelle, N. Y. It refers to his sister, Miss Mary Eddy, of whose death he would have been less surprised to hear. She has been sick nigh unto death, beyond hope of the able physicians of that city. The many who love Miss Eddy, in this country where a few years ago she was a school-girl, with those in Syria to whom she seems so necessary, will be devoutly thankful for this auspicious word, and will not cease to pray for its complete fulfillment.

Just as we go to press comes the information from Cedar Rapids, Iowa, that Mrs.

Dr. Holmes, of the west Persia mission, is "evidently failing very fast, and there is little hope that her life can be long spared." She was carried last spring from Tabriz to London, with great suffering on the journey, for a serious surgical operation. "The operation was most skillfully performed," writes her husband, "by Mr. Knowsley Thornton, a most accomplished surgeon and gentleman, and for a time we had every reason to hope that her recovery would be complete." In the failure of this hope surely Dr. and Mrs. Holmes and their two little children will have the sympathy and prayers of our readers, and also their congratulation on their assured possession of that *better hope* which can never fail.

HOME MISSION NOTES.

BY THE SECRETARIES.

REV. JONATHAN F. STEARNS, D.D., died November 11, 1889, in the eighty-second year of his age, at the home of his daughter, Mrs. Austin Scott, New Brunswick, N. J. Dr. Stearns was over thirty years the active pastor of the First Presbyterian Church of Newark, N. J., and during the active part of his life held a high position in the Church. In 1868 he was moderator of the General Assembly of the Presbyterian Church (New School) at Pittsburgh. He was very active in bringing about the union of the Old and New School branches of the Presbyterian Church, and made one of the principal addresses on that occasion. But during those years he was conspicuously connected with the history and work of home missions. He was one of a strong committee appointed by the General Assembly to adjust certain differences of opinion that had arisen between the Presbyterians and the Congregationalists with regard to the administration of the af-

fairs of the American Home Missionary Society. The committee was not successful, and in 1855 the General Assembly appointed the Church Extension Committee, of which Dr. Stearns was an active member for six years, when in 1861 the General Assembly resumed the whole responsibility of conducting the work of home missions within its bounds, dissolved the Church Extension Committee as no longer necessary, and constituted the Presbyterian Committee of Home Missions. Of that committee he was a member from the first day of its existence until it was superseded by the organization of the present Board of Home Missions at reunion. Of that Board he was also one of the original members, holding his place therein till the growing infirmities of life made it impossible for him to attend its meetings. For fully thirty years from 1855 he had borne a conspicuous part in all matters pertaining to the work of home missions.

Clear in his judgments, courteous and kindly in all his intercourse with men, he was a most valuable member of the Committee of Home Missions and more lately of the present Board of Home Missions.

ON CITY EVANGELIZATION.

THE PRESBYTERIAN UNION CONSIDERS THAT SUBJECT IN A MEETING.

Churches—not missions.

These three words contain the solution of city evangelization according to opinions expressed last night by several Presbyterian clergymen. That denomination has for some time past been considering the best policy of church extension and city evangelization. A mass meeting of the Presbyterian Union was called at St. Peter's Church last night to hear an expression of opinion on the subject. About one hundred and fifty people attended and listened to several opinions expressed clearly in short and pointed speeches. The arguments presented were almost wholly in favor of the establishment of independent church organizations and not missions.

The above is an extract from a report published by a secular paper in Rochester, N. Y., a few weeks ago.

The meeting spoken of was an enthusiastic one. Drs. Taylor and Stibbins and other brethren like Lindsay, Hutton and Root spoke, and they were backed up by earnest laymen, all insisting that the wise policy is to establish churches, full-fledged, and not a Sabbath-school or mission carried on by a stronger church. We think they are right.

There may be places where a mission enterprise is wise and commendable, but generally we think it is better to start a church, aid it for awhile if need be, but grow it to self-support as soon as possible. We say this of Rochester not only, but of all the other cities that are studying the problem of city evangelization.

A MOTHER'S YEARNINGS AND PLANS FOR HER CHILDREN.—As we are organizing and pushing school work in the mountainous regions of the South, we give below a picture of a mother's yearnings for her children, written to one of our teachers in

North Carolina who is establishing a school for boys. The wants and feelings of one mother are probably the wants and feelings of hundreds:

MY DEAR FRIEND:—I received your letter to-day, written August 20. I was glad to hear from you, and was truly glad to hear that you were willing to take my boys. We are very glad to know that you will take provisions for them. We can board them better than furnish money. Will take flour, syrup and some meal and meat. If you can get a cow I think my oldest son can feed and milk her and churn if you would want to make butter. We made one hundred bushels of wheat, and will make plenty of corn to do us. Will have syrup to do us, but will make but very little cotton, and that is the only thing that will bring money here. I try to live as close as I can to get my children schooled. I do hope the good Lord will reward you in your efforts to educate the poor. I know you work when you should rest. I have six boys and two girls, eight in all. It keeps us quite busy to feed and clothe them. I would love to see you once more; you have done more for me than any one else in this world. I hope I have one son for the ministry. They are not very far advanced and are growing very fast. One is fourteen, and is as tall as his father. They are all healthy.

Dr. Bailey shows some good work done in Iowa by presbyterial missionaries. One man in a single presbytery has added over two hundred to the churches by profession of faith. All this without expense to the Board. We approve of such work, and rejoice at such results. Let the presbyteries carry on the work without calling on the Board for help.

The reunion of what was called the Old School and the New School Presbyterians in this country took place twenty years ago, in the autumn of 1869. The growth of the Church since that period is matter for grateful acknowledgment and thanksgiving. Dr. Morris, in the *New York Evangelist*, forcibly and truly says:

That the blessing of the Master has rested upon the union is apparent in the remarkable prosperity that has been enjoyed by the united Church within the past twenty years, as seen in the increase of its ministry by 64 per cent. ;

of its churches by nearly 60 per cent.; of its membership by 75 per cent.; of its Sabbath-school attendance by almost 100 per cent.; and of its contributions from seven millions to nearly thirteen millions of dollars during the last year! Within twenty years the united body has done what the separate bodies could never have done: it has planted nearly three thousand new churches in all sections of the land, from the Canadas to the Gulf, and from

the Atlantic to the Rocky Mountains and the Pacific coast; it is now maintaining an army of fifteen hundred missionaries, who are preaching the common gospel, as we all agree in holding it, in nearly every state and territory of the republic. We have proved the truth of the old maxim, as true in the realm of grace as in the spheres of ordinary life, that in union there is strength, and not strength only, but vigor, activity, large and glorious fruitfulness.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

DR. MITCHELL IN JAPAN.

The latest news received from Dr. and Mrs. Mitchell at the Mission House, up to the present writing (November 15), is contained in a letter from the doctor written at Osaka, October 10. After a pleasant and invigorating voyage from San Francisco, they had spent a busy month in Japan, conferring with the missionaries and examining the work. They met with a royal welcome everywhere, and were profoundly impressed with what they saw of the work accomplished, the spirit of the workers, the methods pursued, and the magnificent openings inviting to larger occupancy. They expected to leave Japan for Korea on October 14, and after a week or two in that country, to arrive in north China early in November. The following paragraphs from the letter referred to above, written to one of the secretaries, but not for publication, will be read with interest. The doctor promises a detailed statement of the work in the Tokyo mission in a subsequent letter:

I reached here Saturday morning last, October 5, and on that day at 9 A.M. the mission meeting began, continuing, with appropriate Sunday services, until Monday night at 11 o'clock. It was an anxious and laborious time for me and for all, but absolutely nothing could take the place of such occasions, and of the other days I have spent in Japan, in giving me a correct and realizing view of our mission work here.

My estimation of the missionaries is higher than ever. Peaceful and quiet councils would have made me fear somewhat indifference of routine, but it was encouraging, even amidst the heat it created, to see such intensity of conviction and desire to debate, and to see how devoted, heart and soul, every man seemed to his work and his station. And it was especially encouraging to see such men—men who could differ so widely and debate with such persistency and warmth and determination—wind up everything at last without a particle of variance or personal estrangement or discourtesy; and then to see the older men going back to their homes with their looks of grave and earnest purpose, and the younger ones, and more vigorous, with healthy jokes and with zeal for their work burning in their eyes.

As for the plans of work on which they differed, it is impossible for me to give you now any idea of them; there is no time for it, but the fact is that any of them would have been excellent. The only trouble was that they were all so alluring and so good that the very life of every man seemed bound up in reaping the harvest or relieving the necessities which had been under his own eyes. The Kanazawa men, with the four great provinces of the Central West on their hands, three flourishing schools and two and a half millions of people perfectly accessible and among whom not a missionary of any church is found except our own, were crying out that more help they must have, while their brethren further south, with a denser population and more influential around them, albeit shared with other societies, were declaring that if the Board should send ten

new missionaries they believed the men of the north would put in a claim for them all! I think you will recognize the situation, and am pretty sure that you will agree with me in thinking it wholesome. Under such circumstances every proposition gets a thorough sifting. There is no blind treadmill, no lazy drifting.

Mr. Fulton and Miss McGuire go to Kanazawa—Miss McGuire in fulfillment of a long-standing petition from the whole mission for help for Miss Porter, who has had no missionary associate to help her, or even to be a companion for her by living in the same house, although she has a school of sixty boarding and day scholars. The great usefulness and the wide and powerful influence of her school in the city is beyond all question. It shines out. The very highest families of the city entrust their children to her.

Then the school for an older class of girls, under Miss Hesser and Miss Naylor, filled up all my expectations, and met the preconceptions I had been forming for years through correspondence. Everything about it satisfied and pleased me. The economy shown in the buildings and other arrangements would somewhat surprise you, when the accommodations furnished by the buildings and the work done in them are considered—healthful homes for the teachers themselves; sixty scholars provided with school rooms, and a large part of them taken as boarders, while in the plainest kind of a Japanese house in the same enclosure Miss Hesser is opening her school for Bible-women. My surprises in these various schools, for I include the new boys' school building also, have all been on the pleasant side—at the economy and the excellence of the buildings.

Please look at the southernmost of the three main islands, with its seven or eight millions of inhabitants, a people full of special positiveness and power, and practically untouched. Two stations only have missionaries—Nagasaki and Kumamoto. Steamers run to a dozen or twenty ports there, and there are good post roads and mails. One railroad is now running its trains, others are building, and yet not one missionary to a million souls, and that in the midst of all the promise of Japan! The iron there is hot. Do strike!

At the London conference in 1888 one of the practical questions which received large attention was that of comity between different missionary boards and societies

occupying the same country. The sentiment of that great body was overwhelmingly in favor of securing, if possible, perfect fairness and good understanding between different denominations in this matter, in order to avoid those spectacles of rivalry which disgust not only foreign residents in the mission fields, but the native communities as well. A firm stand was taken against the ignorant and untempered zeal of this or that young missionary who, as John Foster expressed it, "sees truth not as a sphere, but as a line," and who is very sure that he has a heaven-sent mission to convert somebody over again in order that he may exactly square with the views of his particular Church. On no other subject, unless perhaps that of the liquor trade carried on in heathen lands, was there a more general and emphatic expression of opinion than that which condemned such petty partisanship and proselyting. At the same time, even those societies which desire perfect fairness are sometimes at a loss to know just how to agree upon questions of boundary. In order to reach some plan of settlement, the missionaries of several large societies in China are seeking the appointment of a committee of arbitration in which all parties shall be represented, which committee shall decide in cases of disputed territory and the right of occupation therein. This is a step in the right direction. It is timely, and it promises good results. The heathen world is wide enough to avoid crowding and jostling, and there are millions enough yet who are to be converted, not from one Christian cult to another, but from heathen darkness.

A missionary from the East says:

A prominent Muslim effendi who used to call frequently, and seemed to enjoy the missionaries' society, one day said, after expressing his great confidence in me, "Let us be friends in everything, only we will never speak of our harems (families) or our religion." I consented, knowing that he would be sure to transgress the latter rule very soon, and so it happened. Only a few days later he called to know why one of the Muslim "Ulema" had been banished from Constantinople. I ex-

plained his connection with the missionary in translating a religious book. He asked what the religious book was, and what we thought of Jesus. I opened the gospel to explain, and from that day his calls were more frequent and always largely spent talking of the Scriptures. He became a constant attendant on the Bible-class and came frequently to church, until the leading men of his sect and family interfered and kept him away. But he never lost his ardent love for the missionaries to the day of his death. And it is not too much to hope that he found the Saviour before he died.

The activity of the Roman Catholics in China was set forth in an interesting manner by Mr. H. P. McElrone in the *Independent* of August 16. The facts stated were gathered from the reports of Catholic missionaries published in the *De Propaganda Press* in Rome. The following summary is given:

The twenty-nine Vicariates Apostolic of China, each, with one exception, having a bishop, contain 390,000,000 inhabitants, 485,403 Catholics, 2460 churches and chapels, 440 European missionaries, 303 native priests, 1804 schools, 25,219 pupils, 34 seminaries, 666 seminarians. Besides these there are colleges, orphan asylums, homes for the aged, industrial schools, foundations of nuns and sisters, etc., concerning which the reports are very incomplete, merely saying that they are in proportion to the other figures.

JOURNEYING BAREFOOT.—When Mr. C. E. Eckels started last August to Petchaburi in Siam, to look after a sick fellow worker, he set out in a boat on the stream. The tides were low, and he was at last caught in canals and swamps, where he was obliged to complete the rest of his journey, walking barefooted six or eight miles in rain and mud.

Such is one of the highways of travel in Siam, and one of the missionaries' experiences in going from station to station.

In 1689 eight hundred men of the Waldenses, survivors of those who had been driven into exile by the duke of Savoy, secretly crossed the lake of Geneva under

the leadership of Henri Arnaud, and after a ten-days march reached again their native village, where they took up a strong position on a hill, the Balsilli. Although they were there besieged by the duke's troops, they held their own and secured a compromise. That glorious return has been celebrated from time to time. This year, at the two hundredth anniversary, six thousand people assembled at the rock "Sibaud," where the Waldensians two hundred years ago took the "oath of Sibaud." At the suggestion of Rev. Matteo Prochet, who was present, the great multitude again raised their hands toward heaven in a renewed oath or pledge.

The most significant fact was the change in the position of the government. The present enlightened king of Italy, though a Catholic, sent a letter of congratulation, together with a contribution of \$1000.

Just where is Christianity most honored in the view of the average heathen is a question admirably put by an intelligent native Christian woman of Kuperthalla, in *India's Women*, November, 1889. She says:

The heathen ought certainly to see what great things Christianity has done for the nations that call themselves Christian, for society in general (as regards women, marriage, children, etc.), for the laboring classes, for the poor and unfortunate, and even for enemies (who in the very midst of war are treated with honor and humanity); but it must be borne in mind that these achievements, great though they are, impress only the reflecting minds among the educated. The vast majority require to be impressed with our superiority as better men and women in our daily intercourse with them. The beauty of our character (the effect of the harmony between precept and practice) and the sweet aroma of religion in our lives will produce this impression; and when this is done, the missionary will find his arduous work rendered infinitely easier, with the light of conviction dawning upon the heathen from two quarters—from what he hears and from what he sees.

These clean-cut and telling discriminations would fit any Christian community in the Orient or in America.

A recent letter from Rev. Dr. Nevius, of Chefoo, gives promise that our hope of spiritual harvests in the Shantung province, as a result of the generous efforts of Christian lands in famine relief, are likely to be fulfilled. Dr. Nevius says:

I am glad that the work in our out-stations is now much more promising than during the last few years. The number of inquirers is greatly increasing, and we hope we are entering on a new era of progress. We are looking forward to the next annual mission meeting with unusual interest. The coming of so many recruits is a matter of great delight to us. The question how to locate these recruits most wisely will require a good deal of thought and consultation.

The prayers of the Church should attend the missionary band who have joined the Shantung mission. Specific prayer, not for a particular day merely but with broader scope and with continuance, is eminently needed in such great efforts of evangelization as those which are being made in the Shantung province.

Five or six years ago Mr. P. C. Mozoomdar, a representative of the Brahmo Somaj of India, made no slight impression in this country by his lectures and by a book written in peculiarly graceful English, entitled "The Oriental Christ." He has since edited a paper in India as an organ of the Brahmo Somaj, which he is now compelled to discontinue, owing to the decline, if not the collapse, of that movement. The idea of a regenerator suited to India could hardly have been worked up more plausibly than that which appeared in Mr. Mozoomdar's book; but this failure, like so many others, is an evidence that a religious system having real vitality and power cannot be elaborated by human ingenuity, and that although there may be "Lords many," a Christ who is not divine must be evanescent as the vapors of the morning.

It is significant that Mr. Mozoomdar, in taking leave of the public, feels compelled to say, "Christ (*the* Christ) is a tremendous reality. The destiny of India hangs upon the solution of his nature and function, and

our relation to him. Let us not hide in darkness and rest contented with random streaks, but place ourselves in the open light and solve the problem, 'Who and what is Christ?'"

A recent letter from Dr. Mitchell, written from Kanazawa, calls attention to Chinshiu, the most southerly of the three main islands of Japan, and containing from seven to eight millions of inhabitants. They are a people full of positiveness and power, and are practically untouched by evangelical influences. Only two stations have mission-aries, namely, Nagasaki and Kumamoto. Steamers are running to a dozen or twenty ports of this island, there are good roads and mail routes, one railroad is now running its trains and others are in process of building, and yet not one missionary to a million souls! and that in the midst of all the promise of Japan! Evidently the degree of our interest and zeal is not yet commensurate with the demands of this most interesting empire. As we draw near to the last decade of the century, this new call for consecrated effort and consecrated liberality on the part of the Church should have a prompt and generous response. More men and far more money!

The infidel instructors in the Japanese colleges, drawn from Europe and America, have so constantly represented to the bright and thoughtful young men of Japan that belief in the Bible and in a personal God was a superstition worthy only of the ignorant and degraded classes, that when they came to hear from the lips of Mr. Wishard, the representative of our American young men's Christian associations, that our American colleges were full not only of vital Christianity but of a missionary spirit, that thousands of students were not only earnest believers in Christianity but were offering themselves to go as heralds of the gospel to other lands, his statements were received with surprise and joy. It is easy for scoffing skepticism to make cheap assertions. It is a custom to misrepresent to us the character of mission work in distant lands,

and equally to misrepresent to native Christians or inquirers in those lands the real condition of religion here. There is need, therefore, of more frequent and direct interchange, just such as that which Mr. Wishard has brought about. It is understood, of course, by the native students that infidelity is in the professors' chairs of many of our American colleges and universities, and that agnosticism is just as arrogant and sneering in America as in Japan. But when they learn that, notwithstanding all this, there is a mighty uprising of devoted Christian young men, filled with a desire to evangelize the whole world, and that behind them is the substantial backing of tens of thousands associated with the Christian associations, they thank God and take courage. These facts are wholesome and tonic all around. Let us pray that the day may soon come when over against each and every carping infidel there shall be a score of Christian young men doing valiant service for the Master.

An interesting feature of the November number of the *Church Monthly Intelligencer* is a series of accounts given of farewell missionary meetings held in different portions of the United Kingdom—East-borne, Guernsey, Newport, Isle of Wight, Norwich, Bath, Birmingham, Bristol, Cambridge, Derby, Loucester, Kensington, Leeds, Salisbury, Southampton, Southeast, Sunderland, Coventry, Dorchester, Hull, Leamington, Manchester, Liverpool, etc. Without entering into particulars, some general facts are noticeable in connection with these meetings. First, the deep interest attending them, as represented by the numbers in attendance and by the fact that so many men of great prominence in social and political, as well as Christian, circles were found among them. Second, the carefully-prepared valedictory addresses which appear to have been made to the missionaries by persons chosen for the purpose, and the general warmth of sympathy and interest which was shown by all concerned. In some instances day meetings were followed by evening sessions, when the places of meeting were sometimes crowded.

Third, the hopeful character of the addresses, in the cheering facts which were stated, and the general testimony to a widening and deepening interest in the cause of missions. The *Church Monthly Intelligencer*, speaking of these meetings as a whole, says: "They have indeed been of a very remarkable character. At most of the places the largest hall available was crowded. A high spiritual tone prevailed, hymns and prayers preceded complimentary votes of thanks and the like, and hearty free-will offerings covered all expenses."

It is an encouraging fact that with us, also, there has been within the last year a more sympathetic interest manifested by the friends of missions toward those who are on the eve of departure for their allotted mission fields. While hostility to missions on the part of those who hate the cause of Christian truth has never been more bitter, the real friends of our work have rallied with a warmer and more heartfelt interest to its support. That there is to be a great and perhaps prolonged battle along this line, between the friends and foes of the kingdom of Christ, is more and more evident. The term "antichrist" needs to be raised out of its conventional use and applied more widely to every form of hatred and skepticism which thrusts itself in the way of that great cause for which Christ lived and died, and rose again.

Dr. Mitchell's letters from the mission fields are full of encouragement. His testimony, like that of such tourists as Dr. Mutchmore and Dr. Phraner, is decidedly tonic. He is cheered with the enthusiastic work and spirit of the average missionary, and with the success of the mission work. Many are the commendations, also, that are given of native preachers and helpers. Marvellous are the openings and opportunities. The work, instead of being a hollow sham as alleged by the facile pen of the *quid nuncs*, who write without either knowledge or sense or moral scruple, is thorough and solid, and to all appearances lasting. But for one difficulty we could wish that thousands of our church members might visit the mission

fields and see for themselves, and have their hearts fired with enthusiasm and their purse-strings relaxed; that difficulty would be the heavy tax upon the time and attention of the missionaries, upon whom such tourists must depend almost entirely as guides and informers and interpreters, not to speak of the draft upon their hospitality. As matters stand, we must earnestly express the hope that Christian people who are called upon to support the work of missions will count the testimony of those who do visit the fields, and who really know quite as much as those who do not take the pains to learn and who, but for the pleasure of a sensation, do not care.

New indications of promise appear in relation to the east African slave trade. We have known but little of the spirit and purpose of the present sultan of Zanzibar, and it is interesting to learn that he has issued a decree declaring "all slaves under his dominion henceforth to be free." He has also decreed that the children of slaves born in his dominion after January 1 shall be born to freedom. The *Church Monthly Intelligence*, in speaking of this decree, says, "These are great steps forward; and if, as we trust, the International Slave Trade Conference, to meet shortly at Brussels, should take further steps of importance, such as are being proposed by influential persons, then it may be that through the good providence of God we are within measurable distance of the entire suppression of slavery in east Africa." God grant that while the sultan, with his long line of east African coast, is thus humanely disposed, and while the philanthropic and progressive king of the Belgians still lives and makes his capital the centre of such movements for the relief of the terrible sufferings of Africa, the nations and the churches of Christendom may rally with one accord and devise such measures as shall destroy forever this vestige of the dark ages that still hangs over east Africa. It is easy to be indifferent. It is natural, even when great results seem to be within reach, to simply settle down upon the hope that some-

body else will do the work of humanity, that Providence will interpose, or that something will happen to accomplish the result without the necessity of our own individual effort; or there may be found a temptation to assume that our particular influence will be useless because there is no concert of action. And so oftentimes the flood tide of evil rolls on unchecked. There should be individual interest first of all, and individual effort, and there should be concert of action. When the interests of the liquor trade are endangered, there is no difficulty in securing such concert on the part of those who prey upon the weal of humanity. Any cause whatever whose mainspring is sordid selfishness, a kind of selfishness in which great multitudes have a common interest, finds no difficulty in securing prompt and efficient action. When will the children of light learn practical wisdom from the children of darkness?

An editorial in the *Wesleyan Missionary Notices* for November, 1889, alludes to the rife discussion upon missionary methods, and states the policy of the Wesleyan Society, which is everywhere to proclaim the gospel and to disciple those who hearken. In doing this it cares for the old and the young, for the learned and the unlearned, the civilized and the savage. It begins with the employment of English missionaries, but recognizes as its ultimate aim the development of self-support and self-control among native churches. It therefore endeavors to train native agents for the various departments of work, reserving the English missionary more and more for the purposes of organization, supervision and training. In effecting its purpose the society allows much freedom of action to the missionaries; preaching within doors or in the public market, schools suited to the needs of the pupils, orphanages and dispensaries, all are used as different localities demand. The writer adds: "All these agencies are valuable so long as they help to bring men spiritually, mentally and physically, individually and socially, nearer to the Christian standard of life, but no longer."

CONTRIBUTED ARTICLES.

WEEK OF PRAYER.

W. RANKIN, ESQ.

The annual meeting of the Lodian mission held in November, 1858, has become memorable in the history of the Church. The missionaries had convened from their several stations, and after disposing of their ordinary business, considered and adopted the minute hereafter recited, calling for a world-wide Concert of Prayer. This call met its first response in a preliminary three-days concert among themselves before their final adjournment. Dr. Morrison says of this meeting, "It was a precious three days, and made us feel that God was with us—that he was giving us an earnest of the blessings we sought in issuing the invitation." Dr. James R. Campbell, writing to his wife, then in this country, says, "We have had the most delightful three days I have ever spent. The prayers and remarks were most importunate and touching, and, instead of flagging, all the meetings increased in interest. Scarcely any one spoke or prayed but in tears, and every one around was weeping also. At the close, and just before the last prayer, I asked special prayer for all the missionaries, either absent from the meeting or in America, and for all the children of missionaries, either in this country or in America, that they might all in due time be converted to Christ; and oh if you had heard the prayer that followed by Mr. Newton, and heard the sobs and weeping all around, it would have cheered you up indeed and increased your confidence in God's promises for the children of his people. I believe our faith was strong and that divine love filled every heart. *It was like heaven on earth.*"

Such was the encouraging token of God's sanction which followed the Lodian invitation for a week of prayer. Moreover, antecedent events had a marked influence in inspiring it.

The preceding year had been eventful in the history of missions and in the annals of India. Scenes of violence and cruelty had been enacted that thrilled the heart of the civilized world. It seemed as though all the cupidity and oppression and anti-Christian policy that had marked the British rule in India for two centuries were to be atoned for, and every English officer and foreign resident in the land were to be swept into the sea or buried in blood beneath the soil.

In this awful tragedy their own brethren had their full share of suffering. Many of them for personal safety took refuge in military forts; their property to a vast amount was destroyed, and survivors mourned the martyr death of beloved associates who had fallen victims to Sepoy violence. What our Methodist brethren suffered in the "Land of the Veda" is graphically told in Dr. Butler's book bearing that title. When these distressing events first became known in New York, the Executive Committee of our Presbyterian Board of Foreign Missions convened in special session, and, after making provision for the immediate wants of surviving missionaries, adopted a circular calling upon all the churches represented by them for a season of special prayer. The call was responded to at once by the churches of New York and its neighborhood. It was renewed by presbyteries and synods then soon to convene. Five days after the circular was issued the Fulton Street prayer-meeting was established. A feeling of mingled sorrow and sympathy pervaded the whole land, and earnestly did petitions ascend to God that our brethren might not be given over to the wrath of the heathen nor the door of missionary labor closed upon them.

The Sepoy rebellion was crushed through the instrumentality of British arms. God

heard prayer for India, and answered it for India and America. The succeeding months formed a bright era in the American Church. Thousands united with the people of God, and property to the value of millions was professedly consecrated to his service.

The story of these glorious events went back to India and produced as profound an impression there, though of a different character, as the Sepoy rebellion produced here. A revived spirit came upon our missionaries. Some of their own children at home had been converted, and their hearts burned within them in grateful emotions and in longing for the salvation of men.

Such were the antecedents of this annual meeting of the Lodianna mission, and the invitation to a universal concert of prayer was issued in the following words: "Whereas our spirits have been greatly refreshed by

what we have heard of the Lord's dealing with his people in America, and further being convinced from the signs of the times that God has still larger blessings for his people and for our ruined world, and that he now seems ready and waiting to bestow them as soon as asked; therefore resolved, that we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer, and that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in the petition that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

Such is the origin of our week of prayer; and may the spirit that pervades its annual return be in full sympathy with that which inaugurated it.

AN OUTLOOK.

F. F. ELLINWOOD, D.D.

Frequent annual reviews have been made of the missions of all denominations. But if for once we consider our own merely, the outlook is certainly not a narrow one. For more than half a century the work has been in progress under the support and direction of the Presbyterian Church. The first beginning was made among the Indians in Kansas. India and West Africa followed soon after. There are now, including those who have recently been sent to the field, 204 ordained missionaries and 337 married and unmarried women. The total number of missionaries, including physicians and other laymen, is 580. The number of native preachers and helpers is 1209, making a total force of 1789. A comparison of present results with those attained ten years ago shows an increase of 263 in the missionary force and of 503 in the native force. The total receipts of 1879 were \$446,882; those of 1889, \$852,815. It will thus be seen that the increase in the native force is nearly double that of the missionary force, and that while the contributions have nearly doubled, the total force employed is nearly threefold.

The number of communicants has advanced from 11,366 to 25,346. The growth of our missions has not been as rapid as that of some other societies working upon more plastic races. The plan pursued by the Board has been to establish missions in the great influential centres of the world, and among the most stalwart, and for that reason oftentimes the most resisting, of nations. The work has a far-reaching purpose aside from present results. The influential races must be depended upon chiefly for leading the world from heathen error to the truth of the gospel. It has been the policy of the Board to prosecute an institutional line of work; in other words, to establish institutions that shall be permanent and in time self-supporting and self-propagating. It is the native ministry of Japan, or China, or India, that must be depended upon for the conversion of these great nations, and those measures therefore which look to the training of native ministers and teachers, the establishment of self-supporting churches, the building up of schools and colleges, though they may cost more for a time, may be far

the wisest in the end. Of course, a Board which is called upon to expend a large proportion of its receipts along these lines must seem to be an expensive agency to those who only judge by the number of missionaries employed or the number of converts reported. Comparisons are sometimes made with societies whose funds are almost wholly devoted to sending out men and women to preach and teach. Let there be given to all the people a clear comprehension of the work which the Presbyterian Board aims to do, and it will commend itself to all wise men.

What are some of the fields in which the Church is carrying on its work? We begin with the Indians of our own country. As already stated, the very first missionary of the Foreign Board was sent to the American Indians in Kansas. For a long time its most hopeful work was among these people, and at the time of the rebellion a very large proportion of native church members were found among the Indians, mainly in the Indian Territory. The war greatly diminished the returns of our annual reports, but a permanent influence remained, and it may be said that the work of the Presbyterian Board and the American Board, particularly in the Indian Territory, accomplished more toward the civilization of the Indians than all other agencies that have there been employed. The Board is from time to time transferring its Indian missions to the Board of Home Missions, on the wise principle of proceeding just as fast as the condition of the tribes seems to come more within the scope of the home mission methods. But there is reason to remember with gratitude to God the work that has been accomplished for the red men in the years that are past, and when the historian of the future shall record the last trace of the Indian race, and the nation shall be compelled to look with humiliation on the wrongs that have been inflicted upon them, it will be a satisfaction to know that the Missionary Board of the Presbyterian Church, through two generations, faithfully pursued its work.

Among the Chinese who have come to our shores the Board has also endeavored to be

faithful to its trust. The position of these people and the relations which our country has sustained toward them are certainly peculiar. In the generation past Christian men and women were praying for access to the great empire of China. A score of years ago the nation entered with enthusiasm into a treaty with the Chinese government which seemed to promise everything of good, and which assumed the most sacred responsibilities with regard to our Mongolian neighbors. China has been opened wide for Christian work, and besides this, tens of thousands of the Chinese have come to our own shores. But a change has occurred. The attitude of the United States toward China and the Chinese is nothing short of hostility. The laws which stand as the latest upon our statute books exclude this one race from our shores—the only race of mankind thus treated. Treaties have been changed to suit the demands of other alien populations who happen to possess a vote. We are in the strange attitude of neither sending the gospel to China except in the most grudging measures nor permitting China to share its light on our own shores.

Our work in Mexico is still in its infancy. Only fourteen years ago did the Presbyterian Board undertake a part in the evangelization of that interesting republic. The wonderful political changes which had occurred—the uprising of the nation against the papacy which for three centuries had bound the people hand and foot—seemed to give rare promise and encouragement to missionary work. That promise has been remarkably fulfilled. Our own and other missionary boards have been prospered and blessed in their work, while side by side with their effort, political liberty has advanced steadily and has held its ground, commercial intercourse has been increased, and Mexico has come into closer and closer fellowship with our own republic. Our mission work is thoroughly organized with a theological training-school and two high schools for girls. A very large force of native preachers is employed, and two presbyteries are fully organized.

Guatemala and Chili have both been re-

ceived under the care of the Board within less than a score of years, and are giving promise of good results; and the work in Colombia, though long retarded, is in a hopeful state.

Brazil, with its independent Presbyterian Synod, has the honor of completely demonstrating the feasibility and advantage of union and co-operation in mission fields. There, also, permanent educational institutions have been established by the Board, and all the appliances for aggressive Protestant Christianity are being multiplied. Our work is prepared to advance, step by step, with the new era of republican institutions.

Our Liberia mission in West Africa continues to hold its own. That of Gaboon and Corisco still meets with obstacles of a depressing character, though there have not been wanting most cheering signs of advancement. Scarcely anywhere in the mission fields of the world has there appeared greater readiness to receive the simple message of the gospel than among the tribes along the Ogoe river, while in the German territories on the coast are open doors and even a welcome to our work.

In 1871 the Syria and Persia missions came under the care of the Presbyterian Board. The total membership of the native church in Syria was 294. It is now 1534, an advance of nearly 500 per cent. in eighteen years; so that while the great strength of this mission has always lain not so much in its ingatherings of converts as in its educational work and in its presentation of the Old and New Testaments to the Arabic-speaking world, yet in the increase of membership the results are most cheering. Proportionally, it takes the lead of all our missions in its educational work.

In Persia, at the time the Nestorian mission was received, there was a total of 700 communicants. The total number now in connection with our Persia missions is 2290. In few countries are our educational interests placed on a stronger basis than in Oroomiah, whether regard be had to the training of native preachers or of girls who shall be bearers of the truth to their own sex. Nowhere has greater prestige been won for the

medical department of the work than in Persia.

Our India missions have from the first had to deal with the most resisting of all of India's populations—the strong races of northern India; but the prestige and influence of the work have not only won the confidence in large degree of educated natives, but have received also the high praises of Anglo-Indian statesmen and publicists of the highest order. Though India is under the British flag, it is well for our American Christianity to have had a part in the great work of proclaiming to the Hindu race the superior light of the gospel of peace. It has been a blessing to ourselves.

In respect to general influence and the leavening of the mass of India's society—the overcoming of organized cruelty and the elevation of the general sentiment of the country—more has been accomplished in the fifty years in which our own and other missionary organizations have been at work in India than in all the centuries of the past in which the boasted faiths and philosophies of Hinduism, Buddhism and Mohammedanism have borne sway.

The work of the Presbyterian Board in Siam was never so full of bright auspices as at the present time. For many years it wore a discouraging aspect, and less than twenty years ago bloody persecution in the Laos country sought to exterminate the native churches. Now from north to south in both the Laos and the Siamese provinces there is an earnest welcome shown by the government and the people. Everywhere medical work is hailed with rejoicing, schools are appreciated, and in some instances a partial support is given. Buildings for hospitals and dispensaries are given just so far as the Board is able to utilize them in its work. There is absolutely no limit but in the number of men and in the extent of means contributed for the work. Our native church members have advanced in ten years from 164 to 983—a gain of five hundred per cent.

It is a marvel that China, after all that has transpired in its diplomatic relations with this country, is open to our effort at

all. Had there been the sensitiveness and retaliatory spirit of western nations, our missionaries might have been driven from the country and our work brought to a close; but instead of this, notwithstanding the complaints and petty oppositions here and there encountered, the work seems to stand upon a stronger basis than ever. A higher as well as an elementary education is being prosperously carried on, and in eighteen years the number of communicants has risen from 763 to 3852.

Passing to Korea, we find a brief history of success, which especially in its beginning seems more of a romance than a history. The hermit nation, though it has not widely opened its gates to Christian influence, has permitted its entrance not only, but is disposed at least to connive at its progress, while to medical and educational work it has given the warmest welcome and a measure of support. The prestige accorded by the king and queen to our missionaries speaks more eloquently than all the dark prophecies of intolerance which have been rife, and portrays the real attitude of the government and the people toward our missionaries. It is easy for foreigners to fear and suspect danger, and this has been so in all lands and in all decades of the mission work. For at least a half century this kind of timidity, largely consisting of indifference if not agnosticism, influenced the British government in regard to India, and always the foreign population has been ready to raise the cry of alarm lest missionary influence should bring disaster. Vice might go on unchecked, every species of commercial and diplomatic wrong could be perpetrated with no let or hindrance, but as to missionary work the critics were sure that it would bring destruction. But in Siam the government has spoken plainly in behalf of missionaries, while it has condemned in unmeasured terms some of those alarmists who seemed to feel that only vice and commercial fraud were safe and harmless in dealing with Oriental peoples.

Lastly we come to Japan. Thirty years ago Dr. and Mrs. J. C. Hepburn set foot

upon the shores of the sunrise kingdom as the very first Protestant missionaries. A few weeks since these beloved friends again set forth, after a brief leave of absence, to resume their work and continue it through their declining years in the field which they so much love. During their occupancy of that field what hath God wrought? They have seen the whole growth and development of the work. They have witnessed the political transformation which attended the laying aside of the power of the Shogun and his Daimios. They were familiar enough with the edicts which were everywhere posted against Christianity as a result of the Jesuitism of two centuries ago, but they have seen all those edicts taken down. They have witnessed the avidity with which Japan has received not only western education and civilization, but also the truth of the gospel. They behold now Christian colleges numbering hundreds of students, young men's Christian associations in full and active operation, large numbers of native churches which are self-supporting, an ever-growing native ministry composed of the very best class of the youth of Japan, home missionary organizations, and everywhere a virile, earnest, aggressive type of Christianity, which, if every missionary were withdrawn, would still go forward reclaiming the land from dead Shintoism and discarded Buddhism to the pure gospel of Christ. The marvel of all history in the department of Christian progress rises up before us as a vision in Japan to-day, and the Christian heart that can look upon such a spectacle with doubt or even apathy and unconcern may have reason to doubt whether it has any part whatever in the kingdom of him who uttered the great commission, and who to-day in such fields as this is fulfilling his promise to be with his people even unto the end.

On the whole, as we review the missionary work of the Presbyterian Board, as we contemplate its wide expansion, its institutional stability, its success even numerically, and its still greater prestige and influence in the transformation of public sentiment, and as we consider also the inspiring reflex

influence which this work has wrought upon the Church at home, how can we contemplate the spectacle with anything but gratitude and thanksgiving to God, and with the more earnest prayer that what has

passed may prove only a beginning? And now for a new baptism of the spirit of prayer and supplication. Now for that full million of dollars for this year's work of the Foreign Board!

A VETERAN'S OPINION OF MISSIONARY QUALIFICATION.

F. F. ELLINWOOD, D.D.

Rev. John Ross, missionary of the Irish Presbyterian Church in Manchuria, is among the most successful of his day. For the first five years he labored entirely alone in Moukden, which is an out-of-the-way city northeast of Peking. But with God's help he has brought light out of darkness, and he has succeeded beyond most other men in securing the attention of the middle classes as well as the lower, and has won the respect of many a "buttoned" official. In an able article in the (Irish) *Missionary Herald* for October he makes some significant remarks on the qualifications of a successful missionary which seem to us very timely. Evidently he is not of the opinion that any earnest man, be his other qualifications much or little, can hope to influence a nation like the Chinese. "You desire," he says, "to introduce Christianity to a people which was an ancient nation when Nebuchadnezzar was building the walls of Babylon, which was highly cultivated when the Romans found our forefathers savages, and which even three centuries ago was more civilized than contemporaneous European nations. The Chinese are a proud, conservative, self-sufficient, learned and intellectual race." In the opinion of Mr. Ross, Buddhism and Taoism exert comparatively little influence, but Confucianism is powerful by reason of its high-toned system of morals and its practical philosophy of government, as well as the terse literary style which is the vehicle of the system. "I think it may be taken for granted," he says, "that before a non-Christian people is likely to pay any regard to the preaching of a stranger, he will have to gain their confidence and win their respect. It is also easily understood that what is adequate to secure the respect of one

nationality may appear despicable in the estimation of another; and from what I have been able to learn of the nations of the world, excepting the Jews and Mohammedans, whose knowledge of religious truth is more extensive and accurate than that of any other non-Christian people, there is no nation so difficult to gain over to Christianity as the Chinese."

The question whether a lower degree of education may not suffice, if only a missionary has an earnest spirit, is met by the following, which we quote from the same article: "More highly than any other quality the Chinese esteem literary ability. Civil service competitive examinations have been employed for twelve centuries in filtering out candidates for official employment. To a proud people who so highly value knowledge and attach such importance to literature, what sort of man will you send to gain them over to Christianity? What must the man be who will command their attention and compel from a contemptuous people a respectful hearing of the doctrines of the cross?"

We have no doubt that much good may be accomplished among the poor and the ignorant of the peasant classes by men who have little learning of any sort and who know nothing of the habits of thought and the systems of belief of those to whom they preach, if only there be an earnest spirit and a strong and prayerful desire for souls. Some such men may be sent to all mission fields to perform a certain kind of work; but we are more and more satisfied that most of those who are sent to a country like China, Japan, India or the Turkish empire should be men of disciplined minds, clear insight into character, and at least a fair knowledge

of the peculiar types of belief and habits of thought of the people among whom they are sent. The importance of a consecrated spirit is taken for granted, of course. We are only discussing *means* and their best adaptation to the work in hand.

There are at the present time two general theories of missionary work. One is that of preaching Christ for a witness, telling the story of the cross simply and as widely as possible throughout the Chinese and Indian empires. The other theory is that of an institutional work, the planting of churches, the establishment of hospitals, the diffusion of religious literature and the building up of schools and colleges for the training of a native ministry and a native corps of colporteurs, teachers, etc. This plan supposes that in the main, the conversion of the great nations of the East will, with God's blessing, be accomplished by natives who are familiar with the national habits of thought and with the idiom of the national tongue. Most of the great missionary boards are working with this view, and evidently Mr. Ross places his chief reliance upon this institutional method. He says, "The number of those who have gone forth to combat the evils indissolubly associated with heathenism is so insignificant when compared to those who minister to congregations in Christian lands that some good people are in despair of overtaking, by ordinary methods, the needs of the world. But the argument based upon the comparative number of missionaries and ministers is fallacious. The missionary is not a pastor and should never sink into one. The work which he goes to perform is very different from that of the pastorate. The missionary is the modern representative of the Apostles. He is the only real successor to the Apostles. The Apostle was the 'sent' of the Church and of the Holy Spirit to plant churches and raise up pastors among non-Christian peoples. So now the missionary is the 'sent' of the Church and of the Holy Spirit to do exactly the same work. The proper work of the missionary is not to gather a few converts, to whom he will act as pastor. His duty, like that of the Apostles, is to

found churches and train pastors. To me it seems, therefore, of comparative unimportance what the proportion of missionaries to the numbers of the people to whom they are sent may be. My earnest desire is to impress upon all interested in mission work *the qualifications of the men sent*. Are the men they send best fitted for the end in view, namely, that of planting churches and raising and training pastors? The Chinese people must be converted by Chinese converts. Every successful mission in China has been successful because the first converts were earnest men; and if there be unsuccessful missions, they are unsuccessful from lack of this native assistance. In our Manchuria mission, from an original hostile population, about one thousand converts have been baptized, and many thousands know and respect the doctrines of Christianity. The work of preaching the gospel has spread and is rapidly spreading throughout the province. The *literary* classes are our best friends, and the officials have in most cases ceased opposition. There are said to be thousands of Koreans over the border who are believers and who are applying for baptism. How have these results been attained in a little more than a dozen years? Of all these conversions, comparatively few can be traced to the immediate agency of Europeans. The others are converts of converts."

The proper training of native converts, according to Mr. Ross, implies "diligent, careful and long continued education in holy things. Such education was insisted upon and practiced by our Saviour and his disciples, and among a people like the Chinese, who are equal in intellect to the Greeks and Romans and more advanced in civilization than they, is a mere slipshod fashion of planting Christianity desirable? Will it be successful even if desirable? Far more important and far more difficult than the work of any minister in the Church or the duties of any professor in England is the establishment of Christianity in China. Who, then, is sufficient for these things, who is the man best adapted for this kind of work?"

In reply to the critics who, in "pompous

tones and hysterical screams," are shouting, "Revert to apostolic methods," Mr. Ross has a ready and pertinent reply. He takes his readers to Antioch, where a large and strong church had been formed under the scrutiny of a proud Greek civilization, and where there was still great need for the very best men in the church for the further organization and upbuilding of the body of Christ and for a continued and aggressive warfare upon the mighty influences of evil which were all about them. But led by the Spirit of God, the church at Antioch concluded to send out for the first time foreign missionaries, not very many, no crowd of uneducated but earnest men, who could easily enough be spared from Antioch; but the Holy Ghost selected two only, and they were the chiefest of all, the leaders of the Church whether at Antioch or anywhere else. One was the learned, eloquent, adroit and most skillful apostle, ready from his

thorough knowledge to meet the cavils and plottings of Pharisees on the one hand or the lofty scorn and contempt of Greek learning on the other, and withal intensely and sublimely devoted to his divine Master; and with him was the foremost layman of the Church, great in the consecration both of his means and of his labor, holding a social position of high respect, beloved of all, and, as the record asserts, "full of the Holy Ghost." These two were sent, divinely sent, and that divine sending, as a divine object lesson and example for the Church, should never be forgotten. There were laid upon that altar great natural ability, high social position, advanced learning, wealth, title, honor—all the elements of success. When Canon Taylor bids the great missionary societies to change their tactics for those of the Salvation Army, he may well be commended to Mr. Ross and to the church at Antioch.

NORTHERN SYRIA.

REV. F. W. MARCH.

Having just completed a round trip, visiting all our out-stations, let me tell the readers of *THE CHURCH AT HOME AND ABROAD* something of the present state of things.

My route from Suk-el-Ghurb to Tripoli by land took me through the Kesrawan, the Maronite stronghold. I talked with many persons, fellow travellers in the public carriages and companions at the hotel. All complain of their priests. "Why do you have no schools?" "The priests will not let us." "Why do you not read the Bible?" "We would but for the priests." At a funeral gathering at Batrun, the governor, who is a Maronite, called for our teacher, gave him an honorable place and urged him to talk upon religious topics, telling him afterwards that he wished the people to understand that at Batrun there was perfect toleration; Protestants as well as Maronites might preach and teach as they like. I called upon the governor, and he the same day returned the call and expressed the greatest interest in our schools.

On my way north I spent a night at Sa-weiri, a Nussairiyi village. A number of people came together in the evening at the public reception-room, and the old sheikh proceeded to ask about my religion, especially as to the Trinity and the incarnation. He was fluent and loud spoken and had the last word in the discussion; yet I hope those who were listening in silence got something of the truth. Some young men came the next morning. One of them read aloud from my pocket Testament the sermon on the mount. When I was about to take the book from him, he urged me to give it to him, saying, "I want to finish those sweet words."

Another night was spent at Kaferbahun, a Greek village noted for its intolerance. About thirty men spent the evening in the sheikh's room. Some wished to hear me talk. Others said, "Let him alone. Are we going to become Protestants?" The desire to hear prevailed, however, and I gave them an outline of our faith, trying to touch first upon points accepted by them as well

as by us. They frequently expressed their surprise—"We thought Protestants were infidels. We did not know you believe in Christ." Controversy could not be avoided, however; and when the evening was over, they said, "We hope you will go very early in the morning and talk no more." After they left me, I could hear them outside, discussing the questions among themselves. Next morning, a few came to talk in a spirit of inquiry, not debate. The churches generally are in an encouraging condition.

At Minyara five were received to the church and three elders elected. The present membership in Minyara is thirty-five—all gathered within four years. At Amar there is special reason for encouragement. Meetings are held every evening, and a large number of young men have come out as Protestants. Three were received to the church at Amar and one at Safita—all young men.

We have had no school or preaching at Meshta during the past year, but there are seven young men who have become Protestants, and one young woman. The latter and five of the young men have been trained in our boarding-schools. I was touched to see the young men following me about, trying, almost in vain, to see me alone. We went away from the village and sat under a fig tree, where, they said, they were accustomed to meet; but after a few minutes' conversation, we were seen and joined by others. The Meshta people are glad to hear the Bible, but will not listen to preaching. At an evening gathering I read them a long chapter, all listening attentively; but as soon as I attempted to talk a little, the principal men left the room, and the lady of the house not very courteously requested me to drop that subject. The young woman will open a girls' school in Meshta, and two of the young men will teach in other places.

The Mahardeh brethren are suffering unusually severe persecution. Six of them are in prison upon a false charge of having

resisted the police. Two more, one of them our preacher, have been charged with smuggling tobacco, and have been compelled to pay a fine of sixteen pounds each. Our preacher's daughter, who has been at the Tripoli school, wrote to her father to this effect: "Do not resist the government, but pay the money. Do not be anxious about us. Though we should be compelled to beg our bread, we will not complain. Trust in God and search for the Achan in the camp. For our sins God is afflicting us."

The Hamath school was reopened two months ago, and was recently closed, making the third time. There were ninety scholars. All these parents and most of the other Christians of Hamath sympathize with us and make common cause with us. It is a great disappointment, yet the result may be eventually the breaking of the priestly yoke even more effectually than could be done by a school. The attendance upon preaching services has been unusually good.

The Hums church is prospering. Their contributions during the past year have been larger than ever before. Five persons were received to the church at the last communion. They are interesting themselves in a Syriac village, one hour east of Hums, where a number of people, including the village priest and schoolmaster, have become enlightened. The Hums brethren visit them frequently, and they in turn visit Hums and attend Sabbath services. A considerable number of Bibles and Testaments have been distributed at the expense of the Hums church.

At Tripoli there is quite an awakening at the Kubbeh district. Meetings are held every evening. The teacher's wife holds special meetings for the women. The young men are just going off to the boarding-schools and college. We send from Tripoli twenty to the college and fifteen to Sidon. We have made our selections with special reference to a supply of godly men as teachers and preachers.

"WOMAN'S WORK FOR WOMAN IN PERSIA."

MISS MARY JEWETT.

From the annual meeting held in Oroomiah last fall, Mr. and Mrs. Wilson and I returned home via the South of the Lake, visiting several villages on the Sooldoos plain, spending the Sabbath in Souj Bulak, some time in Mianduab and Maragha, sowing the seed all along the way. The word was thus preached to Armenians, Jews, Koords and Persians. Everywhere we were kindly received, and there were instances of eager listeners. There were also the same deplorable ignorance and indifference which we find everywhere.

While Miss Van Duzee devoted herself to her school in Salmas, I took up the village work. I very much enjoyed riding over the beautiful snowy plain to meet little companies of women here and there in the different villages. Salmas is a field of over thirty villages either partly or wholly Armenian, containing in all some six thousand inhabitants, all accessible to the missionary.

While in Salmas I held meetings with Armenian, Mohammedan and Jewish women, and some of them were precious meetings.

I have not an exact list of the villages visited or of the number of women spoken to. My custom was to go out in the afternoons, and there would be gatherings of from two or three to thirty or more. I tried to be in earnest and faithful in presenting the truth. But only the Searcher of hearts knoweth what the result may be.

At one Armenian village on the side of a mountain, where we expected to find wretchedness and ignorance and barbarism, we did find intelligence, most cordial hospitality, and an eagerness to hear. It was a small village, and nearly every woman in it came to the meeting and listened attentively, occasionally asking a question or saying something about the story being told or the truths presented. I especially enjoyed my visits to the wife of a Mohammedan of influence in Dilman. She is a beautiful reader of Persian, and at my last visit at her house she invited some guests from the most wealthy and influential families of the place.

They listened with unwonted attention and interest as I read from my book. The houses of both civil and religious heads were open to me, also other houses of rank, and there were opportunities of reading to those women. I was happy in leaving at one of these houses a Turkish Testament, at another a Persian Testament and at another a Persian Pilgrim's Progress. I found at Dilman, Sara, a poor Armenian woman, so sick nearly three years ago in Tabriz that we scarcely had hope of her recovery. After she became able to travel she was taken to the hospital in Oroomiah, where she remained for some time under the care of Dr. Cochran. She is now well and happy, and a firm friend of the missionaries, and I hope also a friend of Jesus.

At the Old City, where the Jews live, Saturday, the Jewish Sabbath, is the best day for meeting the Jews. My last meeting there was one of intense interest, as they listened with rapt attention to some of the Psalms of David, which lead naturally to the One of whom David is a type, the holy One who so loved and honored woman. At the close they exclaimed, "Oh, we never heard such words!" A visit to Khoy, in February, occupied one busy week, with crowds of women coming every day to hear the reading, and calls upon ladies of rank, where there were also opportunities of presenting Christ and reading his words. At the village of Heftawan (where the missionaries live) every Sabbath morning there was a busy scene. In the Sabbath-school the class of women was given to me. Oh, so ignorant and disorderly! As the same ones did not come every Sabbath, the little company was ever a changing one. So that Sabbath morning was a blessed opportunity of proclaiming the gospel message. Just at present the agitation of the authorities about us, and the activity of the police, is hindering Mussulman women from coming to us; but I do not see that as yet it hinders our going to them, for even during these last days visits have been made to Moham-

medan houses, where we have been received with great cordiality; also little trips to a near village, where the women gathered quickly and listened eagerly to the reading of the book. Three bands of "King's Daughters" have been formed. The eager enthusiasm of these lovely daughters in seeking, finding and improving opportunities for working for our King seems to me like sweet incense that must be very precious to the King. One sweet girl has taken the work of bringing her mother to church; another teaches her brother, and is proving God's willingness to answer prayer; another

has overcome the hindrances to her own coming to church, and is trying to keep the Sabbaths holy, which is no small thing, as her family are of those who make the Sabbath a day of visiting and gayety; another holds meetings on Sabbaths with her girl companions. Rachel, the Bible-woman, has been faithful and has proved herself of invaluable service. Each one is faithfully striving to serve the Master. The heaven is working, and I believe that the seed sown during the past years will in God's own time bring forth abundant fruit. Let us not be weary nor faint by the way.

ABU RIKAB.

H. H. JESSUP, D.D.

Abu Rikab, literally translated from the Arabic, means "father of the knees." It is the Oriental name of a disease, the "dengue" fever, and called "father of the knees" because it seizes upon the knees of its victims. It was called "dandy" fever in the West Indies, on account of the mincing, tottering steps of the weak-kneed convalescents from its attacks. The Spaniards corrupted "dandy" into "dang-ee" or "dengue," by which name it is now known in the southern states of America, in the Sandwich Islands and other favored regions.

It first appeared in Syria in 1861, the year after the massacres, when tens of thousands of refugees had crowded into the houses and gardens of Beirut. It came suddenly in the fall and made a clean sweep of the city, hardly an individual escaping. Beginning at the west end, it moved regularly across the city to the east, prostrating every man, woman and child. The symptoms were nausea, headache and excruciating pain in the knees and other joints. The Syrians, who call the mosquito "the father of an axe," at once called this new disease "father of the knees." It is not a dangerous disease, but is annoying and aggravating beyond measure. As no one dies from it, it soon becomes a popular theme of jocose remark, and it is amusing to all but the unfortunate

victims. Each one has his turn of laughing at others and then being laughed at. It attacks one suddenly by day or night. Yesterday I was sent for to marry a couple in a neighboring village. On arriving there to-day, I found the bridegroom just beginning to feel the pangs of Abu Rikab, but the wedding went on for all that. All business engagements, promises, etc., are made contingent on one's immunity from Abu Rikab.

In ordinary years it has only honored Beirut and a few of the villages on the plain; but this year it has ascended Mount Lebanon, and is now making havoc all through its high and healthy villages. It has crossed to Damascus, and twenty thousand are said to be now prostrated by it. The papers from the north say that one hundred thousand are ill with it in Constantinople, tens of thousands in Smyrna and thousands in Salonica. Two years since eighty thousand were attacked by it in Cairo.

Physicians say that nothing will prevent it. Quinine and careful diet may make the attack lighter, but it has no respect for persons, places or modes of living. Quite a number of our American community are now suffering from it in Lebanon, and as our college, theological seminary and female seminaries are about to open on the coast,

we take it for granted that teachers and pupils will all have to take their turn in the school of Abu Rikab.

Notwithstanding the almost ludicrous aspect of the malady, it is serious enough to the victims. In many cases, although the fever may not last more than six hours, or at most twenty-four hours, the strength is completely exhausted. The knees and ankles decline to perform their functions. A nauseous taste continues in the mouth for

days and even for weeks. Bread often becomes utterly loathsome. I have experienced the paternal visitation of Abu Rikab four or five times, and can speak from personal knowledge. Only one of my family has been attacked thus far this fall, but before this letter is mailed we may all be writhing under his remorseless visitation. Any one who will discover a preventive or a remedy for this singular disease will be a public benefactor.

CALVIN AND HIS CHURCH AT GENEVA.

REV. A. B. KING.

Documents heretofore overlooked have lately been discovered in the archives of the republic which show that so far from Calvin's putting a hook in the nose of the little republic and leading it here and there at his will, it was often all the other way. There was a party formed in Geneva which seemed to have as its ill-concealed purpose to thwart Calvin in important and reasonable reforms, and going so far in its blind, obstinate malice as to interfere as civil magistrates and prevent the exercise of church discipline in cases plainly calling for action. A pamphlet has been published giving full information as to this, with abundant detailed illustrative examples quoted word for word from public records.

But turning from Calvin to his church let us ask, what is the condition of the building in which he preached hundreds of years since? The exterior of the church Saint Pierre is not attractive, and has the appearance of a gloomy old age. Its interior is pleasing, because of its cathedral-like grandeur, its beautiful gothic arches, and the surprising youthfulness of its face although you know it to be so old. This is due to the extensive repairs which have been made and which are now going on. The work of restoring the side-chapel in which baptisms and marriages take place, and which has been prosecuted for the last ten years, has just ended. This chapel is now as bright and beautiful as a rainbow. It is a gem. Among the fresco-paintings I remember

seeing the four Evangelists, Christ blessing little children, the Lord's Supper, the Woman at the Well, the Transfiguration. Over the monogram I. H. S. in an oval are placed the words "*Post Tenebras Lux*"—*After darkness light*.

To witness and enjoy everything we went early to Saint Pierre one Sabbath morning. The first thing noticed was the collection-box, which is not carried from person to person but placed in the vestibule to receive the offerings of the congregation as they enter. This box is similar to that in use on the one-horse surface cars of the United States, with its slit, slide, lock and key. When worshippers reach their seats, they first, before seating themselves, stand in silent prayer, the men with faces in their hats. The precentor enters the church before the minister, ascends to the pulpit and reads a chapter in the Bible while the congregation is assembling. Before he ends the reading, the minister enters the church and sits on a bench under the pulpit. On finishing the reading the precentor descends from the pulpit and enters his desk or large box, located twenty-five feet to the right of the pulpit, from which he is to lead the singing. The minister now ascends to the pulpit and bows in silent prayer, while a voluntary is played on the powerful organ. This ended and prayer offered, a *psalm* is given out and sung by the *congregation*. The numbers of the psalm and hymn are posted on church pillars.

A text was taken from the Gospels referring to John the Baptist as the forerunner of Christ. The sermon was evangelical. The minister's utterance was fluent, earnest, and at times impassioned.

At the close of the sermon fifty or sixty of the audience abruptly left the church. This exhibition of irreverence and bad-breeding, although much to be regretted, still left a large audience in the church. At the close of this disturbance the minister gave out the hymn, and after it was sung by the congregation, offered a second prayer, standing as before, and ending with the benediction; after which the congregation instantly dispersed, omitting the silent prayer at close of service so common in Europe.

This service is the shell; the doctrine taught and believed is the solid content of this shell. Is the strong meat of sound doctrine received into the heart and exhibited in the life? Here we must move slowly and "pick our way," for the true answer is both *no* and *yes*. We are able to offer the testimonies of four competent witnesses as to the condition of the old Genevan Church. Although two are more discriminating than the others, they do not contradict each other. The first who was questioned is an old man. He was born in Geneva, but spent between thirty and forty years as a Presbyterian minister in Canada, and is now a resident of Geneva. He was asked concerning the preaching in the churches of the city, and replied that it was "evangelical." This he said contrasting doubtless the present with the past. The second man to whom the same question was put was the preacher I had heard preach the gospel sermon at Saint Pierre. He replied that the preachers in Genevan pulpits were no longer, as formerly, rationalistic.

The third witness is a man who as a pastor has done for many years excellent work in one of the large towns of Switzerland. He is very evangelical and conservative, and his views in regard to all things ecclesiastical are in full accord with those of the Free Church of Scotland. He is valiant for the truth and cannot tolerate error. It is possible that great zeal for the

pure gospel, joined to a temperament not over sanguine, has unduly colored his picture with pessimistic shadings, but certainly his statement as to the near past of the Swiss churches is most reliable. Mon. Porret, to whom he refers as able to give the fullest information upon the condition of the Genevan churches, confirms all he utters, although more hopeful than he concerning the outlook for the future.

That this letter to me may be understood, let me say that there is no national Protestant Church in Switzerland, but there are cantonal state and free churches, such as those in the "Canton de Vaud" and at Geneva, and that these state Protestant churches have become so corrupt in doctrine and practice that the Elijahs and Josiahs have formed evangelical unions ("unions evangeliques") in order to purge the Church of anti-Christian impurities. I now will quote from the letter:

I do not think that the state churches are growing more evangelical. In fact, the founding of "unions evangeliques" (a church within the church) in the state churches proves this. These "unions evangeliques" are founded to counteract the teaching current in the state churches. That of "Vaud" is somewhat better, however. As to the free churches, especially that of Geneva, love of novelties and criticism of the Bible have done and will do them great harm, but their work of evangelization corrects a great deal of this, and home missions are more actively pursued.

He then proceeds in his letter to speak of the folly of Swiss Protestants supporting Cardinal Lavigerie's "anti-slavery, pro-Rome" mission in central Africa, and thus endangering their own missions. He then says:

In general, I believe that state churches in Switzerland do untold harm. They foster bitter dislike to dissent and official pride in ministers. They are tools in radical hands which they know how to use for unchristianizing the people, whom they hold fast in their hands as a political engine. Said one of them, "*Il faut que l'Eglise soit maintenu dans de justes limites*" (it is necessary to restrain the church within proper boundaries), which means "*surtout pas trop de zèle*" (above all things, there must be

no excess of zeal). It is easy to see that the men hardly ever go to church except as "*Chrétiens de Noël et Pâque*" (Christmas and Easter Christians), as an old Huguenot pastor called them long ago. Our churches at home may learn from those in Switzerland to what Bible criticism may lead. . . . Restive under any authority, fierce to defend man's so-called liberty, they fall back into the bondage of their own thoughts and set up conscience as above Scripture.

The last witness we introduce is the most important, because of his great ability as the author of a number of books and old editor of a journal devoted to the cause of evangelical truth, because closely connected with these "unions evangeliques," and because he is now warmly engaged in the "thickest of the fight" at Geneva for the preservation and extension of "the truth as it is in Jesus."

At a personal interview with Pasteur James A. Porret, I read to him the statements in the letter just quoted and told him of my hearing a gospel sermon at St. Pierre, to which he replied, "All that is said in the letter is true; and as to your hearing that sermon, it so happened that you heard one of the two evangelical preachers at St.

Pierre. There are a number of men who preach there all kinds of doctrine or no doctrine at all. No one can tell beforehand what he will hear in Calvin's old church and pulpit. But," he added—and in this consists the good news concerning Calvin's church—"but within the last ten years there has been a great change in Geneva for the better, and very soon the old rationalistic element will be cast out and wholly disappear."

Some twelve years ago I asked a member of the Free Church of the Canton de Vaud, "Whence is introduced the skeptical rationalism of the Swiss churches?" I was answered, "The theological schools of Germany have become extensively evangelical, and as a consequence have cast out their old skeptical professors, and they have migrated to German Switzerland to infect pulpits in our country."

And now, as Switzerland in turn seems about ready to cast them forth, where will they go? Will they be called to occupy chairs in any of our American seminaries? I feel confident they will not to any under the control of the General Assembly or to those of other evangelical denominations.

PRESBYTERIANS IN LIBERIA.

REV. PHILIP F. FLOURNOY.

I was born in Missouri, June 1, 1826. I was at first the servant of Solomon G. Flournoy, but was subsequently sold to Rev. Nathaniel Dodge, a kind Presbyterian minister, preaching among the Osage Indians, who placed my parents at the Harmony mission under Rev. Amasa Jones, where we remained five years; and after the expiration of the five years, Rev. Kingsbury and Rev. Byington, agents of the American Board, received the money for my parents' five years labor, and gave them their freedom.

When the Union mission was established on the Red river and Rev. Dodge returned and established the First Presbyterian Church and school on the Osage river, my

parents also settled there under the care of Mr. Dodge, who took me in his school and taught me to read and to write. Mr. Dodge was indeed a Christian man and a true friend to the Negro. When oppression became hard, Mr. Dodge persuaded my parents to sell out and come to Liberia, and in March, 1842, Mr. Dodge and my parents left the Osage river on our way to this goodly land. Mr. Dodge, to prevent any one troubling us, attended us from Osage river to St. Louis city, put us in the charge of Rev. A. Bullard, pastor of the First Presbyterian Church, St. Louis, who shipped us on board of the steamboat "Thames," in May, 1842, and we landed at New Orleans, where we took shipping in June for

Norfolk. At this place we remained until the 6th day of July, when we set sail for Liberia, and on the 20th day of August, 1842, we landed safely at Monrovia. This blessing came to me by the kind Mr. Dodge, who could have manifested no more interest in me had I been his own son. I hope to meet my benevolent father, brother and friend in heaven.

Presbyterian interest has always from my early youth manifested itself in my behalf, and so long as my life lasts I shall do all in

my power to build up a Presbyterian church in this dark land. 'Tis true our denomination here is small, yet we can boast of having the most intelligence.

We want immigration and ministers. Much work to be done here, but laborers are few. . . . Africa is indeed the Negro's home. Would that the societies would send them here by tens of thousands. Our natives here are not hostile. A man can travel hundreds of miles unmolestedly. They are waiting and watching for the gospel and for schools.

GOD'S FAITHFULNESS.

REV. H. LYMAN.

While pondering the question of entering home missionary service, my sister encouraged me by citing this promise: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." In the days following, after I had found my field of labor, I often had occasion to test that promise in its specific application. I was fed. Provision for supply of my table came again and again in the very crisis of my necessity. Though many times the things needed for the proper supply of the table were exhausted, I was never left hungry, never intermitted a meal. Here are the cases.

We had used all supplies, and saw before us no way out of the straits except to force the sale of furniture to procure needed supplies. So very privately I loaded a bureau and other things upon a dray and sent it to the auction room. Very soon back came the furniture, and with it a plentiful supply of food. How my secret transpired and through whose agency came the supplies, I never knew.

Upon two separate occasions, when my family was in need, we were furnished with food as mysteriously as Elijah's experience when his purveyors were the ravens. The

shades of night were thickening around us, and we had no material for the breakfast on the next morning. At this juncture, our superstitious maid, trembling and affrighted, hasted in and reported that the devil was in the wash-tub. I went to the door and found a fat partridge entangled in the suds, and fastened upon it as our breakfast supply.

Another partridge was sent us when a similar occasion made the demand. I was building the fire to cook the potatoes when I heard a loud bang high up against the house. Our breakfast was dashed against the upper story. The thick fog had blinded a migrating partridge, and so a benefit came from the wilderness. Verily we were fed.

Just as our want became imperative we were supplied with fuel. We were burning our last stick of wood. I was by sickness disabled from domestic duty. The want was immediate and perplexing. In the emergency, looking out of my window, I spied a man from an adjoining town against whom outside of parish dues I had a right to ask the requisite disbursement, which he was ready to render. All circumstances taken into account made the case to my view a special providence.

The foregoing testimony to God's faithful fatherly care of his servants is from the same venerable minister who, in our December number, page 554, invited his honorably

retired brethren to become colleagues in prayer. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

PRESBYTERIAN CHURCH OF GRANVILLE, OHIO.

REV. HENRY BUSHNELL.

In the year of our Lord 1805, May 1, in the town of Granville, Mass., was formed, under the pastorate of Rev. Timothy Cooley, D.D., a Congregational church of twenty-four members, to be transplanted bodily from the rich pastures of New England to

and stood in rapt bewilderment. Coming a little nearer, the song burst upon him more clearly. He followed it up until through the trees and underbrush he made out what was going on. Then retracing his steps without making his presence known, he told his wife that they had some new neighbors and they need not fear them, for they had the ark of God among them.

By the second Sabbath the president of the company had rolled up a log cabin, three sided and three logs high, roofed it with clap-boards and moved into it.

Its dimensions were 20 by 28 feet, and a great log heap, kept burning day and night before the open end, made them comfortable through the winter. The little congregation worshipped there for two months.

They made use of the same building for dwelling, hotel, town hall and meeting-house.

In about two months they had found time to erect a log school-house better arranged for comfort, with windows of oiled paper.

Here they worshipped for four years, sharing the accommodations with the children.

the wild woods of the West. In their emigration the main body of them reached their destination on Wednesday, November 13, and camped in the centre of a unique plat of ground where now stands the town of Granville, Ohio.

On Saturday, the 17th, still living in their wagons or extemporized tents, in the damp and chill winds of November, they assembled around the stump of a great beech tree which they had cut down, and beside which several families were encamped. Sermons were read by their schoolmaster, prayers were offered by the deacons, and the whole congregation lifted their voices in sacred song. A pious Welshman had preceded them to the neighborhood a year or two, and that morning having lost some cattle he started out to find them, knowing nothing of the new arrivals. Hearing the lowing of the company's cattle, and supposing they were those he was in search of, he approached the place of the meeting. Rounding the point of a hill, there burst upon his astonished ear the strains of sweet music. They seemed wafted to him from the tree tops or from the sky. He thought of angels sent to earth to minister to men,

In 1808, Rev. Timothy Harris, a graduate of Middlebury College, who had received the highest honors of his class, became their pastor. His salary was \$225, payable one third in labor, one third in beef cattle, pork, wheat or corn, and one third in cash. It was soon after raised to \$250.

In 1810 a frame school-house was erected, and the church was also accommodated in it for six years.

The audience had then become so straitened for room that mothers with young children were sometimes obliged to remain out of doors. A subscription was then raised for a meeting-house [1816] amounting to \$6000 in trade. Corn in trade was worth twenty-five cents a bushel. It took two bushels of corn to pay for a pound of nails, and one hundred and sixty bushels to buy a box of glass.

In 1826 the church by internal dissensions became four—one Congregational, two Presbyterian and one Episcopal. The following year the

preaching services held in all the districts around them and by a conference of churches embracing the county as a field; their foreign work by sending supplies of food and clothing to the needy Indian tribes of Georgia, together with some of their members as missionary helpers.

first three were reunited as a Plan-of-Union church under the labors of Rev. Jacob Little.

In 1861 the house built in 1816 gave place to a substantial brick structure, 80 by 53, at a cost of \$10,600.

Dr. Little's pastorate of thirty-seven years was succeeded by that of Dr. D. E. Beach; and that again, in 1870, by that of Rev. A. S. Dudley. Just before Mr. Dudley arrived the church became Presbyterian.

In all these changes and this growth the church has been self-supporting, and always a contributing church. They early began their home work by an organization to care for the poor, by Sabbath-schools, Bible-classes and

The same spirit of Christian enterprise which (as the foregoing sketch illustrates) was shown in the early settlement of Ohio is now energizing in the regions further west. This appears, most impressively, in the following sketch recently sent to the Home Mission rooms in New York, in a missionary's letter from the Black Hills:

FRONTIER CHURCH BUILDINGS.

First a light frame, 16 x 24, with 12 ft. posts, was thrown up. Upon the lower joists a floor of rough boards was laid. Rough boards running up and down were nailed upon the sides and ends, leaving openings for door and windows. Over the whole exterior heavy tar-paper was put, fastened in place by "bats" well nailed over all the joints of the boards. The roof consists of two thicknesses of rough boards placed so as to break joints, and with tar-paper between the upper and lower boards. The foundation sills are 4 x 6 timbers laid upon the ground, or upon stones or timbers let partially into the earth. A good banking of earth all around keeps the wind from underneath the building. A tin or sheet-iron chimney completes the house, save a few

rough benches fastened to the studs or set upon pieces of scantling for supports. These are rough edifices, yet they will serve a present need and afford meeting-places until towns and society are more permanently fixed and ability is had to erect more suitable buildings.

GROWTH OF A FRONTIER PRESBYTERY.

The Presbytery of the Black Hills was organized on November 4, 1888, enrolling at that time five ministers and three churches, and owning one house of worship—that at Rapid City. The Sturgis church building was still private property. To-day (September 15) the presbytery owns three completed edifices—at Rapid, Sturgis and Whitewood—and has four more in process of construction—Pleasant Valley, Collins, Burton and Coal Camp—while the Rapid City people are erecting their second, a substantial stone structure. Presbytery now has completed three of these four mentioned as in process, and has added also Bethel and New Castle, finished edifices, making a total of eight houses of worship now in use and owned in presbytery. The number of ministers employed in the presbytery is now ten, or double the number enrolled a year ago.

THE EVANGELIZATION OF THE GREAT WEST.

H. KENDALL, D.D.

Many of our readers in the eastern states can remember the time when, if people migrated to Indiana or Michigan, they were said to have moved west.

At a later period the same thing was said of those who went to Illinois and Wisconsin. In fact, there was a time when these two states were emphatically "the West," and all beyond was little known or spoken of. And the great thing to be done to save our country from papal domination was to establish Protestant churches in these two states.

Suppose now that we eliminate these four states from the "Great West," and make its eastern border the Mississippi river. We have cut off the four states of Indiana,

Michigan, Illinois and Wisconsin, which can be called only a little more evangelized than the country beyond the Mississippi, for we still have in those states 240 missionaries.

But that Great West has 16 states and 7 territories, and the 7 territories are about one and a quarter times as large as the 26 states east of the Mississippi, and the 16 states west of the Mississippi are almost twice as large as the 26 that lie east of that river. We make a great mistake when we forget how much larger are the states in the "Great West" than the eastern states. The average area of the states east of the Mississippi is but 32,000 square miles, while that of those west of that river is more than 90,000, and the West, which is the subject

of our contemplation at this January Monthly Concert, has an area of 2,697,000 square miles, while the whole older portion of the country east of the Mississippi has only 854,805 in all. Verily it is a *Great West*—great in extent, but greater in possibilities. It has great unsettled tracts, unoccupied spaces, but they are rapidly filling up. Greater cities will spring up along the Pacific coast, and Helena, Salt Lake City and Denver are already showing signs of what they and other places may become. The last twenty-five years have shown wonders in the growth of population, and the next quarter of a century will undoubtedly show still greater wonders in the same direction; the present outposts will undoubtedly become great and strong centres.

Moreover, this same *Great West* embraces nearly all the "exceptional populations" of our country. The Indians are nearly all there, and all the Mexicans and Mormons are there, and more and more the foreign population is gathering there. So at this Monthly Concert we are appealing to God for a great multitude already here, and for unborn and incoming millions. Let us heartily implore him that the whole of this *Great West* may be thoroughly evangelized and saved.

As to encouragements to prayer, let it be noted that last year ten new presbyteries were organized; one new synod was organized, and four new states are now in process of organization. All these things indicate enlargement and extension of population,

new towns and the need of new evangelistic efforts. We have been pushing ministers to the West all summer, and the demand is still for more.

Rev. Dr. Babb, of California, writes of the two synods on the Pacific as follows:

With the Minutes of 1889 before me, I want to give some facts and figures in regard to our Church on the Pacific coast. We have two synods—that of the Pacific, embracing the states of California and Nevada, and that of the Columbia, embracing Oregon, Washington, Idaho and Alaska. The territory of these synods is equal in extent to that lying between the Atlantic Ocean and the Mississippi river. In this vast region we have 337 ministers, 334 churches and 21,672 communicants. Most of these churches are small, and they are widely scattered, and yet they show a net gain in membership, during the past year, of 3162, or over 17 per cent., while the net gain of the whole Church was only 31,078, or $4\frac{1}{2}$ per cent. In other words, the two synods on this coast, with less than one thirtieth the membership, contributed over one tenth to the growth of the year.

But some one may suggest that this growth was by immigration. Let us see: The additions to the whole Church, on examination, were 55,144, an average of a little over 7 per cent. But the additions on examination over here were 2766, an average of nearly 13 per cent.

We have no such accurate statistics from the other synods of the *Great West*; but if they could furnish equal encouragement, what abundant reason we should have to pray in believing expectation!

OUR GERMAN-BORN COUNTRYMEN.

A young German Presbyterian writes to us from Parkville, Mo. He says:

I am a German, five years in this country and one year in Park College Academy. I have given myself to the presbytery, and hope at some future time to become a laborer with Christ among my countrymen.

He illustrates the need of this portion of our people by a statement of his own experience:

Being asked about three years ago in Chicago by a reverend gentleman whether I was a Christian or not, I replied very sharply, telling him that he, as an educated man, ought to know that all Germans are Christians, and that also I had Christian parents, and had been baptized and confirmed like them. Upon his explanation, I apologized, but still was unable to see the point. After about two years, under the Christian influence of church and school, I

learned that a man needs more than being baptized and confirmed in order to be a Christian.

Thankful for having thus been led into the light, and impressed with the excellence of Presbyterian teaching, and having learned something of the resources of the Presbyterian Church, he calls attention to the vast number of immigrants from his fatherland, who, reared under state-church influences, are needing what he so thankfully received in Chicago. He proceeds:

Here is a wide and large field to extend the walls of our Church, to cast abroad the sound doctrine and the influences of the Presbyterian faith. Heed the dumb appeals of these precious souls; give from the wealth of your rich churches and aid the training of faithful ministers in their mother tongue; help the two seminaries and the colleges to do more efficient work, and you shall be astonished with the showers of blessings that shall fall upon you. The harvest indeed is ripe, and the Lord is able to send laborers.

A PLEA FOR WOMAN'S MISSIONARY ORGANIZATIONS.

MRS. JAMES COCHRAN.

It is a singular thing that almost simultaneously with the great modern development of woman's work in the Church comes the Revised Version of the Scriptures, changing the text of Psalm 68:11 from "The Lord gave the word; great was the company of those that published it," to "The Lord giveth the word; the women publishing the tidings are a great host." The idea has been there since David's time, but we who are ignorant of the Hebrew never knew it until the prophecy was fulfilled. Doubtless David would have greatly rejoiced to see this enlarged host, and perhaps in prophetic spirit "he saw it and was glad."

There is no question with Christian people as to the need of women working in some way, and they "have a mind to work." The command comes to all the human race alike, "Go work." The question is, how shall their work be conducted? What need is there of organizations for women only?

The work was not primarily of woman's seeking. It seems to have been God-given and God-acknowledged. She would have been recreant to her duty if she had not taken up what was given into her hands.

To Paul lying in his bed at Troas, his great heart thinking only of the needs of Asia, which was his birthplace, suddenly in vision "there stood a man of Macedonia and

prayed him, saying, Come over into Macedonia and help us." So lay the women of America, until suddenly came the vision of the women of Indian zenanas calling with an audible voice, "Come over and help us."

Fifty years ago Dr. Abeel, a missionary to China, first made an appeal to a company of women in the parlor of Mrs. T. C. Doremus, in New York, for work to be done for the enlightenment of Chinese women. As Mrs. Doremus herself said, it was "a seed long buried," for it was not until twenty-five years later that it bore fruit in the Woman's Union Missionary Society of America. Just at this time a Hindu gentleman of high rank called upon a missionary whose wife had long sought in vain for admission to the secluded women of India. In the course of conversation he expressed admiration for a pair of slippers worn by the missionary. At once the lady asked, "Would you not like me to teach your wife to make you a pair?" He willingly assented, and she was gladly welcomed by the prisoners of the zenana. The news spread from house to house, and many eager applications were made for instruction in the womanly art of needlework, which made the slow hours fly faster; and as they worked the lady talked to them of the Christians' Saviour. Entrance once found, the missionary women of India hastened to avail themselves of it. They ap-

pealed to their Christian sisters of America to help them, and Mrs. Dorenius' generous heart responded to the appeal and the work was taken under the fostering wing of the society which she had founded.

It grew apace, and was quickly getting beyond the powers of one organization. Then the women of different denominations felt the need of a similar work in connection with their different church missionary boards. The Congregationalists organized in 1868, the Methodists in 1869, the Presbyterians in 1870, the Baptists in 1871, the Episcopalians in 1872, the Reformed Dutch in 1875 and the Lutherans in 1879. God has greatly blessed the work of these societies. In our Presbyterian Church alone there are now 4242 auxiliary societies and bands, supporting 295 missionaries, and last year the sum of \$278,904 was raised. I wish I could give you the statistics of those who have been called from darkness into light by means of this work, but only the Great Day will declare that. Doubtless many have been thus added to that multitude whom no man can number.

Woman's work in foreign missions is advocated by those who know the subject best. The General Assembly of our own Church a few years ago adopted a report in which was the following resolution in regard to woman's boards: "It is our unanimous opinion that what God has thus raised up and so signally prepared and sanctioned ought to be encouraged to do its own chosen work in its own way." The American Board gave in its approval when it said, "The wise economy, the prudent management and the results achieved by woman's boards may well challenge the admiration and the emulation of the other societies." Very recently one of the secretaries of our own Foreign Board assured the writer that the secretaries were a unit in approving and desiring the organized work of the women, and an inquiry addressed to one of the Board of Foreign Missions elicited the reply, "There is no engine of our Church so economical and so efficient." Our missionaries feel themselves strengthened and upheld by the womanly sympathy extended,

and they too ardently desire the lengthening of the cords and strengthening of the stakes of the woman's tabernacle. Thus the authorities of our Church, those whom as loyal Presbyterians we hold in reverence, are unanimous in obeying the apostolic injunction, "Help those women which labored with me in the gospel."

The women's societies have greatly increased the prayers of the women, both social and private. Think of the thousands gathered all over our land into little knots and companies to pray for the extension of Christ's kingdom and for God's blessing on the weary workers in foreign fields. Think of how many more there are than two or three who agree together as touching what they shall ask in the twilight hour on Sabbath afternoons.

"Though sundered far, by faith they meet
Around one common mercy-seat."

Will there not be showers of blessing in answer to these earnest, continued, united prayers? Perhaps it was the little company of women praying by the riverside at Philippi that brought the great apostle across the sea.

Our women have provided literature and disseminated knowledge. People do not now make such absurd mistakes in regard to missionary matters, as, for instance, searching the map of Africa in vain for the Zenana mission, or thinking that a zenana was a kind of fruit like the banana, or asking if the zenana work was anything like the Kensington stitch, or describing the Mohammedans of India as bowing down before the car of Juggernaut. It is something to know a little more, and we thank missionary literature for that; but knowledge does little for us unless our hearts are enlarged, our sympathies awakened by it. How can they help being so by such accounts as the following, taken from a description of a visit to a zenana?

The rooms were small, stifling and not over-clean, bare of all furniture but a low bedstead and a mat; in some of the rooms not even that, for a widow must lie on the floor. A small white figure crouched in a corner of one of these dens. Hearing it moan, we paused and kindly inquired if the child were ill. "Oh

no, she is only crying for water; but it is her fast day, and she cannot have any till the day and night are over." The little creature raised its wan face, with parched, burning lips and piteous eyes, as we passed, and then sank down again in helpless wretchedness. She had been a widow for a year, and was not yet seven years old. She had never seen her husband, but he had died, and so this was to be her portion for life. A widow is compelled to fast twenty-four hours twice in the month, and may not even touch a drop of water. Think of that in a tropical climate, and of little children being compelled to suffer in such a way!

Are not our hearts aroused? Do we not

long to take not merely the cup of cold water, but the water of life, to such sufferers? God help them, we cry; but it is not enough to do that. We must leave no muscle unstrained to carry the gospel into these habitations of cruelty.

Our women's societies have called attention of single women to the work, and have largely recruited the army of this class of women missionaries. Mothers interested in the work will train up their children to interest in it. A new generation is arising, in which there will be many to cry, "Here am I; send me."

THE MEN TOO—WHY NOT?

REV. H. C. HERRING.

The Second Presbyterian Church of Sioux City, Ia., has been trying an experiment which may be of interest to the readers of *THE CHURCH AT HOME AND ABROAD*. About a year ago the men of our church began to feel an increased interest in missionary work, being stirred thereto no doubt by the activity of the Women's Missionary Society. In order to keep up and increase this interest, as well as to give it a channel of action, we organized a Men's Missionary Society. That we might not be burdened with the running of any new machinery, we dispensed with constitution, by-laws, committees, etc.; and put the entire direction of the affairs into the hands of the president and secretary. They call meetings, plan the work and are pledged an unhesitating support in all their plans. As we had heard of no Northwest, Southwest or any other Men's Board of Missions to attach ourselves to, we attached ourselves to nobody. We hold ourselves free to work for the Master through the boards of our Church. Of course the first question for us to settle was what we would do. We concluded that it would not be wise to establish a system of monthly or quarterly dues, inasmuch as all are contributing to our boards through the church offerings. We conceived the idea that if our society should quicken our inter-

est in missions, the results would be garnered in increased gifts.

After deliberation it was decided that our prime need was knowledge. None of us had any faith in the durability of interest which is not based on information. Indeed, most of us had had personal experience of the uncertain tenure of our hold upon zeal without knowledge. Missionary knowledge was therefore selected as the thing to be sought by our society. Upon this we hoped to build, through prayer and labor, a missionary enthusiasm.

Two means were selected by which to bring about the result aimed at. First, the circulation of missionary literature. Second, the holding of public meetings in which members of the society should present missionary papers and bring to the common store information on different missionary topics.

To carry out the first part of our plan we established an annual membership fee of fifty cents per member. The sum thus secured is expended in subscriptions to different missionary periodicals, which are the common property of the society, and are filed away by the officers for the use of all. During the past year four copies of *THE CHURCH AT HOME AND ABROAD* and two copies of the *Missionary Review of the World*

have been subscribed for. As we anticipated, we have found some difficulty in securing a general circulation of these periodicals among our number. We shall obviate this trouble next year by securing more individual subscriptions and having a copy of each of the leading magazines, together with reports of the boards, etc., kept by the secretary for the use of all in the preparation of papers.

Our public meetings have been held on Sabbath evenings, taking the place of the usual service. We hold them once in three months, as nearly as may be. At these meetings one of the society is expected to preside, while from three to five others furnish the programme of the evening. We have found the congregations much edified by these services, and those who have taken part testify to the benefit received and the interest enkindled by their study. Our next programme has the following topics:

1. Objections to Missionary Work.
2. The Influence of Commerce on Missions.
3. The Missionary Work of the Moravian Church.
4. The Roman Catholic Church as a Missionary Church.

We have thus far devoted ourselves en-

tirely to foreign missionary subjects. As time goes on we expect also to give attention to things nearer home.

Our society includes almost the entire male membership of the church. The title to membership is the reading of some missionary periodical. After about a year's trial we feel abundantly satisfied with our experiment. We did not expect it would work miracles for us, and it has not. But we feel sure that it has been a means of grace to us, and we trust will work out good for the cause of Christ. Other branches of work are under consideration. We hope to enlarge our borders as we grow older. Meanwhile we feel rather lonesome, having heard of no others organized in a similar way. Are there not other churches that will join us in this experiment? We will send charters free of charge, if any of the brethren are timid about infringing on our copyright. Are we not leaving this subject too much to the women? Theirs are good hands in which to leave it, if we must leave it, but how about our responsibility? Can we meet it by the payment of a few dollars annually? If such societies were general, might we not confidently expect soon to reach the "round million for missions"?

We earnestly hope that our readers will turn back and read the two preceding articles again and again, and will ponder them deeply and prayerfully. These two communications have providentially come to us at the same time—one from the great Atlantic seaport, the other from one of the great and growing ports of the Missouri river, one of the thronged gateways opening from the western side of the older West into the newer and larger West beyond. One is from a woman rejoicing in obedience to the call of God, so clearly coming to the souls of women in this age, to "labor in the gospel" as helps meet for God's ordained ministers. The other comes from a thought-

ful man, who obediently hears the great apostle's exhortation to the men of this age, to "help those women," and whose soul abhors the lazy barbarism of *leaving* to women the work in which their own hearts and God in their hearts move them to be *meet helpers* of men. Union of men and women in domestic life and love; union of men and women in Christian love and hope; union of men and women in faithful, thoughtful, prayerful Christian work,—all these must be realized if, in the home and in the church, we would be obedient to our Lord's tenderly solemn direction, "What God hath joined together let not man put asunder." With prayerful thought, with careful exper-

iment, with frank and mutually respectful consultation and co-operation, we are steadily and not slowly finding our way and working our way toward the full development of plans and organizations and instrumentalities wherein we will consecrate all the powers of manhood and womanhood, in

happy harmony, to him in whom, as our Saviour, there is neither male nor female, in whom alone, as our Lord, manhood and womanhood find happy and holy union, combining all human powers and susceptibilities to constitute his glorious body the Church.

CHILI AS A MISSION FIELD.

C. S. WILLIAMS, COPIAPO, CHILI.

A crisis in the national affairs of Chili is fast approaching. Shut up in a corner of the world and having no developed resources, that country has remained almost unknown since the day of its discovery and conquest. The followers of Valdivia planted everywhere the banner of the Church of Rome, and the people have slumbered beneath it for centuries. But within the last twenty-five years the whole nation has awakened and is now seeking to take its place in the front rank of modern civilization. Within the last ten years Chili has risen from utter insignificance to be the first maritime nation of South America. A few years ago the Chilians hated all foreigners, preferring the old ways of their fathers. Now their cities, schools, shops, mines and factories are all European in plans and methods. The percentage of illiteracy is less in Chili than in France. Daily papers, railroads and quick commerce have opened the doors of the world to her, and she now stands in our midst demanding equal rights and honors.

But with this revival of industry, education and political power there has been no corresponding revival of religion. No such force has been at work upon the conscience of the people; so that the moral state of the country is little better than it was one or two hundred years ago. Under the Roman Church the people are almost without morality. Sin is thought of as sin only in its relation to the tax or penance imposed by the priest; for an indulgence can be bought that will sanction nearly every immoral or licentious act. Civilization may result from

missionary labor, but it can never replace it. Chili is to-day as much in need of the gospel message of salvation as were the Athenians to whom Paul preached. And lacking this she is in great danger. Sooner or later the fatal error will show itself and bring disaster. The French revolution retarded that nation's spiritual growth a hundred years; a similar fate may be awaiting Chili. The Roman Catholic religion is no longer trusted, but the people have nothing else. They may try to live without religion for a time, but they cannot go on without believing something. There is a strong tendency at present to abandon all faith and accept French atheism. The priest party has entrenched itself for a last resistance, and now controls the president, using his power in their behalf. The last reform bill, amending the constitution by declaring religious liberty to all creeds, was defeated, not by a majority vote, but by breaking up the cabinet and throwing congress into confusion. The matter may end there for the present, but the time will soon come when the people will throw off the allegiance of Rome, and then if they have nothing to put in its place, instead of reconstruction there will be turmoil and confusion.

This emergency is our opportunity. If we can put in the leaven now, it will soon leaven the whole lump. A vigorous, honest party, aiming for truth and liberty, will soon gather about itself the better element from all classes and perhaps turn the whole tide of the future.

We know that the gospel message is to the individual, and we sometimes get the

idea that the missionary has but to open his lips and tell the story of Christ to find converts on every side. If he were evidently far the superior of the people to whom he spoke his words would have weight. But in Chili, and I presume in other Roman Catholic countries, the ordinary remark is, "What doth this babbler say?" We cannot accomplish great things in Chili till we have raised up a *strong, consecrated native ministry*, prophets from among the people, against whom there is no prejudice, whose lives will be the strongest witness that the Christian faith is something more than a "foreign importation."

It is on this plan that the mission is now working. The gospel is everywhere preached, hundreds of dollars are spent in publishing tracts and periodicals and in printing sermons in the newspapers; but that labor seems to promise most which is put forth in the maintenance of schools. In the unsettled state of mind everywhere prevalent much good seed falls on the wayside and is lost; but the result of school work is permanent. The immense power of the Jesuits has been in their control and influence over the young. We cannot do better than to imitate them; and so far in this work we have been greatly blessed. The mission schools in Valparaiso and Santiago are full to overflowing and give promise of rich results. The school in Santiago is nearly self-supporting, and has the reputation of being the best educational institution of the kind in the country, while it is everywhere known as a Protestant missionary enterprise. It may be needless to say that its popularity is largely due to the strong moral influence

and restraint exerted over the boys under its care. Connected with this school is a theological department, in which several young men are in training for the ministry.

Though all things are possible with God, it does not seem reasonable for us to expect a great revival in Chili at once. The mission is working for that end and is straining every effort, confident that the result must come some time. But we do want to be ready, when the government has passed through the crisis and a wider field is opened, to enter with a strong force and take possession of the land in the name of Christ. While great things may be done now, our work for the most part is preparatory. The mission is feeble. It has but two native preachers. Two out of the seven missionaries are newly in the field, and two others are engaged in teaching.

We need more men and more money. A hundred different opportunities for labor are constantly opening around us, which we are obliged to leave untouched for lack of strength. From a dozen different towns there comes an earnest call for preachers of the gospel.

A missionary has to do something more than preach. At home men dare not deny Bible truth, because they know it is true. In Chili men believe it only when they see it proven by the consistent, consecrated life of the gospel messenger. How slowly then must our little mission of a few preachers and two or three hundred adherents bring about the evangelization of the millions in Chili, Peru and Bolivia! If there is any time when we ought to give, to labor and to pray for our mission in Chili, it is *now*.

SIMULTANEOUS MEETINGS.

REV. W. H. BELDEN.

The impulse given to mission-culture by this new name from over sea still continues to be felt. Simultaneous meetings in behalf of foreign missions were observed by the churches connected with the American Board, by the Baptists and by the New

England Methodist Episcopal Conference, in union together throughout the state of Massachusetts during the first four days of October, 1889. This movement arose under the zealous management of the missions-secretary of the Methodist Conference, Rev.

James Mudge, of East Peperell, Mass., and was heartily shared by Field-secretary Creegan, of the American Board, and others. Great usefulness seems to have characterized the observance of this week; over six hundred meetings were held, of which, perhaps, more than half were among the Congregationalists, or in union of them with the two other denominations. The selection of date and the weather were propitious, and there was conspicuous good attendance and faithfulness of speakers. A definite aim in the Methodist effort was the strengthening of the "monthly concert of prayer." On the part of that denomination at least, it is expected that simultaneous meetings will occupy the same territory also next year. *Zion's Herald* says: "When a special week is set apart for this particular work [mission-culture] and attention is pointedly called to the advisability of doing it *now*, a beginning at least is likely to be made."

The Synod of New Jersey, in our own Church, observed the week November 3-9 with simultaneous meetings for foreign missions. As it was the second time that this method of increasing missionary interest in the synod had been tried, there was some solicitude as to the result. This second campaign, however, by being carefully de-

veloped on a plan as different as possible from the one of 1887, has been even more prospered than that. Any one familiar with the difficulty of securing after-reports from any enterprise will appreciate the popularity of this upon learning that of the three hundred churches of the synod, more than one hundred and thirty have been at the pains to send in detailed reports to the synodical committee. These reports are from all classes of churches and towns, and evince not only an intense but a growing interest in the foreign missionary enterprise, and that from the right point of approach. It has been the leading characteristic of all "simultaneous meetings" that they emphasize primarily the mission command of our Lord. Most of the sermons preached throughout the synod, November 3 or 10, were directly on this topic. The synodical committee put forth a preliminary appeal, a Sabbath-school programme (with two Bible readings) and a "synopsis of the missionary enterprise" (unfortunately now out of print), the last by Dr. Leavens, well known to the readers of this magazine.

In Illinois Synod a very careful and thorough consideration of similar effort has been recently made, but information has not yet reached the writer of its completion.

NOTES ON THE SYNODS.

WILLIAM IRVIN, D.D.

SYNOD OF TENNESSEE.

We went to Tennessee by the Richmond and Danville Railroad, and took Asheville, N. C., on our way. This thriving town, with its charming environs and picturesque mountain setting, has already attained fame and favor as a sanitarium, and its fine hotel on a commanding height in its centre is filled every season with hundreds of health-seekers from the North. The attraction which led us to break our journey there for a day was the two schools established there by the Board of Home Missions for the girls of the mountain white population, of which there are said to be some two millions or more in

this region and the adjacent mountain country of Tennessee, Kentucky and Virginia. Our readers are already acquainted with the circumstances attending the inception of this most notable and promising work. Two parallel lines drawn southwesterly from Philadelphia and Pittsburgh until they reach Georgia and Alabama will include most of this mountain. A tide of Scotch-Irish immigration drifted down the wide channel thus indicated, more than a century ago, until it reached and settled in this mountain region, and has remained there for generations, apart from the stimulating forces of traffic and travel and education on either side, and thus

left, neglected and forgotten, to lapse in large measure into illiteracy and irreligion. One third or more of the one and a half millions of North Carolina's population is said to be unable to read or write, and 70 per cent. of these mountain people have so far fallen below the traditional standard of their original stock as to be mainly included in this class. Their condition has of late years attracted the attention of the benevolent and religious, especially in our own Church.

Northern energy and capital have been attracted to this region by the discovery of its vast mineral resources. In June, 1879, the first of the southern schools now under the Board's care was opened by the Ladies' Board of Missions of New York in a small log house near Concord, some ninety miles east of Asheville, with twenty-six pupils and two teachers, Miss Ufford and Mrs. Scott. The work so grew that a seminary was built to hold forty boarding pupils, and its success was indicated not only by marked general improvement but also by repeated revivals and numerous conversions.

The General Assembly of 1886 gave the Board formal permission and authority to prosecute this work. Soon after a day-school was opened at Riceville. In the following spring Rev. L. M. Pease, the well-known superintendent of the famous Five Points Mission in New York a generation ago, offered to the Board his large house with thirty acres of land finely situated on the edge of Asheville, and maintained by him for a time as a sanitarium, upon condition that the Board would there establish a boarding-school for girls, asking in return only an annuity of six per cent. on the low valuation of \$30,000 for his own and his wife's lifetime, and offering his own services in any desired capacity in founding and managing the enterprise. The annuity was at once undertaken and guaranteed by Rev. and Mrs. D. Stuart Dodge; and the Board promptly accepted this combined and generous proposal. The school was opened and put in full operation during the same season, and has attained in the two years since a wonderful degree of prosperity and usefulness. Mr. Pease tells in his graphic

way touching stories of parents who have brought daughters down from the recesses of the mountains only to find the school too crowded to admit them, and how, again and again, unable to withstand their importunate prayers, he has made room for one more pupil in the home. There are now more than 130 girls in the school, and they manifest almost without exception a marvellous change in appearance and manners, and an unusually-rapid physical, mental and moral improvement. Better than all, there is a practical and dominant religious influence, and under the spell of Mr. Pease's intense Christian assiduity, with God's blessing, hardly a pupil has long remained unconverted.

But our story is only begun. The Messrs. Garrett, father and son, wealthy Presbyterians, owned an adjacent property of fifteen acres, a still finer site, commanding a view of the French Broad river in the lovely valley and noble mountain scenery beyond, on which they had built a thoroughly-equipped and elegantly-furnished hotel adequate for 150 guests. They found it so difficult to manage it successfully without the bar-keeping and wine-drinking and card-playing, which they strictly excluded, that one season's trial tired them of the enterprise; and last spring they offered the entire plant to the Board, proposing to give half the cost price as their own subscription, if the Board would undertake to maintain a school of a somewhat higher grade. Mr. Dodge, who had so generously aided the previous work, at once offered a very large subscription, to which other liberal gifts were soon added; and the Board of Home Missions, having acquired the property, opened the school on the 1st of October last, with twenty-five pupils and a full staff of teachers, under the general superintendence of Mr. Pease. The latter had the entire outside business management, while the faculty controlled the instruction and discipline.

It was the notable event of the opening of this boarding-school—named the "Oakland Institute" by a felicitous change of the name of the hotel, the "Oakland Inn"—

which prompted our visit and stop of a day at Asheville. We arrived, in company with Mr. Dodge, on the evening of October 2, and Mr. Pease met us at the station with his carriage and conveyed us to the school. Our high expectations were even exceeded by first impressions. We found the site and buildings and surroundings even finer than descriptions and pictures had led us to imagine. The ample annex in the rear for a school-room and other needed accommodations not found in the hotel building, the cost of which, amounting to several thousand dollars, had been assumed by Mr. Dodge besides his munificent subscription, was nearly finished, and the whole effect of the completed edifice was striking and impressive. The faculty, as far as formed, included Miss Mary Graham, a young and recent graduate of Wellesley College, as principal, and for the present teacher of Latin; Miss Dooley, before of the "Home Industrial School," as matron; Miss Maria Brainerd as teacher of music, and the Misses Booth, Lowe and Emerson as teachers of the other English and industrial branches. Teachers of languages, higher mathematics and drawing will probably be needed in addition in the future. The pupils were pleasing and bright-looking girls. The rooms were handsomely furnished, and the whole building fully equipped with water and steam-heat and every comfort and convenience. Real estate has rapidly appreciated in Asheville, and we have recent reason to believe that if the Board should ever find it feasible and desirable to sell this splendid property, a sum could thus be realized large enough to erect cheaper and better-adapted buildings on its ample grounds across the road, and have a handsome sum left for endowment or other purposes.

Then we crossed the road and inspected the "Home Industrial School," where we found some one hundred and thirty girls enjoying all the advantages of a carefully-managed Christian home, including training in English rudiments and the arts of household industry. Everything we saw was most gratifying and satisfactory. Miss Stephenson, the principal, is an admirable Christian

lady, and with the Misses Ervin and Montgomery managed the school with a kind and quiet yet thorough discipline. Then we looked at the neat and commodious chapel near by, erected by the Southern Presbyterian Church in Asheville, and bought by Mr. Dodge and presented to the Board for the use of the two schools for Sabbath and other religious services. A workman was engaged in putting up a fine pipe organ presented by Dr. Boyd, Mr. Dodge's father-in-law. A primary class of small children is taught in the basement by Miss Dwight. Mr. Dodge and the secretary walked into town and called on Rev. Mr. Bryan, pastor of the Southern Presbyterian Church, and visited the fine Bellevue Hotel, and on our return called on the Messrs. Garrett and Rev. Dr. Erdman, whom we found full of earnest and helpful interest in the good work going on around them.

Next morning we made an early start, and reached Chattanooga, Tenn., in the afternoon. On the following morning, in company with Dr. Davies, synodical missionary, we found the Synod of Tennessee in session, and the secretary had full opportunity to set forth home missions to the large gathering of willing hearers and able helpers. It was very pleasant to meet Dr. Trimble, of our Second Church, and Dr. Sutherland and Mr. Elmore, of Knoxville, and Mr. Duncan, of Jonesboro', and many other valued brethren, some of whom we had hitherto known only by name and repute. The synod impressed us as a body of strong Christian men, deeply conscious of the great and urgent needs of their wide territory, and bent on taxing their own limited resources to the utmost, as well as on getting the utmost possible help from the Board. In the afternoon we climbed by rail the far-famed Lookout Mountain, and viewed from Point Lookout Hooker's battle-field below us, just before visited by the veteran survivors of the fight, and the sweep of the river beyond, and Mission Ridge and Chicamauga far in the distance.

The same evening we started for Anniston, Alabama, in company with Rev. Matthew B. Lowrie, the pastor at that place

and my co-presbyter years ago at Troy. It should be understood that this did not take us out of synod's bounds. A Presbyterian gentleman of New York, largely interested in this region as a capitalist, gave the Board \$10,000 last year to plant Presbyterian churches in northern Alabama for the benefit of the thousands of northern people drawn there by the recent wonderful mineral and industrial development of the last few years. The Board, in conjunction with the Board of Church Election, has planted or prepared for five churches at Anniston, New Decatur, Birmingham, Sheffield and South Pittsburgh, and the Presbytery of Birmingham has been formed. Our trip was for the sake of a look at this new and promising work. We found delightful quarters at the Anniston Inn, as perfect and beautiful a hostelry, without and within, as any traveller could desire. On Sunday morning we heard a strong and stirring sermon in the Southern Presbyterian Church from Rev. Mr. Phillips, of Birmingham, a young southern minister whom we found full of zealous and kindly readiness for co-operation and fraternity. Nothing seems to hinder us from the fullest and closest union with men like him except the matter of the troublesome "color line," on which his views seemed to me liberal and wise. He expressed himself to the effect that, while he was ready for almost any feasible measure that would bring us together, he did not see how harmonious relations could be attained, for the present at least, without separate presbyterial organizations for white and colored. Our Methodist brethren, whose free northern principles are as strong as ours, are solving the difficulty there in this way, and as far as I know successfully.

Anniston ("Annie's town," I believe) has already fine streets and many fine and costly residences and buildings, notably the imposing stone edifices erected on a noble site by private munificence for an Episcopal cathedral and school, and is sure soon to become a large and splendid city. Its manufacturing establishments—pipe works, rolling stock works, etc.—have already reached large di-

mensions. Our pastor, Mr. Lowrie, is full of hope and wisely-directed zeal, and has gained the confidence and love of the people. Before leaving we arranged to get him enough "Laudes Domini" for his opening service in the church, which was held a fortnight after.

Next morning we went by rail to Birmingham, the largest of these new towns, where for some reason our work has not progressed so fast as at Anniston. Our stay between trains allowed a look at the busy place, but did not suffice for a view of the site on which our church, it is hoped, will soon be erected. Then we went on to New Decatur, a town somewhat like Anniston, though not so far advanced. The inn is as handsome an establishment as that at Anniston, although smaller. Our very pretty church was all but completed, under the pastoral care of Mr. E. Horace Porter, a recent graduate of Lane Seminary, whose classmate, Mr. Henry A. Mullen, has charge of the work at Birmingham. The New Decatur church has since been dedicated with great interest, Rev. Dr. E. D. Morris, of Lane Seminary, preaching the sermon. We think that our Congregational brethren have made a great mistake, if not a plain breach of comity, in entering New Decatur after us and beginning the erection of a small church building not far from our own. It is a thousand pities that these two Christian churches, so closely allied, cannot systematically divide the field and the work in the interest of amity and economy. If there has been fault on both sides, I do not feel that the balance of blame is against us. We went out of Provo City, Utah, last year because they complained of our coming, although our school work was well begun and in the other end of the town. It remains to be seen whether they will do us much for us in such cases as that of New Decatur.

Our time for Alabama was exhausted, and we resumed our way to Nashville, and thence by the Louisville and Nashville Railroad, via St. Louis, en route with all speed to the first meeting of the new Synod of New Mexico at Albuquerque.

EDUCATION.

The following article was recently read before a Sabbath-school as one of a series designed to interest and instruct the scholars in all the boards of our Church and to increase the collections in their behalf. We commend the custom to all Sabbath-schools as eminently worthy of their imitation. It would train the young people to understand and take part in all departments of our church work, and prepare them for a more intelligent co-operation in them when they reach adult age. If widely followed, it would soon serve to replenish our empty treasuries and give new impulse to all our missionary enterprises. This paper in particular we would commend to the consideration of many of those pastors and churches who are disposed to slight the cause of ministerial education or give it the go-by. There is a deal of common sense in it, tersely put, which does great credit to the young lady who composed and read it.

The chief instrumentality for the extension of Christ's kingdom on earth is divinely declared to be the preaching of his word. In accordance with this principle, Christ himself began to train a body of men whose work was to be to preach the gospel, and his Church should follow the great example set by him and do its part in this work by aiding his needy servants in their preparation for the ministry. The Board of Education then would naturally claim a foremost place in the regard of the Church. It is necessary to the working of the other boards, for the cause of missions, both home and foreign, needs workers, and these are largely supplied by the aid of the Board of Education. Those having the means do not come out in sufficient numbers to supply the demand for ministers; and does it not seem a shame that young men with good talents, and who are willing to enter the ministry, should be lost to it because they have not the means to secure an education? Let us consider some reasons for supporting our Board of Education. First, because it is an effective agency in supplying our pulpits with men properly educated and trained; also in furnishing men for foreign and home mission work. Second,

because many young men with superior ability, who wish to become ministers, would not be able to obtain the costly preparation necessary without the help of the Board. Third, because it is those who are accustomed to hard work and few comforts who are best qualified to endure the hardships of mission life and to live upon the scant salaries often given to ministers. Fourth, because it is the duty of every church to do something toward supplying the means for its own extension, and there is no better way of doing it than by training up ministers of God's word. And lastly, the past history of the Board, in aiding so many able men to the ministry, is proof that it was needed.

The writer then makes a quotation from **THE CHURCH AT HOME AND ABROAD** of last March, instead of which we append a statement of the situation at the present time:

THE SITUATION AT PRESENT.

The loud calls for more ministers from our mission fields and vacant churches, so clearly voiced before the Assembly last spring by Dr. Morris in the able report of the special committee of which he was chairman, has evidently been heard by our young men, and in consequence most of our theological seminaries have had large accessions of students this fall, and the number of recommendations for scholarships to the Board of Education has greatly increased. Already 808 candidates in all stages of their education have been received, and several are held under consideration to be accepted in case the funds suffice. For a like increase in the contributions we would make an earnest appeal. It would be very embarrassing for these young men to be declined, now that they have entered their institutions counting upon aid. Besides that, we cannot afford to lose them. Our Church needs them badly. The gravity of the situation is compactly set forth in the report read by Dr. Morris:

Our churches are increasing at the rate of 125 each year, and the number annually made va-

cant by the decline or death [or departure to other denominations] of their ministers is at least as great. But our ministers are increasing at a net rate of little more than 200 [of whom 86 on an average were received from other denominations], and of this number at least ten percent. must be deducted for those who engage in other than pastoral work and those who in some manner become incapacitated for service. Here we are confronted by a condition of the gravest character, carrying with it the whole problem of our denominational development and fruitfulness for a long future.

In confirmation of such a statement we quote from the annual report of the synodical missionary of Kansas, which is a specimen of many others:

There is still the same difficulty in securing men that confronted us one year ago—men who

are willing to undertake the hardships on the frontier or go into the weaker fields of the synod.

One gratifying offset to this, however, is noticed, that is:

The increase of candidates from 18 last year to 44 in this, due in large measure to the wholesome influence of the synodical college at Emporia and other institutions whose establishment has made it possible for young men to obtain the higher education and whose religious tone has turned the attention of so many to the work of preaching the gospel.

Oh that our churches and ministers more thoroughly appreciated the bearings of the Board of Education and of the Board of Aid for Colleges upon the development of the Church! They are too sadly overlooked.

COLLEGES AND ACADEMIES.

A GOOD POLICY BETTERED.

Perhaps no feature of the work of the Church's youngest Board has gained more approval than its care to avoid debt. Year by year not only the Board's officers, but the body of its members, have made a careful study of past income and of the signs of its increase. Under the light so gained the voting of appropriations has proceeded; and absolute promise has been kept so far within the amount voted as to leave a margin within which some failure of expected income might occur without leaving the Board loaded with unredeemable pledges. Sometimes the margin has proved quite small enough for safety. But it has served its purpose. The Board has never ended a year in debt.

But meanwhile another history has been going on, to which these pages have had need to make some recent reference. The Board's annual account with its institutions has been one thing, the institutions' accounts with their creditors have been another. The Board, graduating its promises by its ex-

pected ability, has made its own ends meet; but the several boards of trustees, expecting more ability than came to them, and compelled to make definite arrangement with their teachers, have promised, in a considerable class of cases, more than they could fulfill. In such cases, accordingly, debt has been accruing. The Board, aware of this process, has during the past twelvemonth been more fully informing itself concerning so dangerous a trend. If it had had some sort of bank out of which it could borrow experience when it had none of its own, it might have been as wise some years ago as it hopes to be henceforth. But having lacked that resource, and using such light as it has now attained to, it believes that the very first of its present duties is to stop in every institution the leak of yearly expense exceeding yearly income. To say this is by no means to imply that all instances of such excess have been proof of institutions carelessly managed. Be that as it may, a veritable Board of Aid ought to be able to furnish to the several boards of

trustees such advice and offers of help as would bring the evil to an end. Just that this Board has planned for in its action at its adjourned meeting of November 19. Seeing, as its knowledge compels it to do, the injustice of attempting to bring all existing arrangements between trustees and teachers within the scope of its past appropriations; and, on the other hand, being entirely unable to provide for such deficiencies as some of its applicants contemplate, it has made a careful distribution of offers which it hopes the institutions and their teachers will severally accept, *on the condition, formally arranged, that, for this scholastic year, the current accounts are to balance.* To reach this solid footing trustees and teachers will have made, in many cases, very important abatement of their schedules of expense. And the Board will have met that wise concession with such advance upon its apportionments of last year, as cautious and candid study of the several cases has required.

The Board, then, is proposing no aban-

donment of its policy of keeping out of debt. It proposes both to hold fast to it, and to enlarge it so that it shall include all the schools receiving the Church's aid. A large proportion of them now have no debt whatever. We mean that these shall incur none. With those that have begun the process we mean to stop it, if we can, at once. Success in that effort will give this prosperous work a fresh starting-point, from which to reckon not only growth, but growth without drawback.

To gain this result will require more than the usual yearly increase of our income. Such increase, however, is sought not at the bidding of extravagance, but of economy and sound business. We expect that every prudent reader will commend the attempt, and that the churches which have trusted this Board when its methods were unshaped, will lend it vigor in executing a purpose so intelligible and as necessary as this.

Never before have pastors and sessions had so good warrant for asking for generous collections for the Board of Aid.

FREEDMEN.

The following communication is from an elder in the Southern Presbyterian Church, a former slaveholder and a colonel in the Confederate army, and now a strong advocate of organic union of the Northern and Southern Presbyterian churches. He has taken up this work among the freedmen from pure pity for them in their wretched condition, and carried it on at his own expense and trouble. In this work he is warmly seconded by his noble wife. Such devoted servants of God should have the sympathy and prayers of all Christians in their unselfish labors to elevate the freedmen.

A few years ago I solicited the privilege of opening a Bible-class in a colored Presbyterian church situated about a mile from my home. I received no enthusiastic response, but the permission was obtained. I taught the officers

and some others for one session; I offered my services the spring following, but I was informed that some objection arose to having a white man teach in the church, and that my aid would not be needed. A colored man—an officer of the church, but one who did not join my class—succeeded me in the office of teacher. He proved to be a very bad man—was convicted of the murder of one of his own race and was sent to the state penitentiary for a long period. The poor fellow has since died in prison. I again offered to teach these poor people, who gave their consent more cheerfully. From this time I seemed to win the good will and confidence of this ignorant people, and my school steadily grew until it became so large that I could not find competent teachers for the number of scholars nor room in the building to accommodate them—the number reaching several hundred.

I then commenced to form branch schools in

different neighborhoods and placed the schools under the care of competent white supervisors, whom I found great difficulty in obtaining at first. But now I have four schools under the care of enthusiastic white workers, and I am receiving applications from others to take charge of schools in an adjoining county.

The number of scholars now upon the rolls of the schools will reach 800 or more, with an average attendance of about two thirds of this number.

It would be natural to presume that the work done for the good of this unfortunate race would be apparent. But I am looking earnestly for the results in *the lives and characters* of my colored people. I must say frankly that I am greatly discouraged often, when I see what apparently small effect my labors have had. The immorality is frightful and the ignorance dense; their ideals of true manhood and womanhood are very low. Many professing Christians have formed absolutely no conception of the Christian life. I would advise no one to undertake this work who has no staying power, and who has not the courage of his convictions, for there will be much to temper his enthusiasm in the work itself, and the consensus of opinion is by no means inspiring. Some of our best people think the Negro *cannot be elevated*.

Yet there is another side. I never saw any people more attentive, more earnest listeners, more orderly and well-behaved in church, or more responsive. I am sure that after a while some practical good must come from my work. Some already show that they have new conceptions of the Christian life. Besides, the divine command to "preach the gospel to every creature" should be enough to us poor finite creatures, who have nothing to do with results. I have been granted sufficient hope and encouragement to continue the work and to take pleasure in it.

I now have at school two men who are studying for the ministry, and three girls have also been sent from my schools to fine institutions where they will have the best advantages for Christian culture.

H. C. RICE.

COLES FERRY, CHARLOTTE CO., VA.

A BELATED RACE.

At the suggestion of Dr. Allen, we gladly give to our readers the following extracts from the report of the Standing Committee on Freedmen to the Synod of Ohio, by Rev. George H. Fullerton, D.D.:

It does not follow, because a horse has been behind in the first part or even half the race, that, therefore, he should lose in what is called "the home-stretch;" and it is certainly wise that in the latter days, when the nations are on the home-stretch, Shem and Japhet should study the signs of the times concerning their hitherto belated competitor and brother. A curse may expire by reason of its own limitations or by the mercy of God; and surely he is blind who does not see in current events soberest reasons for suspecting that the curse upon Canaan has run its course, that Ham is soon to take that equal place among his brethren and in the family of the nations which he once occupied in the ark and in the family of Noah. . . .

Africa is coming up to the light like an island rising from the sea. Her tremendous resources are almost untouched, and will prove the marvel of the next thousand years. This is true not only of her material resources, but, as we believe, also of her wealth in intellect and heart. Africa has a great religious heart, and one which may yet be needed under the regenerative power of God's spirit to pump the blood of religion into the enfeebled circulation of the rest of the race. Who knows? But the advance of this belated race in our own land is equally significant. The freedmen, it is believed, will number eight millions in our approaching census. This is an advance of one hundred per cent. since the war, or in about twenty-five years. If this rate of growth be continued, by the close of the next century they will number one hundred and twenty-eight millions. Such forecasts are to be sure altogether unreliable; but, granted that they drop off one half, the figures are sufficiently appalling. And the self-assertion of these freedmen under their new conditions is another of the signs. They know that they are free; that one hundred and seventy-eight thousand of them fought under the old flag; that they are citizens of this country; that they have a million and a half of voters; and believing that their day of jubilee has come, they propose to use their opportunity in every imaginable way. Hence their eagerness for an education, leading them to fill every school whose door is opened to them. Hence their ambition for office. They are nearly all politicians, and many of them are getting rich. The opposition to them in the South and North, the killing off of a few of them by mobs, may retard their progress in some directions, but alas! only in directions that will make them hostile and more

formidable. The words of General Sherman in his article on "Old Shady," in the *North American Review*, sound like a prophecy from the days of Jeremiah. "Better meet the question honestly. Ask the abrogation of Article XIV. of the amended Constitution of the United States, or allow the Negro to vote and count his vote. Otherwise, as sure as there is a God in heaven, you will have another war more cruel than the last, when the torch and dagger will take the place of the muskets of well-ordered battalions. The Negro is growing in intelligence and experience every day, and he has read Byron—'Hereditary bondsmen, know ye not who would be free themselves must strike the blow?' Should the Negro strike that blow in seeming justice, there will be millions to assist them." . . . We must evangelize and educate the freedmen! We must make good men and good citizens of them! Though Ham, our brother, has got belated among the nations, he yet belongs to our family by a birthright as old as Noah, as old as Adam, and the great Father of us all now means that he shall have a chance. What he will do with his opportunity, how he will settle his social condition, how he will comport or where he may deport himself, belongs to the future under God. The present duty only is ours.

It is substantially this answer to this question which our Præbyterian Church is giving, through the work of its Board of Missions for Freedmen. . . .

It is related that when that magnificent statue of Liberty which surmounts the dome of our capitol at Washington was being constructed at Bladensburg, the contractor for finishing and putting up the work struck for higher wages. The architect was in great trouble about the matter, until an intelligent slave in his employ stepped forward and offered to take the vacant place. His offer was accepted, and the rivets which hold that symbol of our liberties, both religious and civil, to its position on the capitol and the skill to lift it there were furnished by a slave.

Brethren of the family of Japhet, we may need the black hands of our brethren of the family of Ham for a like office again. Oh, for our own sakes, as well as for their sakes and for the sake of that dear Lord who died for all, let us put down our prejudices of color and class and give our belated brethren a chance.

In closing, we would offer the following resolutions:

1. That we rejoice that the investigation of the affairs of our Freedmen's Board, which was conducted last year by an able committee of the Assembly, resulted in a complete vindication of its administration.

2. That, in the language of the Assembly, "the fidelity, patience and devoted services of the officers and members of the Board of Missions for Freedmen be heartily commended," and that we urge that this work be sustained by "confidence, sympathy and generous gifts."

THE SOUTHERN WHITE AND THE NEGRO.

A SOUTHERN LADY.

It is sometimes made a matter of reproach to us of the South that we take but a half-hearted interest in the great work of educating and elevating the Negro; that, while we make no opposition to this work, while, indeed, we aid it generously with the public funds, still there is a sort of aloofness in the attitude of the great majority of our people, which is sure to be felt by those enthusiastic workers for the Negro who come to us from the northern states.

Without doubt, this is "a true bill." Much might be said in our justification. It is hard, I suspect, to work with enthusiasm among any people whom we do not idealize. I have sometimes thought that our Lord's

divinity has no higher proof than that "he knew what was in man," and yet worked and lived and died for man. Now we, to whom the Negro is not "a down-trodden and oppressed race," but the light-hearted companion of our childhood and the shiftless, genial, altogether vexatious employee of our maturer years, cannot approach him with the missionary zeal, the tender idealization, the infinite belief in his possibilities, which characterizes those who know him only through the pages of "Uncle Tom's Cabin" or the newspaper stories of his woes and wrongs. It is true too that the fanaticism of some of the early workers among the Negroes greatly repelled those who know

them as they are. We felt that to ignore the moral degradation of these poor creatures and to receive them as "a noble army of martyrs" was to begin work among them on a false, not to say a revolting, basis; and we stood aloof, in sheer disgust, from many good men and women whose excited feeling urged them to methods and demonstrations intolerable to those who knew the character of the race to which they came to minister. As time has passed on, and the public schools have taught a great number of the Negroes to read badly and to write worse, we hear a new objection to work among this race. "The Negro cannot be elevated," say many of our really good people. "He was better in his ignorance, more docile, more steady in work, not worse in morals. We can have no sentiment for this work. We wish it well, but our own efforts must go elsewhere." And so we send our missionaries to China and Brazil, we give generously to foreign missions even out of our poverty, while we shut our eyes to the fact that God has brought our foreign missionary field to our very doors, and permit others to do our work and to reap the harvest which should be our own.

No others are so fitted as we to accomplish this wonderful task of the regeneration of a race. The very fact that we claim to know the Negro, that we are not led astray by his picturesqueness nor blinded to his degradation by his centuries of wrong, qualifies us to lift him out of that degradation. I have heard it said that any physician can practice successfully if he once thoroughly understands the nature of the disease. We claim—and I think our claim is correct—that we understand our patient. We of the South have then the very call of God to be his chief and most efficient ministers. True, our work would be more delightful if we could idealize it, but none the less is it our work. "*Ad augusta, per angusta*" [unto grand things through narrow things].

But what of the man who has no faith in the possibilities of success, who takes the ground that the education of the Negro is a mistake and his elevation an absurdity? Simply this: are we prepared to say that

there is a race upon which the influences of civilization and the religion of Jesus Christ fall powerless? Is there a race which God has so created that ignorance and degradation are necessities? If there is, let us hasten to put leagues of land and sea between us and them! Nay, let us burn our Bibles and close our churches, for behold, the Lord's arm is "shortened that it cannot save"!

But what are the facts? Granting to the Negro the fullest alleged measure of moral degradation, how does he compare with our favorite mission fields, China and Brazil? Let the missionaries themselves tell us; and they have told us in their descriptions of depravity which cannot even be quoted here. A missionary to Brazil wrote after many years' residence there, "The trouble is we cannot find nor form in these people a moral basis upon which to build a religion." Yet to these we give freely our men and our money, and we say our Negroes are not salvable.

Then what of the education we allege a failure? Has it not been, where it has failed, emphatically that "little learning" which is "a dangerous thing"? Oliver Wendell Holmes says, "It takes three generations to make a gentleman." Do we expect a little reading and writing to elevate a nation of slaves in less than one generation? Have not the large majority of the public schools for the Negroes given them hitherto a training which is really less educating than any well-directed work? Has the education of the Negro failed where it has truly been education—a training of mind, of character, of the whole man? This is an age of symposia. I should like to have a symposium on this subject from Oberlin, Wilberforce, Berea, Biddle, Scotia, Gammon—wherever the Negro has been taught as efficiently and carefully as our own children. Has the training of these colleges resulted in impertinence, in self-sufficiency, in thorough disorganization, or has it made modest, intelligent, useful, pure men and women?

Let us not announce the failure of the education of the Negro until we carefully weigh facts and figures and put a conscience

into our definition of the great and much-abused word education.

This much is clear: we are in the very midst of a great army of ignorance and degradation—an army endowed with tremendous political and social powers. By what necessity so endowed or through what vast fault or folly, matters not now. We of the South must lift them up, or they will inevitably drag us down. If we palter with our duty and our privileges, if we leave the work to other hands, we will miss, I verily believe, the grandest missionary opportunity ever given to any people on earth. If we

scoff at the possibility of teaching these Negroes the pure truths of Christian ethics, we deny the very goodness and power of the Christ we worship. Let us throw our whole souls into the work God has given us, admitting all its difficulty, admitting perhaps its personal distastefulness, clear-eyed as to the fact that neither we nor perhaps our children after us will reap any reward or see any large result from our labors, but holding on to just this, that—

“Right is right, since God is God,
And right the day must win.
To doubt would be disloyalty,
To falter would be sin.”

MINISTERIAL RELIEF.

THE OLD AGE OF MISSIONARIES.

The *Africo-American Presbyterian*, in its report of the recent meeting of the Atlantic Synod, refers to the welcome presence of Dr. Cowan, president of the Freedmen's Board, and says, “he discussed in an edifying manner the inter-relations of the Board and the various departments of the work on this field.” Those of us who are acquainted with Dr. Cowan know that his discussion of this subject must have been able and thorough. I quote one sentence:

He deplored the fact that the salaries of missionaries were so meagre, but rejoiced that so many were willing to make the sacrifice required to carry on the work.

What a good text for the secretary of the Board of Relief, had he been present to follow his honored friend in an address.

A good text, too, for an address before other synods beside that of Atlantic. All good men must deplore the fact that, in every one of our missionary synods, the salaries of “the missionaries are so meagre;” and all good men must rejoice that able, scholarly, godly ministers can be found who are willing in all these synods “to make the sacrifice required to carry on the work.”

Nor are such self-sacrificing men to be found only in what are called the “missionary synods.” A recent report of Dr. Crocker (the synodical superintendent for eastern New York) contains a statement which shows that they are also found among those doing mission work in our largest and wealthiest synods. I quoted this in my address before the last Assembly, and it may be well to repeat it here:

The synod recommended that the minimum salary should be \$700; but many are putting forth their best energies with a salary of \$600 or \$500, and not a few at still less.

It goes without saying that these “meagre salaries” of \$500—and not a few still less—call, in the Synod of New York, for as much “sacrifice to carry on the work” as is made by the self-denying ministers in any of our missionary synods.

What shall we say then to these things? Probably the first answer from most persons who care to think about this state of things will be, “Let these salaries be increased.” But this is more easily said than done. The treasury of our Home Mission Board is taxed to the utmost to pay even these “meagre salaries” to those now occupying

the positions already taken and held by the Board; and from many points of the vast unoccupied regions beyond, the imploring cry reaches the Board, "Come over and help us!" It does not seem likely that the sacrifice required to carry on the work in our mission fields will be materially lessened by an increase in the salaries now paid to the missionaries.

And what say the godly missionaries themselves? Few of them ask for larger salaries. Many of them would rejoice if the people to whom they are sent would contribute more liberally to the support of the preaching of the gospel among them; but they do not expect from this any increase of their own salaries. Their desire is that the appropriations to them by the Board may thereby be lessened and the amount thus saved be usefully employed in new fields. No; they do not complain of their burdens. As Dr. Cowan told the Synod of Atlantic, they are "willing to make the sacrifice required to carry on the work."

But what ought the Church to say to these men? If I were allowed to frame the message, it would be something like this:

"Brethren, we do rejoice that so many of you can be found who are willing to make the sacrifice required to carry on the work in our mission fields. If it were not for your self-denial and unworldliness the Presbyterian Church would be obliged to withdraw its ministers from many positions it now holds, and would give up all hope of further advance toward the final and glorious conquest of our land for Christ. We all rejoice and give thanks—I am writing this November 28, and the 'Thanksgiving' thought naturally suggests itself—we give thanks that God has given such men to the Church. And we, in our comfortable homes, covenant with you, out in your fields of hard and self-denying labor, that the salaries promised you by the Board of Home Missions—every penny of which you need—shall reach you promptly and regularly. We know that this means more liberal contributions from us to the Board, but we protest that there

shall not be added to the burden you already bear the humiliating embarrassment to yourselves and the hindrance to your work of *debt at the close of the year!*"

But I would add something more, without which indeed all that is written above might better be transferred by Dr. Nelson to the home mission notes in this journal. I would say to these missionaries—and to those of the foreign field as well, and to many pastors I know of—

"Dear brethren, do not turn aside from the sacred duties of your sacred calling to make money—no, not even that you may lay by, as other men do, something for your support in sickness or old age, when even these meagre salaries will no longer be paid. At the very best you could do but little towards this; and you know by observation, if not from having tried it yourselves, how sadly the preoccupation of such business cares and occupations interferes with the great and sacred work of preaching the gospel. Sickness may indeed come, and old age will come; but God's people at home, engaged in the money-making occupations, covenant with you on the field who are devoting yourselves wholly to your sacred calling, that you shall be lovingly and tenderly cared for when you are old, or should you be laid aside from the work you love so well by sickness in the years of your health and strength. And should you 'die on the field,' we will no less tenderly and thoughtfully care for those you have loved better than your own life, but for whose support you could make no adequate provision out of the meagre salaries you received. We shall do this, not feeling that you in your sickness or old age, or the helpless and dependent widow or the little fatherless children, are a burden on our hands. No, no. God's people will feel that it is only paying a just debt the Church owes to you who have given yourselves *wholly to the gospel*, while they have been making money in the business walks of life from which you turned for the gospel's sake. This debt we are abundantly able to pay, and we shall hasten to pay it gladly, lovingly, gratefully. Take

then no anxious thought for the morrow, that may bring with it sickness to lay you aside for a time both from your work and your meagre salary; or for the coming old age, that shall oblige you to give up altogether your work and your salary. Give all your strength and all your time to the great work of preaching the gospel, and trust us to do our duty towards you when you are laid aside from it."

AND LET ALL THE PEOPLE SAY, AMEN
AND AMEN.

Writing of these missionaries recalls an incident at the last meeting of the Synod of the Indian Territory that touched me deeply. It was simply the singing of a Christian song at one of the devotional meetings; but the circumstances were peculiar. This synod is exclusively a missionary synod. There is not a settled pastor within its bounds. Some of the missionaries now there have labored among these Indian tribes for nearly half a century, having first reached the territory after a weary ride on horseback of several hundred miles. It was two of these venerable men who rose and sang a hymn in the Creek language. The words, as translated for me, were very simple. In fact each verse, with its refrain, was mainly a repetition of the same thought—that our beloved ones are dwelling where Jesus dwells "in the far-off land, in the far-away Town," and that "we shall meet them there." It was first "our fathers are dwelling," and then "our mothers," "our sons," "our daughters," "our brothers," "our sisters," and so on. An entire verse was given to each object of endearment, without any break or pause between the verses. The rhythm was peculiar to the Indians—something like that of the slave songs, with which the jubilee singers have made us familiar.

I confess that I could not keep back my tears, so deeply did the music affect me, and the sight of those aged missionaries—whose tremulous voices could be heard even when, after a verse or two, the full-blood Indians present, and the girls from the mission-school, joined to swell the song. And these two thoughts came to me then, and I think

them over and over whenever I recall that sight and that song:

1. Our Church still has some use for ministers who are "old and gray-headed!" The fervor and fire of youth may be gone, but in its place there has come the ripe, rich experience which is of priceless value in mission work and everywhere else. It was good to think, over and over, that our Board of Missions still kept such patriarchs in active service.

2. The second thought was this—and it brings up the subject always nearest my heart—

But it may not be the allotment of Providence that these patriarchs shall die full-harnessed in the work they love so well. There may come to them the slow, lingering years when their only service "is to stand and wait"—no more work, no more salary. As I looked through my tear-dimmed eyes upon the faces of these two venerable men as they stood on the floor of the synod that day singing of the "far-away Town," I knew they could have laid by but little out of their meagre salaries for this helpless old age—with all their frugal habits and careful economy. I knew too that in the feebleness of old age they would need more than food and a shelter. They would need many comforts to which they gave no thought in their vigorous years. I longed to go up to them, and, then and there, to put my arms around them and say, "Dear Fathers, the Church you have so long and so faithfully served will take care not only that your old age is free from cruel want. It claims the filial privilege of adding the comforts that helpless old age so much needs. The sons and daughters, even in the poorest Christian household, gladly, lovingly, gratefully provide for the dear old father whose feeble hands can work no more. Be assured, dear and honored Fathers, that in your dependent and helpless old age, after your long, faithful, self-denying service to the Church, we shall lovingly care for you until you shall be called to that far-away Town where so many you love dwell now with Jesus."

And to this assurance will not all God's people say AMEN and AMEN?

PUBLICATION AND SABBATH-SCHOOL WORK.

SYNODICAL TESTIMONIALS.

We present the following extracts from those minutes of western synods that have been received by us:

SYNOD OF ILLINOIS.

The report of the Permanent Committee on Sabbath-schools was presented and accepted, and its recommendations adopted, as follows:

Within the bounds of the Synod of Illinois, according to the school census of 1888, there is a school population of 1,118,472. It is safe therefore to say that there are within the bounds of this synod not less than 1,400,000 persons of Sabbath-school age, that is, persons who ought to be and who may be members of the Sabbath-school. But we find that out of this vast army only 651,206 are reported as being identified with any school. More than half of the young people in this state who ought to be in the Sabbath-school are out upon the street, in the saloons, the gambling dens, or some other of the numerous places which our enemy opens for the ruin of souls.

Of the 651,206 who attend the Sabbath-school, the Presbyterian Church enrolls one tenth of the whole.

Your committee wishes here to congratulate the Presbyterian Church in this our empire state of the West, and to thank God for the fact that one tenth of all the Sabbath-school workers and scholars in the state are found in our Church, and thus are assured of sound and faithful instruction in the word of God.

It may, moreover, be interesting to the Presbyterian Church in this synod to know that of the 900,000 Sabbath-school officers, teachers and scholars reported from the whole Church, Illinois claims *one fourteenth of that number*.

It is recommended that the following resolutions shall be brought to the attention of the presbyteries and sessions of our churches:

1. That the Board of Publication and Sabbath-school Work is doing a noble work for God and humanity in this our beloved land, and is therefore worthy the confidence and support of every pastor and church.

2. That "we earnestly press on our ministry, our eldership and our people the duty of personally laboring for the circulation of our in-

valuable literature and periodicals, and urge them to a larger liberality in contributing the means needed for strengthening and broadening the operations of the Board."

SYNOD OF OHIO.

The Permanent Committee on Publication and Sabbath-school Work presented its report, which was accepted, and the resolutions adopted, as follows:

The synod would record devout thanksgiving to God for the partial fulfillment of the prophecy, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children," and for the hope of its complete fulfillment in the near future.

That we recommend to the people of our churches, congregations and Sabbath-schools the excellent publications of our Board, as being of a safe and superior character in all respects, especially the Sabbath-school helps and our church magazine—**THE CHURCH AT HOME AND ABROAD**.

That our Sabbath-school scholars be urged to contribute more liberally to the missionary work of this Board, and taught that this is the especial cause which should elicit their practical interest and earnest prayers.

The synod recommends the observance of Children's Day—the second Sabbath in June—including a collection for the missionary work of the Board, with services which shall afford pleasure, interest and spiritual benefit to the scholars.

The synod earnestly and affectionately urges all who love the children and youth of our churches and congregations to offer daily prayer to God for his blessing, not only upon every Sabbath-school scholar in our state, but also upon the more than half million outside of direct Sabbath-school influence.

SYNOD OF INDIANA.

The following resolutions on report of the Committee on Publication and Sabbath-school Work were adopted:

That our churches be urged to a larger liberality in contributing to the Board of Publication and Sabbath-school Work, and in more generous aid in assisting in the circulation of the publications of the Sabbath-school and other literature of the Board.

That special efforts be made by sessions and officers of our schools to introduce the teaching of the Catechism in all our schools.

SYNOD OF WISCONSIN.

The report of the Committee on Publication and Sabbath-school Work was read, accepted and adopted, as follows:

The reorganization of the Sabbath-school and missionary department has evidently met with divine approval.

In all the phases of the Sabbath-school work of our denomination there is written progress, advancement, enthusiasm, zeal. It puts gladness, joy, into our hearts.

Passing to the Sabbath-school work in our own synod, we may find many things very encouraging. There is clearly much more interest in the Sabbath-school work as the very hope of the Church. The churches have been more careful to make their reports to the committee of the presbyteries. There has been a numerical increase of the schools reporting. The membership has increased about two thousand over last year. Almost universally the schools continue services through the year. The attendance of the Sabbath-school children upon the church services has hardly maintained its former number. There has been a very gratifying enlargement of church membership in our schools. It presents this strange feature, that while our Sabbath-school membership has increased two thousand, the church membership has increased three thousand in these schools.

It is pleasing to note that there is quite an increase of the schools in which the Catechism is taught. Of the 156 schools, 77 report favorably. In the Presbytery of Madison 22 answer yes, 5 no. Presbytery of Winnebago, 14 answer yes, 14 no. Presbytery of La Crosse, all reporting answer yes. There has been an improvement in the number of schools permitting the Board to furnish them with helps—62 schools in 1888, 95 in 1889. The delinquents should be urged by the proper authorities to conform to this practice. It would seem most appropriate, in harmony with the nature of things, that the children should be taught to contribute to the missionary work of this Board, as its main object is to work for the children, especially for the destitute, children naturally sympathizing with children.

[The report of the Sabbath-school missionary of the Board] shows him to have been faithful and also successful. His work has been in a very dark section of country, which could be reached by no other means than such

an agency as this. He has organized 20 schools, containing 608 scholars. He has addressed 54 schools; visited 85. Sold and given away 678 books; pages of tracts and papers, 62,889; families visited, 1076; collections received, \$36.37; addresses delivered, 178; missionary letters, 81; miles travelled, 5630.

His success urges us to ask the Board for others like him to occupy our destitute portions. Brethren, let us push this Sabbath-school work with a zeal begotten of the Spirit.

SYNOD OF MINNESOTA.

The report of the Committee on Publication and Sabbath-school Work was adopted, as follows:

The new departure in Sabbath-school missionary work that was inaugurated last year has been followed by similar work and increased results this year.

In our state, Mr. R. F. Sulzer has continued as the efficient manager of this branch of work. He has associated with him during the past summer twelve theological students, also Mr. Ginlam, the missionary of Winona Presbytery, nearly all of whom have done faithful service, and deserve the commendation of the Church. There have been organized 177 schools, with 670 teachers and 5930 scholars.

There have been visited 5444 families. There have been distributed 99,000 pages of tracts. There have been in connection with this work 565 addresses delivered and 40,624 miles travelled. Over 200 other schools visited and encouraged.

Nine churches reported as organized since last meeting of synod, that have grown out of Sabbath-school work. It remains for the presbyterial committees to decide at once whether they will foster these schools, so that the work done from year to year by these missionaries shall result in permanent benefit to our Church. These committees must be fully alive to the magnitude and urgency of the work, and see that it is nurtured and the work followed up by the preached word, visitations by the pastors and elders situated nearest them, so that they may be maintained and encouraged. One of our missionaries writes as follows: "I do not think you can make your report too strong on this point, for I am afraid that most of our Presbyterian brethren are sadly lax in regard to the country districts. But few of them, as far as my knowledge goes, have outside preaching stations, as many of our Baptist and Methodist friends have. I believe that if the members of our presbytery would only under-

take it they could readily supply most of these country schools with preaching services, and thus save the expense of employing some one for that purpose." The question that arises for us to answer is, Shall these schools, organized by our missionaries, be made a source of strength to our own Church, and by following up the work shall we seek to develop churches in these fields, or shall we neglect the work and allow some other denomination to build on our foundation?

Your committee recommend—

1st. That the Synod of Minnesota reaffirm their hearty approval of the missionary work of the Board of Publication and Sabbath-school Work.

2d. That the pastors, officers and teachers be urged to act in accordance with that part of the report touching collections, and to present the case to the scholars for their aid.

3d. That the synod urge upon its committee, together with the presbyterial committees, to take prompt action for devising some efficient plan for the nurturing and sustaining of organized schools.

4th. That whereas more competent teachers are needed to supply the schools organized by our missionaries, that teachers' institutes be held one day in connection with spring meetings of presbyteries, at which we urge the attendance of superintendents, teachers and, so far as possible, the members of our Young People's Societies of Christian Endeavor.

SABBATH-SCHOOL MISSION WORK IN MINNESOTA.

For two years past the Board of Sabbath-school Work has put forth special and systematic efforts to evangelize Minnesota. We have in that state two of our most experienced and efficient missionaries, Messrs. Sulzer and Gowland, and with the assistance of a corps of students from the theological seminaries they have spared no efforts to supply the children of Minnesota with Sabbath-schools. The sparseness of the population and the large proportion of foreign settlers make the field a difficult one; but by God's blessing abundant success has attended the labors of these devoted men. In 1888 one hundred and forty schools were planted—nearly as many as existed before in the entire state—and those organized this year number already one hundred and sev-

enty-five. All these schools are placed under the charge of the nearest Presbyterian pastor and session, and every effort is made to sustain and nurture the new enterprises. Much good is done as well by visiting and reviving feeble schools and churches that for various reasons have dwindled away and become discouraged.

One of the student missionaries writes:

Many of our Presbyterian people in this state are completely surrounded by their Scandinavian and Roman Catholic neighbors, who have taken up whole townships, cutting off our people from all Presbyterian influence. The first duty of a Sabbath-school missionary is to find out his people by personal visits. In one instance I made three trips to a small village in Scott county, some twenty-six miles away. No one seemed to care about having a Sabbath-school, and all insisted that it would be quite impossible to start one, as all the influential men were Roman Catholics. At last, after three visits to each Protestant family, one man consented to act as superintendent, and a flourishing school of thirty-five or forty children has been carried on all summer, with constant and manifest improvement. Now they are raising money to buy a library and expect soon to have an organ.

Mr. Sulzer says:

I went one day to a small town that had been without a Sabbath-school for years, for want of a Christian man or woman to carry it on. After looking over the ground, I talked with one of the leading business men, who had hinted to me that nothing could be done. Finally he said, "You had better go where you can do more good. This is no place for you." My reply was, "I know of no place just now where mission work is more needed than here. I came to plant a Sabbath-school, and I expect to have one before I leave the town." I had hard work there, but I organized that school. Since then two churches have grown out of it, and while that man would not give a penny to start the enterprise, he has since given over a hundred dollars to build one of the churches.

The schools organized in 1888 have proved very helpful to our church work in Minnesota. The numbers gathered in this year have been greater than in any previous year of our history. The work among the Scandinavians has been particularly successful during the past summer. These people compose nearly or quite half of the entire population, and many of our

most earnest workers are found among them. I organized last spring a Young People's Society of Christian Endeavor in connection with one of my Scandinavian Sabbath-schools, which is doing grandly. It is the only one I know of in the state.

At a place where I held a gospel meeting last Sabbath, the people objected to having a Sabbath-school because they said they were too poor to carry it on. How glad I was that I could tell them that our Board was ready to furnish them the needed helps! A promising school of fifty scholars was organized, nearly all of them children and young people.

One poor little church of only seven members, with a small Sabbath-school, gave over eight dollars on Children's Day for the Board's work. They have only one sermon in two weeks.

On the whole, this has been a very successful summer for work, and we have great reason to be thankful to the Lord for the rich blessings he has bestowed upon us.

LIGHTS AND SHADOWS IN TEXAS.

AS SEEN BY A SABBATH-SCHOOL MISSIONARY.

I suppose in no other part of the United States is there more ignorance on the subject of Sabbath-schools than in this part of Texas. The people are willing to have anything in the world done for them. If any one will run a Sabbath-school they will go, and really like it, but leave them to themselves and the thing is at an end. The idea that a school can live and grow year in and year out is entirely foreign to their ideas.

In the counties composing my field, which is probably the poorest and most ignorant strip of country in the state, there are very few rural communities in which there are enough earnest people to carry on a school without outside help. The danger is that the school may become a mere pretext for a Sunday gathering of young and old, for gossip, sparking, betting, trading horses, etc. There are schools enough of that sort in Texas now.

Another drawback is that the missionary is liable to misjudgment from the mere fact of his coming. Unless he is known to the people, he is sure to get credit for selfish motives of some sort. If he comes from the North, his manner and breeding, different from their own, are an offence to them, and he is dubbed "a Yank"

by those who bear his work ill will. It works too; for there is a prejudice that once stirred is hard to overcome against northern men and methods. This is especially true of the ignorant class among whom our work largely lies.

You will think my report is mainly made up of shadows. But there is a bright side as well. The people, as a rule, are kind and hospitable, and many of them are anxious to learn. They are keen and appreciative too, and when a man comes and lives an earnest, self-sacrificing life among them, they feel its power, and come to him with confidence.

The most promising work here seems to be colportage. The people show an encouraging desire for religious literature. They will read anything. One boy, fifteen years old, told a friend that he hoped I would start a Sabbath-school, for he had never had a "reading-book" or a paper in his life, and he had never been to Sabbath-school.

The separation between town and country life is more complete here than I have ever seen it. A man living a mile from town on a good road will go three miles through the brush to church rather than go and mingle with the townspeople.

Texas cannot be said to be destitute of religious services and preachers, such as they are; but the standard of doctrine and practice is lamentably low. In such a state of spiritual things, sectarian lines are closely drawn, and feeling rises high on slight occasion.

A Hardsbell Baptist tried to break up one of our schools by preaching a sermon against education. "Thar's a notion abroad, bless your souls," said he, "that a man must hev a fine-spun education afore he's fit to preach the blessed gospel. I don't want to hurt nobody's feelin's, and I don't ask no apologies for sayin' what I believe. But oh, my bretherin, it's in our midst! it's right yere amongst us!" and so on at great length.

Akin to this is the Campbellite doctrine that the Sabbath-school is desecrated by bringing in any of the "work of man," as they call all lesson helps. I, of course, try to show them that the principle could be urged to stop all preaching and teaching, and even meditation on Scripture, but the effect is slight. Still, the

papers that I give away are taken and read with great greediness. This seems to be the best way to do them good.

But though the drawbacks are many, we have faith to believe that a better day is at hand. The Presbyterian name is everywhere respected and our Church is growing faster here than any other. It has doubled its numbers in Texas the past three years, which I think can hardly be said of its increase in any other state. For this increase we thank the Lord and take courage.

A MIND TO WORK.

"The effectual fervent prayer of a righteous man," says James, "availeth much." Not less availing sometimes, by God's blessing, is the fervent exhortation of a righteous man, falling upon hearts prepared to receive it. "In a small town in Minnesota," says one of our energetic Sabbath-school missionaries there, "I found that a better place for meeting was very much needed to keep the school together. I urged upon the people the necessity of raising money enough to build a chapel. One man said he would give six good cows, valued at one hundred dollars. Another volunteered to get stone, and others offered to do whatever they could. A building committee was appointed at once, and the next day I received the promise of two building lots. We hope to hold our Christmas services in the new chapel. I am hoping and praying not only for a building, but for a good strong church in this place. Next I went to the town of F——, where I found a school of about fifty in a dark, gloomy hall, for which they paid rent. Before the meeting closed a building committee was appointed and two hundred dollars pledged. A new church will soon be the outcome of it."

STRENGTHENING THE THINGS THAT REMAIN.

It is inspiring to hear of new churches and Sabbath-schools planted in large numbers among those who are destitute of religious teaching. But the work done by the missionaries in visiting and reviving older churches and schools which have sunk

into apathy is quite as important and necessary. Many a church is given up for dead when there is really life enough at the heart to be awakened by the stimulus of a visit from some earnest worker, and, like the hypochondriac who finds himself able to walk when he is once made to believe that he can, these seemingly paralyzed enterprises waken to new life and power. The following is taken from the report of one of the student missionaries whose vacation was spent in working for the Board of Sabbath-school Work in Minnesota:

In a village in Rice county I found they had a little Presbyterian church, but it had been closed for two years. I arrived just in time to attend the funeral of one of the oldest members, and one person remarked that it was too late to help them, as the church could not be revived. Now two Sabbath-schools are kept up in this little field, and the presbyterial missionary preaches for them every other Sabbath. The superintendent and assistant are enthusiastic young men, and they say the church must live. With the present outlook the church will soon support regular preaching, and many of the young people in the community are ready to join the church and help to keep up the services.

"THE LOST FAITH."

The following extract from a letter written by a Lutheran pastor in reference to one of our recent publications, *The Lost Faith*, by Rev. T. S. Childs, D.D., is of such a character that it is deemed proper to publish it:

I have just finished the reading of that very excellent tract, *The Lost Faith*, and with such delight and blessing to my own soul that I cannot refrain from thanking God and the author for it, and bearing this bit of testimony in its behalf. I can only earnestly pray that the Holy Spirit may use it mightily in behalf of its own special purpose. It is delightful in spirit, very wise in its method, and most convincing in its argument throughout. I rose from its reading, in the retirement of my study, to praise God for his wondrous saving grace, and to pray in behalf of many whom I love, but who are not Christians. I have not been so stirred, nor made so conscious of the presence of the Holy Spirit, in the reading of anything, in a long time, as in the reading of this most precious booklet.

CHURCH ERECTION.

INSURANCE.

As is probably well understood, it is a part of the plan of the Board to hold insurance policies to the extent of its mortgage interest upon all buildings in the erection of which it has aided, thus protecting itself against loss by fire.

Practically this provision is for the benefit of the church, for although, in case of loss, the Board recovers the amount insured, it is always ready to regrant the same to the church to aid in rebuilding.

In connection with this plan of insurance there are two or three points to which it may be well to call attention.

1. Under the system adopted by the Board and its arrangements with insurance companies, it is obliged to effect all of its insurance in one way. The request comes very frequently that the Board will accept for its protection the assignment of a policy already secured by the church. This the Board is not able to do, both for the reason given above and also because in view of the large number of policies it holds and the large amount of property involved, it would be almost impossible, except under one unvarying system, to arrange its business so as to care for all interests involved, including the periodic renewal of the policies and the provision for the payment of so large a number of premiums.

2. Upon the other hand it is equally impracticable to cover by its insurance a larger sum than its mortgage interest.

This it is often asked to do, and doubtless were it possible it would be in many cases a great convenience to the church and possibly a saving in expense.

But to comply with such requests would be in effect to become an insurance agency, which is entirely outside the limits of the Board's charter.

3. It should be, therefore, the universal rule for churches to secure insurance for themselves in approved companies to an

amount that together with the amount secured by the Board shall equal at least two thirds of the value of the buildings. This, we are sorry to say, is very often neglected. Case after case comes to our knowledge where the only insurance is that held by the Board, and that too when the value of the building is fourfold greater than the amount of its mortgage which alone is protected. Fires are liable to occur at any time. We are all aware of the fact. Yet again and again buildings remain uninsured, or the policies are allowed to lapse without an effort made for their renewal.

When in such cases the fire does come it leaves the church almost crushed beneath its loss, and in great danger of dying because it is unable to rebuild its home.

THE NEED OF A MANSE.

We publish the following letter for three reasons: first, because it manifests the zeal and perseverance that characterizes so many of our home missionaries; second, because it gives a picture, not intended for the public view, of the trials and hardships that beset the every-day life of many young pastors and their wives upon the frontier; and third, because it shows how great the blessing of a manse fund that can bear its part in providing the homes so sorely needed. The case indicated in this letter is one of peculiar and trying interest from the fact that the field is among the Indians of the reservation, who can themselves do little or nothing, and one of the rules given by the Assembly for the administration of the manse fund requires that at least one half of the cost of the manse shall be raised before application can be made to the Board.

ANADARKO, IND. TER.

DEAR BROTHER:—The Board of Home Missions informed me some time ago that my request for a manse at Anadarko, Ind. Ter., had been laid before the Board of Church Erection, where it more properly belonged, and that I

might expect a letter from that Board soon. I do not know what the boards of the Church call *soon*, but as I have no letter from your Board, I will venture a few facts that may help you to understand our needs.

When we came here last September a year ago, it was impossible to secure a house to live in. We began by boarding at the hotel, but found that we could not stay there. Had it been for other reasons expedient, our salary would not have paid the bills. In our perplexity, we found that there were two small rooms attached to the little Episcopal church. We examined them; found one of them to be eight feet by eleven feet, the other eleven by eleven feet, and about six feet and a half high, with a shingled roof almost flat. A porch, with a few loose boards for a floor and a few loose boards for roof, ran alongside of one of these rooms. I put a roof on this porch and boarded it for additional room, thinking of course, in our innocence, that this was only to be endured for a few months until we could build. Not to worry you with details, let me illustrate. Early this morning it began raining. You remember I said the roof on the two small rooms is almost flat. The sun and wind dry the shingles so that when the rain comes (especially the first dash) the water runs through in streams all over the rooms. This morning I had to get up and move things around as much as possible, and cover up my books. Unfortunately the bed is too large to move into a dry corner, and that is obliged to take the rain; we can escape by getting up. The porch that I enclosed and roofed is the only dry place we have. Our cooking-stove is standing out in the rain. The rooms are all so small that it would be impossible to cook in them except in the coldest weather. We are willing to endure this kind of thing for awhile as a necessity, but I do hope the church will not allow us to live this way much longer. You may ask, Why don't you mend the roof? I have mended and mended it again and again, but to little or no purpose. It always leaked and always will leak; it's too flat. And then what is the use for us to be throwing away time and money on rooms that are entirely too small and that do not belong to us?

Mrs. Fait is sick this morning, and cannot go out; therefore we could not have a warm breakfast: as I said, the cooking-stove is outside. I have a shelter over it, but not sufficient to turn a rain-storm like this. Such an experience as we are passing through this morning is not so hard to bear once or twice; but

when it is repeated every time it rains it gets rather monotonous.

Some of these facts were brought before the Presbytery of Chickasaw at its last meeting. I enclose their action in the matter to you.

The sum of \$500 which they recommended may seem rather extravagant to your Board; but I beg the Board to remember that we are 65 miles from railroad, and that lumber that may cost only \$16 a thousand at the railroad will cost \$20 more by the time we get it here. The hauling really costs more than the lumber itself. In fact, \$500 will not be more to us than \$250 would be in some railroad town.

I only have nine members in my church, and seven of those are women; but we can raise \$100 toward the building. The members have already pledged themselves to raise \$100 of the salary, and the regular church expenses will not require less than \$100. With nine members we are going to undertake to raise \$300 of money for church purposes this year. I simply mention this to show you that we are going to do all that we can. All our members are day laborers or the wives of day laborers. We are not rich, but we have no drones.

May we hope to hear from you immediately?

Faithfully yours,

S. V. FAIT.

With this letter came the following explanation and plea from the moderator of the presbytery, writing by direction of that body. The appeal is surely a most touching one.

PURCELL, IND. TER., October 28, 1889.

TO THE BOARD OF CHURCH ERECTION.

DEAR BRETHREN:—We are aware of the fact that the above recommendation does not come within the power of the Board, according to the rules of the General Assembly, to grant the money (\$500) asked for to build a manse at Anadarko, Ind. Ter. We are also aware of the fact that not any of the boards, nor any of the members of our great Presbyterian churches, are willing to send their missionaries to live and labor among the heathen, where it is impossible to get a house on the field (without help from abroad) fit to stay in. Remember this brother is sent to labor among the Kiowas, a heathen tribe of Indians.

In view of all the facts, presbytery hopes by the good graces of the Board of Church Erection, in presenting these facts in your own way, you will move the heart of some of God's children to contribute through the Board the \$500 needed now at Anadarko, Ind. Ter. With this hope

the Presbytery of Chickasaw took action, having knowledge of the facts as set forth in the letter to the presbytery accompanying this letter to the Board, praying that the Lord through you may open some heart to send the much-needed help.

Yours in the bonds of the gospel,
W. KENDRICK, *Moderator.*

HOW MANY A MANSE IS SECURED.

As presenting an entirely different phase of the manse question, we publish below a very lively and interesting letter from one of the elect ladies in a promising Minnesota village. It is a vivid exemplification of the way manses are secured in three cases out of four—the women taking the lead, pushing the matter and bringing it to a successful completion. It should be explained that the letter was not written to the Board, but to a lady who has been greatly interested in the manse work and who had some months before written encouragingly upon the subject to the pastor of the church. It is hardly necessary to add that the success of the undertaking is now virtually assured.

November 23, 1889.

DEAR MISS —:—Will you kindly pardon the abruptness of this letter, as I desire to inquire if your offer in regard to a manse for — is still available? After a long consultation with our pastor and his wife, I have concluded to write to you. Mr. — will write later if this meets with a response.

I feel that the time is opportune for our obtaining a manse now if the thing is pushed. The ladies have paid the \$400 debt upon the church and taken off all incumbrances. The trustees repaired and painted it last fall. We made a plush-covered pulpit, and purchased a study lamp for the pulpit. The Young People's Society purchased three pulpit chairs, red plush, and a hanging lamp for the choir. Let me say right here that the last of the old debt I assumed, that it might not drag our life and spirit out, and we have paid it in one-dollar assessments. The last dollar I left for you to send as a thank-offering, inasmuch as the first dollar came from you, if you desired.

We have now \$102 in the Ladies' Society, \$65 in the Young People's Society, \$25 in the Sabbath-school and \$150 in bank, conditionally upon our using it for a manse, total \$342, ready money. For \$1200 cash we can now purchase

an eight-room house near the church, in excellent repair, large cistern, a new neat barn, pretty iron fence and good lawn with plenty of trees. The owner needs the money. It has been valued at \$1800 until the failure of crops this year.

Notwithstanding the failure of crops, we are strengthening in numbers, and our pastor and wife are making a steady inroad upon the outside people. The Episcopal church has received considerable aid from eastern churches, enabling it to be more aggressive and present a better showing to new comers, who like to go with a live and growing church. We have both foreign and home missionary societies formed, which are in good working condition.

I have entered into this after prayerful, earnest consideration, and if I fail shall be assured that the time is not yet. I may add that \$400 can be made up here if we go on with the purchase. I feel very sure of this, as I have part of it promised already. The Northern Pacific Railroad has built into the town this fall and there may prove a brightening in the spring; only speculative perhaps, but we catch at every straw.

In regard to repayment of the loan, our societies could pledge \$100 and the pastor \$150 per year as rent, which would make easy and early payments. Mr. — has written Mr. White to-day. With anxious and prayerful hearts we await the results. This I know: that Mr. — cannot stand the drain of high rent very much longer.

I hope that I have made this intelligible and that you will be able to read between the lines what I may have intended to say.

Hoping to hear from you soon, I remain,
Your sister in Christ,

EFFECTIVE WORK.

It has been for many years the custom of our Home Missionary Board to commission for the summer months as missionaries young men who are students in our theological seminaries. The following letter bears witness to the effective work that may be in this way accomplished, and also gives an interesting picture of the part of the field to which the writer was assigned, while it testifies to the absolute necessity of church edifices to the success of missionary effort.

AUBURN, N. Y., November 29, 1889.

DEAR BROTHER:—Your letter of October 29, after having been forwarded to me from

Lohrville, Iowa, reached me about one week ago. My work at Lohrville and Auburn was only for the summer, as I returned to Auburn Seminary about the middle of September to resume my studies.

Since my leaving, Rev. James Stickel has been called to that field, and is now in charge of the work at Lohrville and Auburn.

To-day I received word that the church at Auburn was dedicated November 17 free of debt. It is a neat, tasty edifice, costing, including furniture, \$1700. I believe \$300 of this was raised on dedication day. There was great need of a church building at this point, and all the indications are that a strong, self-sustaining Presbyterian church will be established. The people, though most of them were not Christians, contributed generously, raising about \$1250 in all. This with the \$450 granted by the Board made the necessary amount. You may be sure that the money advanced by the Board was wisely given. And I wish to say for myself that, had it not been for the expectation that aid could be received from your Board, I should not have deemed it practicable to have started the subscription. My summer's experience has taught me to appreciate the work done by the Board of Church Erection. After experiencing some of the drawbacks attending services in a public hall, where "shows" of all kinds are held, and having impressed upon my mind the importance (I might almost say necessity) of a church building to give permanency to church work, I shall always urge my congregations to contribute generously to this important branch of our church work.

I presume that before this you have heard from Mr. Stickel or some one else with regard to the situation at Auburn. I shall forward your letter to me to Mr. Stickel, from whom you will probably soon hear, if you have not before this.

With a sincere desire for the continued prosperity of the Board, and that it may receive the liberal contributions from our churches it so liberally deserves, and in behalf of the Auburn people thanking you for the timely aid, I remain,

Faternally yours,
SETH COOK.

ANONYMOUS LETTERS.

We have no objection to anonymous letters like the following, but would be glad to welcome them every day, especially in view of the present inadequacy of our supplies to meet the growing demand:

CHICAGO, November 9, 1889.

Adam Campbell, Esq., Treasurer.

DEAR SIR:—Please find enclosed check for twenty-five dollars for Board of Church Erection. Receipt acknowledged in THE CHURCH AT HOME AND ABROAD will be sufficient.

Yours truly, P.

CHURCHES COMPLETED.

The following churches during November, 1889, notified the Board that they had completed, entered and paid for their new edifices:

| Church. | Value. |
|---------------------------------------|--------|
| Altoona, Third, Pa., | \$3300 |
| Bellingham Bay, Wash., | 4100 |
| Black Lick, O., | 1850 |
| Davenport, Wash., | 1775 |
| Dawson, Pa., | 3250 |
| Grand View, Neb., | 1971 |
| Liberal, Kan., | 3500 |
| Pease Valley, S. Dak., | 1025 |
| Pendleton, First, Or., | 3237 |
| Purcell, First, Ind. Ter., | 1060 |
| Rice Lake, Minn., | 500 |
| Spring Water, Or., | 580 |
| Union County, First, S. Dak., | 950 |
| Wadesboro', First, N. C., | 1650 |
| Whitewood (manse), S. Dak., | 2300 |
| Wynnewood, First, Ind. Ter., | 1200 |

WHAT ONE MAN THINKS.

The testimony given below is valuable because it comes from one who is not only a pastor, but who was for a number of years synodical missionary in Dakota, and thus has had abundant opportunity to verify the truth of what he affirms:

DEAR DR. WHITE:—We just moved into the manse before the snow storm came. The next morning our shed, which we had used as a kitchen, had plenty of snow in it, too much for comfort. We use the shed for a wood-house now. As I have written the Board of Home Missions, from ten to twenty per cent. of the aid they grant home mission churches often goes to pay rent, while by building a manse by aid of the manse fund, after three years this draft upon their funds would cease. I cannot understand why more of our ministers do not push for a manse. We are now comfortably fixed for the winter. Not a house suitable for us could be had. We could rent our manse for at least twenty dollars per month. We have made some progress as a presbytery, viz., seven churches organized in

our first year, three churches built and one manse, besides the Rapid City church, now building, to cost \$7000. Our manse is neat and comfortable, well built, on a fine lot, in the

best location in the place. Since we commenced to build, the Methodist and Roman Catholic churches have begun manses, neither yet completed. Yours gratefully, —.

DIVINE HELP FOR INFIRMITIES.

A Christian man was visiting the sick and disabled in a military hospital, following the example of his Master in trying "to do good on the Sabbath day." Among the patients he found a German who could speak English only quite poorly, who expressed a wish to talk with him more than he could at that time. He seemed to think it would take some time to say all that he wanted to say, and to learn all that he wanted to learn. He gave his reason for desiring such conversation in these words: "I tinks it ish not all right mit me."

There was no doubt of the man's sincerity, nor of his earnestness. He was seeking the salvation of his soul like a man who has listened to our Lord's question, "What shall it profit a man, if he gain the whole world and lose his own soul?" He had some experiences which he hoped were the movements of a new life in him, but he felt them to be not altogether what they should be; "not all right." Perhaps he found them badly mixed with feelings which he knew to be wrong. Anxious and puzzled, he desired to be taught the way of God more perfectly; so he applied, in that way of touching simplicity, to a man who, he hoped, could help him. It was much like the Ethiopian taking Philip up into his chariot, to explain to him the gospel which he had found in Isaiah.

That state of mind is not uncommon. There are a good many sincere seekers after the Lord who want such help. It is a part of their unhappiness, that they do not well understand their own case. They cannot

tell exactly how it is that they are wrong, and they have only a poor idea of what is needed to make them "all right."

A learned and eloquent man of the last generation expressed this in quite different phraseology from that of our German. "They have," says Chalmers, "the sense of not being as they should be—an indistinct yet strong impression of helplessness—the assurance, though not a very specific or luminous one, that there is a way of passing into a state of rest and a state of enlargement, could they only find it out and practically enter upon it. . . . They would fain give vent to all this feeling of necessity and of want in prayer; but hazy and unsettled as their spiritual conceptions are, they know not what to pray for as they ought."

It is in immediate connection with the phrase which Chalmers thus quotes from Paul, that the apostle assures us that "the Spirit helpeth our infirmity." He seems to have had in mind the very infirmity which an honest German and an eloquent Scotchman have so well described.

What an amiable and attractive view of the Holy Spirit this is—the kind and patient and wise helper of our infirmity! "Infirmity" is a gentle word, for it includes not only intellectual but moral defects—defects for which we are to blame. We feel ashamed of them. We feel guilty for them. We are guilty. Yet our divine Friend is more ready to consider them as things from which we need to be helped than as things about which we deserve to be blamed.

PRESBYTERIAN MISSION WORK IN INDIA.

In the *Indian Standard*, published at Bombay, a clear-thinking writer answers some criticisms which have been made upon Presbyterian mission work in that country. We give below the greater part of his article, printing the criticisms to which he replies in italics:

Presbyterian missionaries as a rule want respectable if not high posts, and with difficulty bring themselves to labor in obscure positions and for obscure people.

Presbyterian missionaries realize that they are here in India as pioneers whose duty it is to occupy the high places of the field, from which they can influence the greatest number. With the whole of India to evangelize, it seems scarcely necessary to choose obscure positions for our fully-equipped foreign missionaries. When men are wanted for obscure posts among obscure peoples, we do not find the Presbyterians behind, whether it be the heart of Africa or the deserts of Arabia or the savage islands of the southern seas that call out for our help.

They choose as their place of residence and work capitals rather than common cities, cities rather than towns, towns rather than villages.

In this they imitate the example of Paul, who, when the whole of Asia Minor and Europe lay before him, seized upon Ephesus, Corinth and Rome, the Bombay, Allahabad and Calcutta of the old world, as centres of evangelization. Familiar as he was with Arabia as a place of meditation, he did not make that country his field of work, nor would the Spirit suffer him to enter the wild wastes of Bithynia. Presbyterian missionaries realize that the great bulk of the people is to be found in the cities. They are looking forward to the conversion of India as a whole, and they decline to turn aside to village outposts when the fortress itself has to be undermined.

They aim at the higher caste rather than the low, at Aryans rather than Aborigines, at the educated rather than the ignorant, at people of good family rather than the undistinguished, at the rich rather than the poor.

They believe that race counts for something here as in Europe, and that the more of the higher castes and Aryans that are converted the better, since where they are converted they will bring more energy and intelligence to the work of converting their brethren. We all hold that India must be converted by the Indians, and this being so, we do not think work among the higher castes and races a mistake. But does "Inquirer" mean to say that because we work in cities, we work only among the rich? In every city of India do we not find the ignorant, the poor, the outcast? Are our schools not filled with the ignorant, our hospitals with the poor, our orphanages with the outcast? In every city is one special part of the work not visiting the Mobullas of Meh-ters and Chumars?

They even labor through the work of education or otherwise to create a higher class from which to secure converts.

They believe that education is the hand-maid of Christianity, that the gospel of Christ supposes intelligence, and that much of the dense ignorance of heathenism with which we have to contend can be more rapidly swept away by Christian teaching than any other method yet conceived.

They aspire to be authors or editors, school or press superintendents, college professors or presidents, men of special distinction of some kind.

They are men who believe that every talent they possess is to be cheerfully laid at the feet of Christ, who believe that a great work has been done in India and is being done by books and tracts and schools, and so far as in them lies they hope still further to use these means. "Inquirer's" statement, which looks so formidable when first read, turns out to be highest praise. Balaam came to curse, but has remained to bless.

In any army the work of the cavalry is different from that of the infantry, and that of both again from the artillery.

So is it with this great army of Christ in India. We Presbyterians, amidst the smoke and thunder of our guns, sometimes envy

the success of some light company of horse that sweeps a hillside clear of idols and establishes upon it the Christian cross; but we are pouring in upon the main fortress,

through systematic teaching, writing and preaching, the shot that will at last rend the very walls and open up a way for the advance of the whole. F. A.

WORK IN THE MINISTRY.

Our British brethren find perplexing and puzzling questions concerning this many-sided work, as well as we in America. The *British Weekly* touches some of them in an article entitled "Twelve Sermons a Year." The writer having paid generous tribute to the great powers of Canon Liddon as a preacher, "calls special attention to the fact—deeply significant in these crowded days—that the man who wields such powers has for his whole work in life the preaching of twelve sermons (more or less) annually. . . . His only public duty is to preach at St. Paul's as canon in residence during three months of every year."

The writer does not mean to deny that the canon has other work and responsibilities, but emphasizes, perhaps too strongly, the ample opportunity for such deliberate and full preparation as puts the best of him into every one of the few sermons he is required to prepare and preach. Then this is contrasted with the situation of "Nonconformist" ministers:

An average Dissenting minister may preach nearly two hundred times in a year, write out fully perhaps eighty sermons, make five hundred visits and attend sixty extra meetings of various kinds and have no claim to be considered specially diligent.

After an earnest protest against the tendency to overtask ministers with a distracting variety of work, the writer swings into a common-sense strain of remark which ends well, thus:

Like everything else this matter has two sides. Few men could use well the leisure of Canon Liddon. If relegated to compose twelve sermons a year, they would probably be less effective than in composing fifty. "Great sermons" generally miss fire, and of sermons effective for the needs of a congregation, one a week should be written easily by men of ordinary diligence and talent. Besides, the deep preparation of heart which is needful to true preaching is to be found in contact with the ills and pains of life. They are wise who have come to see that we begin to live truly when we cease to compare ourselves with others, when we put aside the notions and conventions of the world in which we live, and deal with God alone, seeking to lead the life in which we can glorify him by bringing out what is best in us. George Macdonald in his little church at Arundel saw this when he said: "If I am to be an earth-star to gladden the wayside, I must cultivate humbly and rejoicingly its green earth-glow, and not seek to blanch it to the whiteness of the stars that lie in the fields of blue. For to deny God in my own being is to cease to behold him in any. God and man can meet only by the man's becoming that which God meant him to be. Then he enters into the house of life, which is greater than the house of fame." And let it be remembered that this development is not easy; it is accomplished with travail; irksomeness is the sign of the divine on our life. It is by first making a burnt offering of what is secondary that we learn to live the days Thomas Lynch used to speak of, "so arduous, so assiduous, that they are like a noble army of martyrs."

OFFICIAL COMMUNICATIONS.

TEXAS.

Extracts from the Report of Committee of Home Missions, Synod of Texas, made at Taylor, Texas, October 26, 1889.

The report of your committee was written on a minor key last year. We thank God that this year a very different state of feelings prevails among us, as has been evident during this meeting of synod.

God has so blessed Texas with great crops and with revived business that hope has sprung up afresh in the hearts of the people as to the future (both material and spiritual) of this great state.

God has put it into the hearts of brethren to come from afar to aid us in our home missionary work here. The advent of ten new helpers calls for gratitude to God, and we give these brethren a cordial welcome. The number of churches and fields of labor which will require aid from the Board of Home Missions for the coming year we estimate at about forty. This includes not only the fields now occupied, but also those which ought soon to be entered.

We believe that much more might be accomplished if all our churches had ladies' societies to aid in work for missions. We rejoice that this feature of benevolent work is advancing among us, and we urge upon every pastor to

secure the establishment of such a society in every field of labor, and that as far as practicable our Sabbath-schools be enlisted in the good work.

Your committee call attention to the continued and undiminished applications for aid from many of our churches. We urge that determined efforts be made by our congregations to lessen the amount asked for, year by year, and that the goal of self-support be continually set before the churches.

We renew our request to the Board of Home Missions to open schools among the Mexicans at El Paso and Eagle Pass as soon as practicable.

The committee recommend that every opportunity for co-operation with the other branch of the Presbyterian Church (as arranged for by the two Assemblies) be heartily embraced, and that on our part an earnest effort be put forth to make the principle of co-operation practical and effective.

We enter upon the year with hope and courage. We feel justified in recommending that the superintendent of missions be urged to visit and hold every new field, both in country and city, that in his judgment appears promising for the establishment of a Presbyterian church.

NEED IN NEVADA.

REV. J. S. M'DONALD, SUPERINTENDENT.

As a synod we are to remember that Nevada is a part of our domain. Many who cross the state on express trains, and inhale the dust of its far-reaching sand plains, think of it as especially fertile in sage brush and jack-rabbits. It does produce immense quantities of both. The legislature has attempted to thin out the rabbits by offering a premium for their scalps; but we cannot judge correctly of the resources of a country by such hasty surveys.

In the latter part of February I went to east-

ern Nevada, where I spent six weeks. A few days were devoted to Elko, assisting Mr. Porter in special services. He accompanied me to Star Valley and remained a part of the week. We were kindly supplied with a team for our mission work, and visited many of the families in the valley. Services were held on two Sabbaths and during a portion of the week.

On the second Sabbath a prominent citizen and a little child were buried at the same time. This double funeral called out quite fully the

population of the valley. Some of the families in their eastern home were connected with the United Presbyterian Church. There are many intelligent young people growing up in the community whose minds need the moulding influences of the gospel, and whose hearts would respond to its appeals. It is a field ripe for the harvest. Seldom has my heart been so deeply moved as at the sight of their religious destitution. They earnestly desire a minister and a church. The small village of Deeth, on the railroad, is near, and there we also met for worship. My visit was extended to Wells, at the fountain head of Humboldt river, and off sixteen miles from the railroad of Clover Valley. In both of these places I found the same needs and longings. As often as time would permit I preached to them the gospel. Children are growing up in these Nevada towns and valleys who know scarcely anything about the church, its forms of worship and priceless privileges. Frequent and earnest appeals have been made to the secretaries of our Board for a minister to supply this field, where the harvest is so plentiful; but the laborer has not yet been found. Ruby Valley has a widely-scattered population that seldom hears the gospel, but I could not visit it.

Some time was spent in Carlin, Palisade and

Eureka. Carlin is the home of many railroad men. Mr. Porter has been preaching there of late, and is appealing for a minister for that and one or two other accessible points.

Eureka has greatly declined in business and population, but still contains about fifteen hundred people. It has no Protestant minister. I preached in our church several times to large congregations, and held a sacramental service. We have a few members there. All denominations will unite in supporting a minister if we will send them one. Unless business revives, the population will still further decrease, and there will be little encouragement to attempt to reopen our church. The case is a very sad one. While there, a man sought me with tears and asked me to attend the funeral of his wife. He was deeply distressed for fear he should have to bear her body to the grave without Christian burial. Many, alas, will live and die in those remote regions without a sympathizing pastor to speak words of consolation in their homes of sorrow, or point them to the Lamb of God who alone can take away their sins.

Much nearer home we find destitute places, where we should send the message of salvation and lift up the banner of the cross. California has valleys and peopled mountain regions where the glad tidings are seldom heard.

REPORT TO SYNOD OF IOWA.

REV. T. S. BAILEY, SYNODICAL MISSIONARY.

We have had a larger number of men than last year by four. The whole number of men employed for the whole or part of the year has been 110. These 110 men have served 162 churches and 62 stations where as yet no churches are organized. The total number of churches and preaching places supplied, 224. Their term of service has ranged from one month to twelve months. They have done an aggregate of 86½ years labor. They have gathered into their churches, on profession of faith, 1202 members; by certificate, 587 members. Total increase of members in home missionary churches, 1789.

The home missionary churches represent an aggregate membership of 8235, with a Sabbath-

school enrollment of 11,844. Twelve new churches have been built on home missionary fields, and six parsonages. The growth of the whole Church in the state has been, added by profession of faith 3050, by letter 1516; total, 4566. This unusual increase by profession should call forth the gratitude of the Church. It shows an increase of zeal in evangelistic work.

The *Presbytery of Iowa* has shared very largely in the labors of a presbyterial evangelist, employed by the presbytery without expense to the Board. His name is Rev. H. C. Keeley. In the weak churches of their presbytery he has been blessed in adding more than 200 members by profession of faith. A number of

the churches that were almost ready to die have been wonderfully revived.

One quite remarkable case is that of the Wapello church. It had well-nigh been abandoned, but has risen, and called and installed a pastor, and is on the road to early self-support.

Cedar Rapids Presbytery has a plan on foot to employ an evangelist to do the same work within its bounds. God seems to have wonderfully blessed this kind of effort. We commend it to the consideration of each of the presbyteries. The baptism of the Holy Ghost is the best cure for sick and perishing churches. It heals *all their diseases*, burns up their difficulties and opens their purses.

The plan of mutual exchange of pastors in the interests of home missionary work has resulted in great good to many of the churches. I think it would be profitable to follow up that plan even more vigorously. It is especially

helpful to the weaker churches to be visited by the brethren who represent the larger and more helpful fields.

The work has grown in all directions. Our growth in new churches has been larger this year than last. During the synodical year fourteen churches have been organized.

In addition to this, there is an enlargement in Des Moines, and another missionary has been employed to take up the work in a new part of the city, at Highland Park, under very favorable circumstances.

Also a Bohemian Reformed church is knocking at the doors of the Presbytery of Cedar Rapids, and steps have already been taken to receive them into full connection.

In Sioux City, where we had one man last year, we found it necessary to put two this year. If we had the money we could plant prosperous churches in several other places.

We heartily congratulate the Synod of New Jersey upon the satisfactory working of its scheme of home mission work within its borders shown in the following communication. It seems to be exceedingly simple and practical, and so contrived as to occasion the minimum of friction in the running of its machinery. That the doing of all the mission work in its own field, by contribu-

tions from its own churches, without drawing from the treasury of the Assembly's Board, should not diminish the contributions of its people to that general treasury even in the first years of the experiment was hardly to be expected. That this has been done is a happy justification of the movement. We commend it to the careful study of all the larger synods.

SYNODICAL HOME MISSIONS IN NEW JERSEY.

REV. JOHN DIXON.

The response of the Synod of New Jersey to the recommendation of the Board of Home Missions, approved by the General Assembly of 1883, "that it would be well for the large and wealthy synods of New York, New Jersey, Pennsylvania, Ohio, and perhaps Michigan, Indiana and Illinois, to undertake the support of their own weak churches," was the adoption in 1886 of a plan which has admirably met the necessities of the case and justified the wisdom of the Board's recommendation. The Board of Home Missions is entirely relieved of the care of the mission field in New Jersey, and is thus the gainer to the extent of \$10,000 per

annum. At the suggestion of the synod, the general features of the plan are now presented to the readers of *THE CHURCH AT HOME AND ABROAD*.

The Synod of New Jersey is composed of eight home presbyteries (besides the one in Africa), having under their care 298 churches. Of these, some sixty-eight or seventy need assistance to the extent at present of \$13,000 annually. The problem was, how can the synod raise this amount and so distribute it as to care for its weak churches and mission fields properly, thoroughly and economically, without diminishing the zeal and helpfulness of our

churches in the general work of home missions and without assuming any powers inconsistent with the prerogatives of the churches and presbyteries? The synod believes in the great work of the Home Board and shows her faith by her works, but desires to do her own work because it is hers. The plan adopted by the synod was to give the entire control of the work done in a given presbytery to that presbytery. It was believed to be vital to the success of the work that the presbytery should have complete control over the men and money. The knowledge of the presbytery as to its own needs, coupled with the full responsibility for the proper distribution of the money to supply those needs, secures economy, fairness and satisfaction. This is the main feature of the New Jersey plan. The details are briefly as follows:

The synod's permanent committee is composed of the chairmen of the presbyterial committees on home missions. By this arrangement each presbytery makes its own appointment. This committee meet at least quarterly and keep informed as to the work and the state of the treasury. Just before the annual meeting of the synod the members of the committee confer with each other as to the probable needs for the coming year. Each presbytery is asked to state the amount needed for the work within its bounds for the ensuing year. Then each presbytery reports through its representative what sum will probably be contributed by that presbytery. If the sum of these expected contributions equals the need of the work, the problem is solved. When, however, the total amount asked for exceeds the probable income of the synod, then concessions are called for until the amount is reached which the committee think the synod can and will raise. The synod distributes the amount to be raised among the presbyteries according to their supposed ability. The presbytery works toward the amount named by the synod not by way of assessment, but for information. The ordinary outcome is very satisfactory. No presbytery is responsible, even in thought, for the total sum needed by the synod, but only for the particular amount expected from that presbytery. The synod also makes the allotments to the presbyteries according to their need. Each presbytery is

entitled to draw the sum allotted to it, subject to four conditions—(a) the grouping of contiguous churches; (b) requiring an average contribution from the aid-receiving church to the salary of the minister of \$6.50 per member; (c) conference with the elders by the presbyterial committee before recommending them to presbytery; (d) any unused balance to be returned to the synod's control. Each presbytery then knows exactly what it can depend upon, and is not allowed to exceed it. It divides this sum among its weak churches according to its own wisdom. Having only a sum sufficient to meet the real needs of its own field, and charged with the full responsibility for its proper use, the presbytery is disposed to act carefully and cautiously. The presbytery makes its own appointments of ministers or missionaries. It is found that there is no practical difficulty in this matter. Before the synod undertook its own work the uncertainty as to men and money discouraged the presbyteries as well as the weak churches under their care. Now all this is changed. The presbytery tells each church exactly what it can depend upon. This is paid promptly by the treasurer upon the presentation each quarter of a report of the work done to the chairman of the presbyterial committee, who draws his order on the treasurer for the amount due. The treasurer of Synodical Home Missions is Elmer Ewing Green, Esq., of Trenton, N. J. The synod has been exceedingly fortunate in securing the services of Mr. Green. He takes a deep interest in this work and serves the synod without salary. No small part of the success of the scheme is due to him.

It might be thought that presbyteries would be tempted to be unduly generous to the needy churches. But this is not the case, and that for several reasons. The amount allotted by synod to the presbytery will not permit it. There is no vast sum of \$800,000 to draw from as when we were under the Home Board. The total sum allotted to each presbytery has been carefully calculated with reference to the real need of each field. But again, to give generously to these weak churches means not merely to vote but also to contribute. The more given by the presbytery, the more the synod must

ask from each and every presbytery. Then again there are in every presbytery churches that with difficulty take care of themselves. They know something of the ability of the weak churches about them. If the presbytery is disposed to be too generous, these churches will justly protest. And indeed there seems to have come over the aid-receiving churches a marked change. Formerly they were comparatively indifferent how long they leaned upon the Board, and were ready to ask and receive as large a sum as could be obtained. Now the churches are eager to attain self-support. It is patent to them that their neighbors help to pay the salary of their minister, and this they do not want any longer than is absolutely necessary.

The Synod of New Jersey thinks it has secured by this plan a most economical and satisfactory use of mission funds. Presbyteries have a real and direct interest in the weak churches within their bounds. These churches are encouraged and stimulated as never before. Then it tends to a wise conservatism in the or-

ganization of new churches that must be aided, for the presbytery must take its own share in providing the additional funds. The synod undertook the work with no little hesitancy. Many were the fears and misgivings; but its simplicity and its purely presbyterial character have now won for it the cordial approval and hearty support of the entire body. The interest of the synod in the feeble churches and mission fields under its own care has largely increased, and it now has in the oversight and care of this mission work another and most important reason for its existence. It has something to do of its own, and rejoices in the privilege of full responsibility for an important work which belongs to no other body. Our contributions for the Assembly's Board have been kept up without special effort to their former high standard, and this synodical work has been done in addition. Thus it has been demonstrated that the synod can be loyal to the General Assembly in the continued support of its Board of Home Missions and at the same time fully and faithfully care for its mission field.

PRESBYTERIAN CHURCH U. S. B. TO PRESBYTERIAN CHURCH U. S. A.

The Standing Committee on Home Missions of the Synod of the Presbyterian Church of Brazil to their brethren in Christ in United States of America.

BELOVED BRETHREN:—Grace and peace from God our Father and from our Lord Jesus Christ be with you. The increasingly distressing condition of our Presbyterian Church in Brazil constrains us to make this appeal to you.

The abundant blessings which it has pleased the Lord to pour out upon our Church adds to our difficulties year by year. Encouraging reports come to us from all sides; our pastors, already overburdened, report large numbers of conversions; new centres of believers are being formed, and new responsibilities fall upon the native church; meanwhile the laborers increase in an inverse ratio—they decrease in numbers. And what is saddest, the prospect which filled us with glorious hopes of a native ministry seems to fade away. Churches, nay

more, hopeful fields of evangelization, left almost without direction, send vain appeals to presbyteries without means or men to send to them. This is the sad spectacle which has led us to think seriously upon what can be done, upon what is practicable for us to do now, to meet the urgent demands made upon us.

The synod felt the necessity of a theological seminary to build up a native ministry sufficiently numerous to maintain at least the work already begun and opened, and so full of promise. Unhappily the plan adopted by the synod could not be put into practice, and must await the further action of the synod at its next meeting. Even had the plan been carried out at once, the state of the work is such that it cannot wait five or six years until a first class would be ready. The synod understood this also, and adopted a plan of organizing a class of provisional workers auxiliary to the pastors. The Presbytery of Sao Paulo attempted to put this into practice the same year, but the lack of

funds and the withdrawal of Rev. D. McLaren frustrated their efforts. Now, the Standing Committee of Home Missions, under the pressure of urgent necessity, deems it to be its duty to make an attempt to carry out the idea of the synod, and thus develop the plan of the Presbytery of Sao Paulo already referred to. We are encouraged, like Saul's son, by the hope that "the Lord will work for us" (1 Sam. 14: 6). We are emboldened to make the appeal by the comforting fact that the Brazilian Presbyterian Church is making increasing efforts with relation to home missions, and within the scope of its limited means is doing its duty in this respect. We deem it, in view of the critical circumstances of our churches, to be urgently necessary to bring together immediately in Sao Paulo, from the various churches of the presbytery, believers already proven to possess some qualifications for evangelistic work and give them a year's course of *exclusive Bible instruction*; give them opportunities every week of directing meetings, under instructions, and thus put their studies to a practical test,

and afterwards send them into the field as provisional auxiliaries to evangelize.

In this way they can render valuable aid to the overburdened pastors. We have a list of eleven tried men recommended by their respective pastors, upon whom we can depend and who with the Bible course already referred to could fill the gap. These men reside at different points of this vast field. Some are single and some married; to bring them to Sao Paulo and give them this short course will cost at least \$3000 (six contos of reis). Will you help us?

It is, dear brethren, in name of the great and urgent necessities of the kingdom of our blessed Lord and Saviour that the Standing Committee of Home Missions of the Presbyterian Church in Brazil takes the liberty of making this appeal to you. May it please the same dear Lord to put it into your hearts to give it a right answer.

Respectfully your brethren in Christ,

REV. E. CARLOS PEREIRA, *Pres.*

REV. A. B. TRAJANO, *Treas.*

ELDER MANOEL J. R. DE COSTA.

HOME MISSION LETTERS.

FROM STUDENT LABORERS.

A large number of students have been engaged in home mission and Sabbath-school work during the past summer. We insert extracts from the reports of four or five of them. One or two illustrate the value of labor in the pastorless and decaying parishes, and one is a touching picture of non-communicants standing by and upholding the Church and maintaining the ordinances. The case reminds us of what our Saviour said of one, "He is not far from the kingdom of God."

Two of these speak of the hopefulness of work among the Scandinavians. Since the last General Assembly spoke out in favor of more extensive work among the immigrants, the immigrants have turned toward our Church. The Scandinavians are ready,

as these letters show. A few days ago one of our presbyteries in the central West opened its doors to receive from another body a German church, and a wholly new German church is about to be organized in one of the capital cities of the central West in connection with one of our presbyteries. Let the good work go on. It only needs a little more earnest and prayerful pushing to assure its large success.

MINNESOTA.

AMONG THE BOHEMIANS.

When I came to this place (Angus, Polk county, Minn.) in the beginning of June to commence mission work among my countrymen, I found some eighty families of Bohemians settled here and in a

very deplorable condition spiritually. The very few families of Protestant origin had not heard the preaching of the gospel through many years; therefore their love to the word of God had grown so cold that they had not even realized their great needs. All other families I found to be either bigoted Romanists or infidels, who have their own association. This Sabbath-school has of late a regular attendance of fifty to eighty, a goodly number for these lonely prairies. The children are rejoicing all the week for that happy hour in Sabbath-school.

The middle of August, Rev. Vincent Pisek, Bohemian Presbyterian pastor from New York, visited us and organized the church by permission of the Red River Presbytery, consisting of about twenty-five members, with three elders, two deacons and three trustees.

The immediate building of a church is of great importance, because there are now many Catholic families who are aroused and anxious to know the truth, and might be gathered in if we had a place of worship. Already I have provided four Catholic families and one infidel, at their own request, with the Bible.

During the week I have visited from house to house, and drilled the children in the district schools in singing gospel hymns.

We have joyful times every Sabbath afternoon in our large Sabbath-school, which was started some weeks before my coming by an American lady, Mrs. Brush, upon whose heart the neglected condition of these Bohemians had long rested heavily, and whose interest led Dr. Adams to send me to the particular locality. To her I am personally obliged not only for help in my work, but also for spiritual strengthening, and to her I commit the care of the Bohemians when I return to my studies. I felt my own weakness, and trusted all my labors to the Lord, asking that he make me a skillful instrument, and he gave me more than I expected.

I visited the surrounding families regardless of their belief, and invited them to the hearing of the word of God. Some of these accepted my invitation, and many of them attended diligently the Sabbath service held in the granary of a farmer. Through the entire season we have had an average attendance of forty adults; of these one third at least are Catholics who leave their own service.

The results are already apparent. The Protestants are awakened, and are hungry and thirsty for

gospel truth, and the Catholics are asking for the Scriptures.

SOUTH DAKOTA.

MR. J. A. MARQUIS:—The field assigned me was within the bounds of the Synod of South Dakota. I was under the care of Rev. H. P. Carson, synodical missionary of that synod. I was placed in charge of two fields, one at Gary, S. Dak., and the other across the line in Minnesota, at Canby, both in the Presbytery of Aberdeen, S. Dak. When I began work I found the churches in a very discouraging and unpromising condition. Some of the adherents of both churches at first thought it best to abandon the work altogether. There had been considerable trouble with former pastors and with the Methodist Episcopal churches of the same places. But as the work progressed the people became more interested, and at the close the outlook was very encouraging. At Gary, but twelve members of the church were to be found, and eight of these lived six to twelve miles in the country, and were consequently prevented from attending church regularly or taking any active part in the work. The great majority of those who attend church and support it are not yet members. Out of a congregation ranging from one hundred to two hundred there were not more than a half dozen church members in regular attendance. These non-professors are the main stay of the church. In fact, had it not been for their help the work must have been abandoned long ago. I preached at this point (Gary) twice every alternate morning and evening. A Sabbath-school was also organized and kept up during the summer. The attendance at Sabbath-school was from thirty to fifty, and at church service from one hundred to two hundred both morning and evening. A large number of non-professors were always present, and took an active interest in the work. In the afternoon of the Sabbaths I was in Gary I preached at different points in the country, from ten to fifteen miles distant. I had three such points. This gave each of these places one service in six weeks. At two of these points, viz., Lone Tree Lake and Altamont, both in Denel county, Dak., church organizations are desired by the people. Sabbath-schools were organized at these places. The attendance at these country places was good, both at Sabbath-school and church services. On the other Sabbath my work was in and around Canby, Minn., twelve miles from Gary. In this field I had three regular appoint-

ments and two occasional, one in Canby and two in the country. The two regular country appointments were about eight miles apart. The work here (in the country) is most encouraging. It is wholly missionary. The majority of those who attended services never attended regularly before, and some had never been in a church at all. At each of these country points the attendance was from one hundred to one hundred and fifty. The inhabitants are mostly Swedes and Norwegians, honest, industrious and moral people, who appreciate religious services very highly. Many of these people came as much as ten miles in common road wagons. At Fairview school-house a church organization is desired and needed. Services were held in all of these places every alternate Sabbath. On September 1, Rev. R. N. Adams, D.D., of Minneapolis, came out and received five persons from the Fairview district into the church of Canby. In Canby the attendance was about one hundred and fifty. The work here (in Canby) is not so encouraging. The town is small and has two English-speaking churches besides the Presbyterian. But in the country fields the work is altogether new and purely of a missionary character. Sabbath-schools were also organized in all of these places and well attended during the summer. A very encouraging feature of the work both in Gary and Canby (including the country points) was the eagerness of the people to hear the truth. While there is a great deal of ignorance and wickedness among certain classes, they are hungering for the gospel. Every house in which services were held was filled at every appointment. The field is too large for one man to occupy. I preach three times each Sabbath at nine different points, sometimes riding thirty or forty miles during the day; and yet I had to refuse to go to many other points where earnest appeals were made for services. Rev. H. P. Carson, under whose direction I labored, and Rev. R. N. Adams, D.D., both visited the field during the summer, and will testify to all I have said and more.

KANSAS.

MR. J. B. McCUISSH:—I arrived at my field May 18 and preached the following Sabbath. During the following week I organized a Sabbath-school and mission in that part of Arkansas City called "the Sleith Addition." In this "addition" there were about forty families, nearly all of whom

lived in rented houses. The majority of the men were employed by the Santa Fé Railroad Company on their trains and in their machine-shops; others were employed in the mills that were in close proximity. Very few of the population of this "addition" ever attended church and Sabbath-school in any of the city churches.

Mr. Samuel P. Gould, a very efficient young man and a splendid worker in the Presbyterian church, was chosen superintendent of the newly-organized Sabbath-school. The mission and Sabbath-school began with about thirty and soon increased to fifty. A good deal of interest was shown in the mission and Sabbath-school by a number of the people, some of them being members of other denominations yet in hearty co-operation with us. Our meetings would doubtless have been larger if so many of the men had not worked on Sunday in the machine-shops and on the trains. Something should be done by the Christian churches to stop this Sunday work. About \$20 was raised for the building of a chapel there. A wealthy member of the Arkansas City Presbyterian church donated a lot. I made an effort to raise money for the chapel, but found that the people in the "Sleith Addition" were in such financial circumstances that they could not give. Many of them had been there but a short time and did not know how long they would stay.

About the middle of July I organized another mission Sabbath-school in the Third ward of the city. We held our meetings in the Third ward school-house, which was exceedingly comfortable for the purpose. Mr. Wilson, one of the teachers in the Presbyterian church Sabbath-school, was elected superintendent. Nearly all our teachers were members of the Presbyterian church. The Bible-class was conducted by Dr. McKee, a thorough Bible student.

The Presbyterian church in Maple City has about twenty-five members. The families in connection with the church I visited once and the majority twice. The people are very kind and hospitable, though the majority of them are in straitened circumstances at present.

I was in the field seventeen Sabbaths—nine in Arkansas City and eight in Maple City.

The summer's work was a rich experience to me. It gave me a firmer realization of the necessity of my dependence on divine aid for the Master's work, and I hope it will be of eternal blessing to those with whom I worked.

WEST VIRGINIA.

MR. J. B. WALLACE:—I came from Western Theological Seminary in May, and found the church in Kingswood destitute of the means of grace and its doors closed for the reason that it has had no pastor to lead them. Since the departure of Rev. Mr. Blayney, in 1880, there has been no pastor installed over this people. Rev. Samuel Graham was stated supply for awhile, but was never installed pastor. The result, which is only a natural one, is that the church was sadly run down from lack of interest and lack of pastoral care. With proper attention there is no reason why this church should not become thrifty and in a short time self-supporting. We have a very comfortable church building, built of brick only a few years ago, at a cost of \$5500, and it is commodious enough to suit the needs of the people. The church membership is small. At present our roll of communicants numbers thirty-eight or forty. At our next communion we shall add at least six, and we are praying for more. When I first came here, it was difficult to get more than twenty out to the services, mainly ladies. Now we have an average congregation of from eighty to one hundred and twenty, with a fair proportion of men. The prayer-meeting service had entirely died out, and at my first service there were not a dozen present. We now have from thirty-five to fifty at this service. Our Sabbath-school is also prospering. When I first came, the attendance was from twenty-five to thirty-five. Now we have from forty to sixty. We sent a contribution to the Board of Sabbath-school Work on Children's Day amounting to \$7.80. The village of Kingwood has a population of five hundred to six hundred, and is becoming known as a health resort for the summer. Although we have no large manufacturing industry here, yet our people are mostly well to do. Much may be expected from this point if it is given a shepherd. There are two churches here—the Methodist and our own. The Methodist people are very strong, and from some unfortunate reason, a few years ago, became unfriendly to the work of our church and worked against it. This I anticipated would be a difficulty, but I have not found it specially so. I feel sure that the best of feeling exists between every Methodist and myself, and we frequently have a number of them at our services. Brother Orwen, their pastor, and myself mean to hold several union services, which we hope will assist us into harmonious work. The

appreciation of my work by the people gives me cause for great thankfulness, and warrants me in reporting much encouragement to the Board. I fully recognize that this field is ripe and ready for the harvest, and that whatever encouragement or success may be meeting our labors here is the direct result of faithful prayers, both among the people here and from God's children all over the land.

CALIFORNIA.

MR. J. C. JOCUMSEN:—Thirty-six meetings have been held, and one hundred and eleven visits have been made to the Scandinavian people in San Francisco, and about a thousand invitation cards have been given out to the people. The number in attendance on meetings held for the last six weeks has increased to an average of fifteen or sixteen. Some interest has been manifest in the meetings of late. Ten or twelve of the people have said that they desire to live for God and would like the services to continue, but they are not able to rent a hall and pay my expenses, but would do all they can with their prayers and means to help me to work for the salvation of souls to the glory of God. I believe the seed sown will bear some good fruit. Most of the Danish people are members of the Lutheran Church, the state church of Denmark, but in this city very few belong to any church. I have been told that there is a population of six thousand Scandinavian people in this city—Danish and Norwegians about three thousand, and Swedes three thousand. Most of them have neglected the means of grace for years, and need to be quickened so that they may live unto God. I have received five dollars as a free-will offering of the people during the four months work. This and your fifty dollars is all the money I have received; but I know that Christ will give me much more than I am worth on the last day. I must now continue my studies at the seminary; and if I continue the mission work, I would like to rent a hall, so that the meetings could be held on Sabbath mornings and Sabbath-school 3 P.M. and a meeting Thursday evening. It would be necessary to do this for the success of the work. Such a hall will cost us twenty dollars per month. I dare not undertake this great work while I am studying for the ministry unless the churches of this city will aid me. I cannot go on with it unless I can receive the aid of six hundred dollars for one year:

FROM ORDAINED MINISTERS.

UTAH.

REV. J. MCCLAIN, *Ogden*.—We have great reason to rejoice over our success. It seems as if the majority of the new comers were Presbyterians or inclined that way. Our congregation has more than doubled in the last six months, and still more are coming every week. A very encouraging feature in the work is that whole families are coming into the church. Our Sabbath-school is growing very fast also. We can now supply our classes with first-class teachers. Now we feel we can and will have a large Sabbath-school soon. Marvellous changes have taken place in Ogden in the last year. We scarcely realize we are living in Utah. We are fast wiping out the old Mormon landmarks. Our streets were named after the prominent Mormon leaders. We have renamed the streets. Where once they were called Young and Smith, they are now called Washington, Adams, Jefferson, etc. "The name of the wicked shall rot." Our people are of course very much encouraged and are very active in church work. How wonderful it seems to us now to see our little church filling up with intelligent, enterprising people, and to see our Sabbath-school growing so rapidly. We are encouraged and very hopeful for the future. We expect to begin our new church very soon. We are praying and working for a great blessing upon Ogden.

WISCONSIN.

REV. WILLIAM OMELVENA, *Rice Lake*.—We are carrying on the work as reported last quarter. Two were added to our church in Rice Lake at the last communion, and three baptized since last report. As long as the weather permits we shall keep up a service in both churches every Sabbath. This promotes a more healthy growth. The Sabbath-schools are in a prosperous condition and growing greatly in usefulness in Rice Lake. The Rice Lake school has for the first time ordered our Sabbath-school supplies from our own Board—a course I very heartily approved. The prayer-meetings are not very well attended. I noticed something very unusual in our prayer-meetings here—a greater number of men than women, and often five who are willing to pray in public. In Chetek we have not been able to attend prayer-meeting with as great regularity as we would wish,

but the Society of Christian Endeavor will be something to make up for this. Our church at this place needs my whole time and should have it next year, and the people here have been looking forward to this; but I have not yet concluded to remain another year here, and need not make any argument to secure my whole time here.

ILLINOIS.

REV. D. E. WILLIAMSON, *Deerfield*.—When I came here I found that the people of this church had been without regular services for nearly two years; having services only when a student from the seminary in Chicago could come out to them. Consequently the church has run down considerably, there being now not more than six active members. The congregation, however, represents some fifteen families, and their attendance at the services has been very regular since I took charge. They have also manifested a great deal of interest. The church building was in a somewhat dilapidated condition, but the people have raised money and gone to work to repair the building, and now it presents a neat appearance, having been decorated inside and painted outside. Considering their small number, they have acted very creditably.

Now as to the cause of this interest. The majority of the inhabitants of the village are Germans. This being the only church in the place where the English language is used, the American families of the village, whether members or not, seem desirous of doing all they can to keep the church alive. Whether this interest is really due to an honest desire to become members of the church or whether they look upon the church from a social standpoint—and will lend their assistance because they do not wish to see it go down, thereby being deprived of going to church at all—I do not know. But I cannot help believing that a large part of the people not members of the church have showed this interest from a sincere desire to become Christians. In two weeks a communion service will be held, at which time I hope and pray that some will show that their interest was sincere by coming out on the Lord's side. The Sabbath-school has an average attendance of something like forty or fifty scholars, and the work among the children will certainly result in much good.

The greatest trial I have to contend with here is the ill-feeling that exists between three or four of the principal families. The village, as is often the case with villages of its size, is cut up into factions, and their differences, I am sorry to say, do not stop outside the door of the church. However, things seem to be moving along in harmony just now, and I am trying my best to get these old sores healed up. Please God, I hope to see the work accomplished before my remaining two months are up.

MISSOURI.

REV. THOMAS M. HILLMAN, *Albany*.—For five weeks our agricultural communicants have been struggling against damp, unfavorable weather to secure their harvests of small grain and hay. The production has been abundant, but much of the grain is damaged and some of the hay lost. Fine weather just now gives great encouragement. The potato crop is about made, and is very large. The prospect for corn is likewise most flattering, and the fields are considered far enough advanced to be safe against contingency. As many of our supporters are engaged in farming, the attendance on our services has somewhat diminished; specially has this been the case in Stanberry, where our actual membership is so small. Still most of our households have been faithfully at service, and Sabbath-schools have been steadily maintained. One has been dismissed (at Stanberry) and two received by letter. Yet I should not conceal the fact that some of our people are disheartened over the prospect, and are wondering if we ever shall gain a solid foothold in that place. I have tried to be cheerful, patient and faithful, and I may add that the few young people who naturally belong to us are pretty constant in attendance. Stanberry has just experienced a temperance revival, growing out of a fight against a saloon license. In this fight our little band of members have borne a worthy part, and the issue is not finally decided. We have strong hopes of victory. In Albany our work is more hopeful. Our recent converts are walking in the right way, and all our members are working with more courage. The Sabbath-school which was opened on the first Sabbath of this quarter has done better than was hoped. We began with about thirty members, and this month our average has been about sixty. We have half a dozen efficient teachers, our school is well supplied

with Presbyterian helps and papers, the Catechism is taught, and the work seems harmonious and pleasant. The attendance on preaching services has been quite satisfactory. If some have not felt able to come, others have taken their places, and the result has been a slight increase over the attendance of previous quarters. We have no additions to report.

CALIFORNIA.

REV. D. MUNRO, *Point Arena*.—Yesterday (August 10) was the last day of another quarter in the work here in this extensive mission field. There are nine points open for preaching, and four of them do not receive the attention they deserve on account of the distance. I preach regularly at five points, and at Bridgeport, the weakest point, there were sixty at my last visit; but the Methodists have begun there now, and will divide the contributions a little. At the other points the prospects are encouraging; six are about to join on profession, one more came forward in town last Sunday, and the crowning mercy of all is the elimination of the church debt which has been hanging like lead upon the few old members in Point Arena for I cannot tell you how many years. The money has not all been collected, but it was subscribed in June, and nearly all paid up last month. Our prayer-meeting was well attended last evening, and the spiritual state much improved, whereas financially there is some depression and money is not so plentiful as last year on the coast, as the mills are not running on full time.

IOWA.

REV. M. E. BARAKAT, *Grand River*.—I left Auburn, N. Y., for my Iowa field on the 16th of April last. By direction of Rev. T. S. Bailey, I spent my first Sabbath (April 21) at Garden Grove and Le Roy, where I preached twice, Le Roy being a mission station lately opened. Then I came here immediately and took hold of the work at once. I had some sermons on hand, so I spent most of my time at first in going round and getting acquainted with the people. I was at first a little disappointed when I saw some people look at me with suspicion; but I paid no attention to it, but went forward with my work. And those people are now among my best friends. Grand River

is a little town of one hundred and fifty inhabitants. The only church building here is ours; but for a long time the Methodists had the whole use of it, as our people had no preaching; and the

Methodist Episcopal preacher came here once every two weeks. This gave strength to the Methodist people, and they became more numerous than ourselves.

FOREIGN MISSION LETTERS.

INDIA.

A SELF-SUPPORTING CHURCH.

REV. BENJAMIN D. WYCKOFF:—On the 27th of July I had the pleasure of attending a congregational meeting of the Lodiana church, called to give an expression of their appreciation of the services of Rev. John B. Dales, who has acted as pastor for the last twelve years. He has resigned to take up the work of an evangelist, and is to be succeeded by Dhurm Dass, a graduate of the Saharanpur Theological Seminary. Suitable presents were given to Mr. Dales by the congregation and the Christian Boys' Boarding-school. Mr. Wylie, an elder of the church, presided, and conducted the devotional services. Rev. Jaimah Sing gave a brief history of the church and of Mr. Dales' pastorate. Babu Jackson gave the presentation address, a part of which was in beautiful Persian poetry. Mr. Dales responded in very appropriate terms. The exercises were interspersed with music. The whole affair was very creditable to one of our best and strongest native Christian churches, being wholly gotten up and managed by themselves. This is the first example of a self-supporting church in our mission, and so is to be highly commended.

CHRISTIAN BOYS' SCHOOL.

Another very interesting meeting was held in the court of the Christian Boys' Boarding-school, July 29, as an expression of their regard for Rev. Mr. and Mrs. McComb, which was quite a surprise to them. It was all arranged by the head master and the teachers. The religious exercises were conducted by Rev. B. D. Wyckoff and Rev. U. S. G. Jones. The head master read a fitting and beautiful presentation address, which was feelingly responded to by Mr. McComb. There was another written address by Rev. Jamal Sing and two poems

by two of the teachers, showing how much they appreciated Mr. and Mrs. McComb's efforts in their behalf and how much they regret their departure, to all of which Mr. McComb made a feeling and suitable reply. All the people in the compound were present, some from the city, and the native civil surgeon, who gives his services to the school gratis. He also made some remarks showing how much Mr. and Mrs. McComb had done for the school, even nursing the sick in their own house. The teachers and scholars presented them with a beautiful Rempier chaddar or shawl as a token of their regard and remembrance. The school and the visitors were so nicely arranged in the courtyard for the meeting, it would have made a fine picture.

MEXICO.

VIESCA, MEXICO, November 4, 1889.

REV. T. F. WALLACE:—You must not conclude, because I have not even reported myself as back at work again, that there is nothing to report from Zacatecas field. The fact is, there is far too little time to *do* the work that offers in all parts of the field, so that the *telling* of it, being of secondary importance, has to be neglected. Detained here one day longer than I intended, I will use part of it in giving you some account of my movements since my return from the United States.

On my way to Zacatecas, about the middle of August, I spent one Sabbath with our people in Lerdo and arranged some matters with Brother Amaya in regard to this Laguna field. It was my plan on my return to Zacatecas to have visited points on extreme southern part of field; but rains set in, and continued later this year than usual, which made travelling where mountain streams had to be crossed impracticable. So I concluded

to visit points on table lands nearer Zacatecas, and first went to the hacienda of El Carro, fifty miles south of Zacatecas. The rains had made the mud and adobe room in which our people there had been worshipping not only unsafe but uninhabitable. They had been holding services in detachments at the huts of different members. I held services in the only room our preacher there has, besides a miserable one which he uses for study, bed-room and dining-room, etc. The women sat on the edge of the bed, while behind them all the rest of the bed was piled with children and babies. All the available space on the ground floor was occupied also, and none was wasted by chairs or benches, as of these there were only enough to seat three or four besides the preacher. Our good friend (although not a member) at this place, Francisco Esparza, has been for about a year raising little by little the tumbled-down walls of an old house of his, so as to make a hall and give it to our people for worship. This was only lacking the roof when I was there, but it has been put on since and services are now held in the hall.

The owners, it seems, of these haciendas can prevent building or rebuilding or repairs of houses on their lands, but once they have permitted one to build he can live in his house so long as he pays ground rent. As Sr. Esparza is an old resident and has a good deal of influence among other people, he was allowed to re-erect his building, which he never would have been allowed to do had the owners of the estate had any idea that he intended it for Protestant worship. This same man Esparza has given our preacher a house to live in for more than two years, *free of rent*. The little church at this place not only holds its own but grows slowly, which is a good deal when the difficulties they have to contend with are taken into account.

An interesting feature for all parties concerned, of this visit, was that I was accompanied by our good friend Mr. F. O. Palmer. Although he has been long here and interested in work, he acknowledged his surprise and pleasure at what he saw of work at El Carro. He spoke a few words to our people, which did him and them both good.

COS.

The church at El Carro has had no one to preach regularly to them for a year. I have made them some three visits during the year, spending a week or more each time. Besides these they have had

but one visit from a native preacher. Some of the young men who had been able formerly to take an active part and conduct services were partners of Gonzalez in his political folly and fall. Yet there are a few good older men and a goodly number of godly, earnest women who have continued firm and meet regularly for worship, although it be only for praise, prayer and reading of the Bible. On this late visit I was there six or eight days, preached on Sabbath and during the week with audiences of from fifty to seventy. There are still more than fifty adult actual members, although much of the time many are elsewhere working. This trip required 135 or 140 miles travel in my buck-board.

JEREZ.

A few days later I took stage and went to visit our work at this place in charge of our good Brother Garcia. He is one of our most faithful, self-sacrificing workers. The actual adult membership just now does not much exceed, if at all, twenty or twenty-two; but from two or three ranches distant from three to ten miles there come other members pretty regularly, which swell the congregation to thirty-five or forty, and often fifty. Our young brother suffers from lung affection and is not able to look after the work in several ranches near which it is very promising.

EL MORAL.

From Jerez I rode out on horseback some ten or twelve miles to our congregation at this place, which is midway between Zacatecas and Jerez. There are some twenty-five adult members here and about the same number of children, bright and healthy, forming the most interesting and promising part of the congregation. The public (government) school in this ranch is taught by one of the members who was formerly a lay preacher. An elder, well assisted by other members, conducts regular Sabbath and week-day services. The native pastor in Zacatecas and one of the students from the theological class in Mexico have visited this place several times during my visit to the United States.

VETA GRANDE.

Returning to Zacatecas I was able also to visit this place, a town four miles from the city, where our elderly lay preacher C. Campos is now stationed all his time. The work is still tentative here.

PERSIA.

HAMADAN, PERSIA, Sept. 30, 1889.

MRS. J. W. HAWKES:—With what joy we mark the ever-increasing interest of Christians in the work of Christ in Moslem lands. It is shown by the fact that there is a demand for such articles as the one in the August *Missionary Review* on "Islam and Christian Missions," which is like the sound of the bugle to marching soldiers, or the sight of the flag on the battle-field.

Autumn finds our force all in good working order, filling their hands with another year's work. Our year seems to begin with the opening of the schools, although for the preacher and the doctor there is no vacation. As Persians have it, "from the head of the year to the head of the year" they keep at it.

These two months mark the beginning of additional work in the village of Sheverine. A house has been bought and our teacher settled in it after a series of social disturbances and upheavals which are more in accordance with Mark Twain's description of "French calm" than one's ideas of Oriental dignity and imperturbability. The property, intended for schools, evangelistic and dispensary work, as well as to furnish a home for our helper, is very suitable and well located. That it is adjoining the old priest's domains will perhaps only serve to show in bolder relief certain differences between the Orthodox Armenians and "the Prots," as they are contemptuously called. A son of the priest referred to, a young man of good abilities, has begun coming into town twice a week to read English with Miss Montgomery. This same busy worker has opened a prayer-meeting for women in the village on Thursday afternoons, and also goes out on Sabbath to be present at the Sabbath-school.

The Faith Hubbard and the boys' high-school opened the second week in September. Mrs. Alexander's Jewish school took no summer vacation, as early in the season there was a disturbance which broke it up for awhile. Through the summer there has been a fair attendance. The number of boarders in the Faith Hubbard School has gone up to 48, including whom there are 96 pupils in attendance. Ten Armenian boys from these entered the boys' school, which has 80 pupils, and

opens with a very encouraging spirit of heartiness and enthusiasm.

Leaving Hamadan August 29, Dr. and Mrs. Alexander had a little outing, the objective point of which was Sultanabad, and the purpose of which was to convey Mrs. Brown home. They were able to do some evangelistic work by the way. Returning the 11th of September, they had scarcely settled down when a call from Kermanshah came for the doctor to attend the governor of that place, who is the father of a wealthy and influential man in Sheverine, in whose family the doctor has treated several cases. September 21, Dr. Alexander, accompanied by Mr. Watson and Mirza Sa'eed, set out, reaching their destination in safety.

Not long ago Mr. Hawkes was invited to the house of a Jew to meet a rabbi sent from Jerusalem to collect taxes. Where they used to gather \$225, now in a longer period they raise not more than \$30. Would we could say the Psalmist gave the reason when he wrote, "The entrance of thy words giveth light; it giveth understanding unto the simple." But the fact is largely to be accounted for by the spread of Baubism. The rabbi could not return Mr. Hawkes' call lest he be asked to drink tea in a Christian house. To feel the full absurdity of this, you must visit with us at some of their houses and know the amount of fortitude it requires to swallow things offered us from fingers and dishes, which prove conclusively that they no longer hold the tradition of the elders about "washing of hands and of cups." One of the teachers in the boys' school, Mirza Hyeem, doubtless the most intelligent man in the Jewish community, and one in whom we trust "the root of the matter is found," always accompanies Mr. Hawkes in his calls in that quarter, and is improving greatly in his method of dealing with men, showing more boldness and directness. . . .

Doubtless you have noticed the reports of cholera at Baghdad. There have also been a number of cases at Kermanshah. Possibly it will reach Hamadan, but the altitude of this place and the increasing coolness of the weather favors its exemption. If it does come, it must be with the permission of him who cares for sparrows, and numbers the hairs of our heads.

CHILDREN'S CHURCH AT HOME AND ABROAD.

SIDON ACADEMY.

When I was in Sidon, nearly five years ago, the missionaries there, Rev. Messrs. Ford and Eddy, took me to see the ground which they had obtained for the academy, and on which the foundation was already laid for the building, which has since been finished and of which this is a picture. At that time they needed two thousand dollars to put up the building. You see that it is built of stone, which in that country is

cheaper than wood and just as much more durable as it is in this country.

There were then living in Dayton, Ohio, and Pittsburgh, Pennsylvania, two good men who have since gone to heaven. When they heard that two thousand dollars were needed to build the Sidon Academy, each of them gave a thousand dollars. They were very happy in giving it, and the missionaries were very happy in receiving and using it.

When the letter with the two-thousand-dollar draft in it reached Sidon, Mr. Eddy was at Beirut, where his father lives. A telegram was sent from Sidon to tell him of the gift from America. Dr. Eddy received it while his son was out doing errands in the city; so he started out to meet him, and when he came in sight he waved the little red paper on which they write telegrams above his head, and cried out, "Two thousand from America!" Can you think how glad and thankful those missionaries were for that little red paper?

Do you see that crowd of young men on the steps and near them? They are the academy students. Do you not think that they are happy in that handsome building and in the good instruction which they get in it?

Does it seem to you that they are queerly dressed for young men—more like young women? You can judge better of their dress as you see it in the picture on the next page. These are the five young men of the class that finished the course of study in the academy last year. You see plainly enough that they are young men. You see the dress best on those that stand up. I think it quite as handsome as our own. I have such a Syrian dress, of the right size for a boy about twelve years old. I have sometimes lectured to mission bands and Sabbath-schools on Syria, and have found that it pleased them very much to see one of their own boys dressed up in those clothes. Would any of you like to see this? Well, I will make you an offer. Talk with your band leader or your Sabbath-school teacher or your minister, and find out how many copies of *THE CHURCH AT HOME AND ABROAD* are taken in your congregation, and whether you cannot find some more who will subscribe for it. As soon as there are more than one tenth as many as there are members of your church, write to me.

I will keep all such letters until February 15; then I will see which church makes the best report, and will send the Syrian dress to that one, to be kept and shown by the young people for one month, and then I will write to them to send it to the one that makes the next-best report; and so on till the end of the year 1890.

Is not this a fair offer? And do not you think that it is pretty good mission-band work, or Christian endeavor, to help your minister and elders in getting people to take this magazine and read in it all about our Church's work for home missions and foreign missions and freedmen and Sabbath-schools and other Christian schools, and for building churches, and for educating ministers and taking care of aged and sick ministers and of their wives and children?

Be sure you do nothing without consulting your pastor, nor without his approval. But I think you will find all pastors glad to have you do all you can to help in this work. Our business manager, Mr. Black, will send specimen copies to your pastor or elders, for you to show to the people if they think best. We wish to get at least as many subscribers in each congregation as one for every ten communicants. I should think that there ought to be about one for every five. I think that the young Presbyterians can do a great deal to help us in this.

When the Sidon Academy was nearly finished, Dr. Jessup was visiting Sidon. In a letter from him in our July number (1887), page 96, Dr. Jessup said, "The boys' school building needs three hundred dollars for its completion." A lady in the state of New York read that letter, and at once sent three hundred dollars for that purpose.

What do you suppose those five young men in the picture are doing now since finishing their course of study in Sidon Academy? I do not know; but I do know that some such

young men become teachers in the mission-schools; some of them go to the college in Beirut and then to the theological seminary, and become preachers; others study medicine and surgery, under the instruction of the eminent physicians in Beirut. Some probably become merchants, or go to Egypt and find employment under English officers

or men of business there. But wherever they are, and in whatever business, do you not think that they are likely to be more useful to their people than if they had not been taught in that Christian academy, or if our generous American friends had not given money to build it? Could they have made any better use of that money?

After the foregoing was set in type, a letter was received from Rev. W. K. Eddy, of Sidon, in which he says:

The work and importance of the academy grow year by year. Looking over the work of the last eleven years [in the Sidon field] no part gives me greater satisfaction than the work done, not only for the pupils but by them also after leaving the academy. I wish that all who have so generously helped us could see the work of the institution.

Several of those generous friends have gone from this world. "Blessed are the dead who die in the Lord . . . for they rest

from their labors, and their works do follow them."

Is not what they gave for such good Christian uses treasure laid up in heaven, which they are enjoying now? Is it not likely that they do know the good that is done by such institutions which they helped to establish? In that world will not those who earn and save and give money to establish such institutions and those who labor in them rejoice together? Why not then rejoice together now in the doing of these things?

Letters keep coming from our little Presbyterians which show how well they are studying what we print for them. Here is a good specimen:

DEAR DR. NELSON:—Last night after I was in bed mamma read me all the Home Missionary Letters in the September number of *THE CHURCH AT HOME AND ABROAD*, and I counted the number that mentioned Sabbath-schools. There were seven, but only three that gave the number

of scholars. From Florence, Oregon, 65; from Guthrie, Ind. Ter., 67 (I liked that letter best); from Kasota, Minn., 200; making 332 in all that were given. Glad to notice two churches have become self-supporting, and news from all encouraging.

We have a splendid mission band, and contribute to both home and foreign. I am eleven years old, and, if you please, would like Dr. Kendall's picture.

HERBERT D. ELDER.

PEORIA, ILL.

DUMA, SYRIA.

You can find this place on the little outline map of Syria in the December number, page 494. It is well up in the mountains, and the Tripoli missionaries went up and spent the hot weeks of the last summer there, when it was too hot to stay safely at Tripoli. While there one of them wrote the following account of a church service:

We had our second church service to-day, and I wish to tell our friends in America a little about it. In a house which has been occupied often by Tripoli missionaries here, there is a large open porch which they call a "memsha." This is about twelve feet broad and thirty feet long, with two side alcoves opening from it. The floor is of stone, the roof of logs blackened by smoke, while the open arches at one side give free circulation to the air. We have now only three benches, though we have the boards

to make more. At one end of this memsha was set a little camp table for a desk, and two chairs for the missionary and a young native helper who was to preach. The missionary ladies sat in one of the alcoves, while the audience crowded the space in front of the desk. Immediately in front of the preacher, on the floor, was a crowd of forty or more young boys and girls; beyond, on benches and chairs, were older men and women, making in all more than a hundred, while I noticed one man who had failed to find room even on the steps, and who had climbed a tree close by and sat there to hear the sermon. The sermon was a plain, practical presentation of truth based on Prov. 6:6, "Go to the ant, thou sluggard, consider her ways and be wise." In the sermon was an Arabic proverb which was new to me, but I think it very forcible—"The head of the idle is the factory of Satan."

Several of our young readers have shown much interest in the letters from home missionaries. They will find some of these in this number very interesting. There are a number from students of the theological seminaries, who are not ministers yet, but who are sent out in their long summer vacation to preach to churches which are not yet able to support pastors. These young

men may be able to preach sermons enough for three or four months quite as well as older men. In doing this they find out, all the better, how much they need all that they can learn in the seminary, and they learn much about the people and the best ways of reaching them and doing them good. Their next term in the seminary will be worth more for their summer experience.

BOY TEACHERS IN AFRICA.

Miss Nassau, who for many years has been doing faithful missionary work in west Africa, at the Gaboon mission, sends pleasant news to her friends in America. Among the tribes whom she has tried to reach is the Fangwe tribe, and several months ago two of her Fangwe boys came to tell her that they desired to be children of God. This made her very happy, but now she has still greater encouragements to report. She writes:

In all my boat journeys I have made teaching the alphabet a part of every service, and I think our decided encouragements during the last year are partly owing to this wholesale primary school teaching. My boat-boys and I would each gather ten or more noisy, wondering Fangwe around us, and holding up a card so that all of the ten could see, try to make them repeat and repeat the letters, two or three at a time, until some could repeat them alone. Thus during the past four years, while I have not taught daily at the station more than twenty Fangwe who actually learned to read and spell, many in the towns had learned a little, and when, in my necessary absences from Talagugi, the Fangwe boys had to go to their towns, I always urged them to take their cards and

books with them and teach their people. I had no idea to what extent they had done this until on this last trip down, when we stopped for the night at the house of our good Bible-reader, Agonjo. In the course of his report of his work he told us how one little boy, Akuri, who has been in his town for some months, had been teaching many people. Other boys, each in his own town and in his own small way, had been doing the same, each a ray of light, although they seem to know so little themselves. Also the faithful Bible-reader reported several inquirers. Oh, I know you can only half appreciate the joy this brings to all our hearts; inquirers in a Fangwe town! Persons who have not lived at a mission station! Satan and his co-laborers the Romish Jesuits cannot "quench this smoking flax," kindled in Fangwe hearts here and there, and in many a *where* that we do not know of, in these river towns and in the larger lonely ones that stretch for miles and miles over inland plain and forest.

I cannot tell you how all the weary, worn hours in the boat, the tired throat and head, and even fingers, at the close of some day when we had tried faithfully to stop in every town and pass none by, are forgotten, seem as nothing.

GLEANINGS AT HOME AND ABROAD.

QUALIFICATIONS OF A MISSIONARY.—"I was taught to believe," says Professor Drummond (Free Church College, Glasgow), "that the essential to a missionary was strong faith. I have since learned that it is more necessary for him to have great love. I was taught out there that he needed to have great knowledge. I have learned that more than knowledge even is required—personal character. I have met men in mission fields, in different parts of the world, who could make zealous addresses at evangelistic meetings at home, who left for their fields of labor laden with testimonials from churches and Sabbath-schools, but who

became utterly demoralized within a year's time because they had not learned that love was a greater thing than faith. That is a neglected part of a missionary's education, it seems to me, and yet it is a most essential one. I would say that the thing to be certain of in picking a man for such a field as Africa, where the strain upon man's character is tremendous, and the strain on his spiritual life, owing to the isolation, is still more tremendous, we must be sure that we are sending a man of character and heart, morally sound to the core, with a large and brotherly sympathy for the natives."—*New Zealand Presbyterian*.

THE CURSE OF CHINA.—Two days ago, while we were talking to a full chapel of the possibility, through the Saviour, of conquering sin, an old man stood up in front of the crowd and leant forth his arm: "You tell us of all sorts of good deeds, and exhort us to follow them; but why did you bring this opium? it has me in its grip, and it's killing me." We looked at the old man, bleared and tottering, with the unmistakable marks of the opium-smoker on him,—a pitiable object, to whom to break off the habit probably meant death. The people tried to persuade him to sit down; but we disclaimed all share in the traffic, and declared all who sold or bought or smoked opium as bad. "Ah," said he, "it's killing me, and yet I can't give it up." "Better die than ruin your soul by smoking it," was the answer. Seldom has it fallen to our lot to see anything more thrilling in the daily preaching, as the old man reached forth his hands: "Better die! but I am afraid to die."—*Wesleyan Missionary*.

"At the forty-third annual meeting of the American Missionary Association in Chicago," says the *Congregationalist*, "Rev. Mr. McClelland, a colored man, in an address rich in humor yet not wanting in hard sense, said that the question is not What are you going to do with the Negro? but What are you going to do for him? Mr. McClelland claimed that the colored people have made greater progress in twenty-five years than has ever been made by any other people in an equal length of time since the world began; that while the Negro does not aspire to leadership and office in his present condition of unfitness, he wants education, to fit him for the highest positions in the nation.

Of the little churches as well as the little children we may say, "Take heed that ye despise not these little ones; for verily I say unto you, their angels do always behold the face of my Father who is in heaven." Yes! our Father cares for them. He always protects the buds, the seeds, the children, the weak beginnings of great institutions and noble destinies: the former he protects with sheaths and with the warm bosom of our mother earth; the latter he protects with human love. Let us see to it that our love is not wanting. Let us not treat the small churches in the spirit of beadle-dom. Let us not be of the spirit of those who, when they go to live in a fresh place, neglect them for the sake of larger and more attractive

churches. Let us not be of the mind of those who are always thinking about what they can get intellectually and spiritually instead of also thinking about what service they can render. The great Head of the Church taught us that it is more blessed to give than to receive.—*United Methodist Free Churches' Magazine*.

The *Church of Scotland Home and Foreign Mission Record* relates the following touching incident in the girls' school at Beirut:

One day during the Bible lesson something in the passage emphasized the solemn fact of death, and that all must die. Then a bright little Jewish girl looked up quite concerned and asked if she and her two sisters would have to die. She was told that she and they, and all the school children, and the teachers too, would one day die and leave this world. Then the little inquirer looked tenderly into the teacher's face and said, "I wouldn't like to die until the Messiah has come, and I have seen him." Let us hope that the Lord Jesus will one day be found in the heart of this waiting little one.

Painfully aware of the difficulties against which the Indian has to contend, Bishop Whipple believes that the Indian has a future in this land. He has in him some of the noblest elements of manhood. He loves his wife and children devotedly, and at any time is willing to die for his tribe. He is not an open idolater, although he is superstitious and sadly in need of religious instruction. If treated as he ought to be, he will live and increase in number, and form an important factor in our national history. The bishop does not believe in suffrage without education.—*Congregationalist*.

The Zulu preacher Kloos says: "The gospel is a great wagon loaded with salvation. Christ told his disciples that it was to be carried to all nations. Believers are Christ's oxen. They are inspanned to this gospel wagon. The load is to go and be distributed unto all nations. It matters not if the oxen are lazy. God takes them out of the span, leaves them and puts in others—those that will draw—and he is the leader. Who of us are not drawing the gospel wagon? Look out! or you will find yourself left on the road. Turn not back because the load is heavy, but *pull*, and strength will be given to you."—*American Board Almanac*.

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BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated May 5, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work,—to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

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Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for *Sustentation*."

N.B.—Real Estate devised by will should be carefully described.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR COLLEGES AND ACADEMIES, OCTOBER, 1889.

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|--|--|
| BALTIMORE.— <i>New Castle</i> —Drawyer's, 7 25; Elkton, 8; Washington Central, 51 86, sab-sch., 4 64. <i>Washington City</i> —Washington City 1st, 6 05; Washington New York Ave., 17 75. 95 05 | erford, 7 15. <i>Westchester</i> —Peekskill 1st, 32; Sing Sing, 34 27. 844 87 |
| COLORADO.— <i>Boulder</i> —Valmont, 18 cts. <i>Pueblo</i> —Canon City 1st, 26; Las Animas 1st, 4. 30 18 | OHIO.— <i>Bellefontaine</i> —Spring Hills, 1 14. <i>Cleveland</i> —Cleveland Case Ave., 15. <i>Mahoning</i> —New Lisbon, 10. <i>Steuben</i> —East Liverpool, 51 93. 78 07 |
| ILLINOIS.— <i>Chico</i> —Carmel 1st, 9 55. <i>Chicago</i> —Covenant sab-sch., 6. <i>Springfield</i> —Pisgah, 3 29; Unity, 1 48. 20 32 | PACIFIC.— <i>San José</i> —San José 1st, 45 50. <i>Los Angeles</i> —Glendale, 25 cts. 45 75 |
| INDIANA.— <i>Muncie</i> —Wabash, 5 25 | PENNSYLVANIA.— <i>Allegheny</i> —Allegheny Central, 20 10. <i>Butteville</i> —Murraysville, 6. <i>Carlisle</i> —Greencastle, 5 32. <i>Erie</i> —Springfield, 1 60. <i>Huntington</i> —Houtzdale, 2 50; Mt. Union, 11. <i>Northumberland</i> —Williamsport 1st, 6. <i>Philadelphia</i> —Philadelphia Tabernacle sab-sch., 37 45. <i>Philadelphia Central</i> —Philadelphia Cobocksink, 42. <i>Pittsburgh</i> —Charl- ters, 3; Pittsburgh Bellefield, 23 50; East Liberty, 59; Park Ave., 13 75; Shady Side, 34 20. <i>Washington</i> —Washington 1st, 13 76. <i>Wellsboro</i> —Wellsboro, 4 95. <i>Westminster</i> —Christ, 115; Lebanon 4th St., 50; Strasburg, 4 25. 452 39 |
| IOWA.— <i>Cedar Rapids</i> —Lyons, 2; Wyoming, 4 80. <i>Dubuque</i> —Hopkinton, 7 08. <i>Fort Dodge</i> —Wheatland Ger., 3. <i>Iowa</i> —Middletown, 60 cts. <i>Iowa City</i> —Davenport 1st, 20. <i>Waterloo</i> —Tama City, 1 65; Toledo, 3 85. 42 98 | SOUTH DAKOTA.— <i>Southern Dakota</i> —Bridgewater, 8 00 |
| KANSAS.— <i>Highland</i> —Axtell, 2. <i>Neosho</i> —Iola, 4. <i>Solomon</i> —White Rock, 65 cts. 6 65 | UTAH.— <i>Utah</i> —Hyrum Emmanuel, 1 00 |
| MICHIGAN.— <i>Detroit</i> —Detroit Hamtramck, 5. <i>Lansing</i> —Concord, 2 40. 7 40 | WISCONSIN.— <i>Milwaukee</i> —Ottawa 1st, 59 |
| MINNESOTA.— <i>Mankato</i> —Rushmore, 90 cts.; Worthington, 7 07. <i>St. Paul</i> —Macalester, 3 16; Stillwater 1st, 4 43. 15 56 | |
| NEBRASKA.— <i>Hastings</i> —Hastings, 2; Superior, 2. 24 00 | |
| NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 2d, 59 03; Elizabeth 3d, 23 81; Springfield, 15. <i>Jersey City</i> —Jersey City Bergen 1st, 5 50. <i>Morris and Orange</i> —Madison, 6 24; Orange Central, 200; Summit Central, 44 81. <i>Newark</i> —Bloomfield 1st, 81 46; Newark 2d, 6 78; Newark Calvary, 3 14. <i>New Brunswick</i> —Kirkpatrick Memorial, 3. <i>Newton</i> —Bloomsbury 1st, 5 84. 454 61 | |
| NEW YORK.— <i>Albany</i> —Albany 2d, 53 50; Albany State St., 32 84. <i>Brooklyn</i> —Brooklyn Grace, 5 42; West New Brighton Calvary, 3 25. <i>Buffalo</i> —Buffalo Westminster, 9 50. <i>Geneva</i> —Seneca, 21 61. <i>Hudson</i> —Monroe 1st, 9. <i>Long Island</i> —Moriches, 8 50. <i>Lyons</i> —Lyons, 15 10. <i>Rochester</i> —Ogden, 4 74; Rochester Central, 75; Sparta 1st, 23 19. <i>Troy</i> —Wat- | |

PERSONAL.
Rev. D. A. Herron and wife, 2; Harriet J. Huey, .
Phila., 5; C. H. Randall, Cleveland, O., 5;
friend, Minonk, Ill., 1; C. M., New York, 10;
Mrs. M. L. Douglass, Colfax, Ill., 50; Rev. W. L.
Tarbet and wife, 2 48; C., Pa., 3..... 78 48

Total receipts for October, 1889..... \$1711 15
Previously reported..... 19,454 09

Total since May 1, 1889..... \$21,165 24

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1889.

| | |
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| ATLANTIC.— <i>Fairfield</i> —Hopewell, 50 cts.; Tabor, 3. 3 50 | MISSOURI.— <i>Platte</i> —Craig, 3; Fairfax, 4. <i>St. Louis</i> —St. Louis Glasgow Ave., 22 41. 29 41 |
| BALTIMORE.— <i>New Castle</i> —Lower Brandywine, 15. <i>Washington City</i> —Washington City 1st, 8 14; Washington City New York Ave., 5 50; Washington City North, 7 89. 36 53 | NEBRASKA.— <i>Nebraska City</i> —Hebron, 6 16. <i>Omaha</i> —Freemont 1st, 21 40; Marietta, 4 50. 32 06 |
| CATAWBA.— <i>Yadkin</i> —Mooreville 2d, 1 00 | NEW JERSEY.— <i>Elizabeth</i> —Cranford 1st (incl. sab-sch., 9 19), 18 23; Elizabeth Westminster sab-sch., 51 05. <i>Monmouth</i> —Bordentown, 8 51; Plumstead, 3. <i>Morris and Orange</i> —Madison, 97 32. <i>Newark</i> —Newark 1st, 74 85; Newark 2d, 11 29; Newark Calvary, 4 48. <i>New Brunswick</i> —Flemington, 40. <i>Newton</i> —Branchville, 16; Greenwich, 3 95. <i>West Jersey</i> —Cold Spring, 16 25; Fairfield, 7; Pleasantville, 7; Salem 1st, 27 92. 886 85 |
| COLORADO.— <i>Boulder</i> —Berthoud, 3 51; Valmont, 24 cts. <i>Denver</i> —Akron, 5. <i>Gunnison</i> —Aspen 1st, 1. <i>Pueblo</i> —Trinidad 1st, 23 65. 33 40 | NEW YORK.— <i>Albany</i> —Albany State St., 43 78; Albany West End, 10; Ballston Spa, 21 08. <i>Binghamton</i> —Nichols, 2 50; Oswego, 10 95. <i>Boston</i> —Boston 1st, 25 63. <i>Brooklyn</i> —Brooklyn Greene Ave., 8 65; Brooklyn Memorial, 43 85; West New Brighton Calvary, 3. <i>Buffalo</i> —Buffalo Bethany, 23 29; Buffalo Westminster, 18 59. <i>Cayuga</i> —Auburn Central (incl. sab-sch., 4 39), 14 31; Cayuga, 4 48. <i>Champlain</i> —Plattsburg, 12 60. <i>Columbia</i> —Catskill, 107 11. <i>Hudson</i> —Middletown 2d, 2 21. <i>Long Island</i> —Moriches, 11 32. <i>Lyons</i> —Roe, 5 65; Sodus Centre, 2. <i>Nassau</i> —Glen Cove 1st, 10; Huntington 1st, 31 15. <i>New York</i> —New York 4th, 125 55. <i>Rochester</i> —Honeoye Falls, 9; Ogden, 6 32. <i>Steuben</i> —Addison, 15 07; Canisteo, 10. <i>Syracuse</i> —Marcellus, 10 58; Oswego 1st, 20; Skaneateles, 7 60. <i>Troy</i> —Troy Memorial, 3; Waterford, 7 15. <i>Utica</i> —Augusta 1st, 2 60; Turin, 4 69. <i>Westchester</i> —Bedford, 5. 644 71 |
| COLUMBIA.— <i>East Oregon</i> —Union, 5. <i>Puget Sound</i> —Chehalis, 4 25; Ellensburg 1st, 13 96. 23 21 | NORTH DAKOTA.— <i>Fargo</i> —Oakes, 9 90 |
| ILLINOIS.— <i>Alton</i> —Greenville, 5 25. <i>Bloomington</i> —Pontiac, 8. <i>Chico</i> —Cobden, 8; Enfield, 2 80; Mt. Vernon, 3 80. <i>Chicago</i> —Chicago 2d, 375; Riverside, 15 61; South Evanston, 39. <i>Freeport</i> —Freeport 2d, 8 41; Freeport 3d Ger., 3; Rockford 1st, 23 75; Zion Ger., 5. <i>Ottawa</i> —Aurora 1st, 1 20; Morris 1st, 4. <i>Peoria</i> —Onida, 2. <i>Springfield</i> —Pisgah, 3 29; Unity, 1 48. 511 59 | OHIO.— <i>Athens</i> —Bashan, 5 10; Tupper's Plains, 3. <i>Bellefontaine</i> —Bellefontaine 1st, 7 40; Mansfield, 3; Spring Hills, 1 51; Urbana sab-sch., 12 24. <i>Chillicothe</i> —White Oak, 8. <i>Cincinnati</i> —Delhi, 13. <i>Cleveland</i> —Cleveland Case Ave., 15. <i>Columbus</i> —Columbus Broad St., 25 cts. <i>Dayton</i> —Greenville, 5 50; Piqua, 15. <i>St. Clairsville</i> —Farmington, 3 15. <i>Wooster</i> —Apple Creek, 10 50; Shelby, 4; Wooster Westminster, 18 06. <i>Zanesville</i> —Fredericktown, 4 71; Otsego, 2. 131 42 |
| INDIANA.— <i>Crawfordsville</i> —Beulah, 3; Newtown, 7; Rock Creek, 1; Rockfield, 1. <i>Loganport</i> —Meadow Lake, 2. <i>Muncie</i> —Union City, 4; Wabash, 6. <i>New Albany</i> —Jeffersonville 1st, 19 05; Leona, 2. <i>Vincennes</i> —Evansville Walnut St., 21. <i>White Water</i> —Rushville, 7 10. 72 15 | PACIFIC.— <i>Benicia</i> —Healdsburg, 10 25. <i>Los Angeles</i> —Al- |
| IOWA.— <i>Cedar Rapids</i> —Clarence 1st, 2 50; Linn Grove, 4; Wyoming, 6 40. <i>Council Bluffs</i> —Adair, 75 cts.; Casey, 65 cts. <i>Des Moines</i> —Des Moines Westminster, 5 74; Leon, 6. <i>Dubuque</i> —Independence 1st, 27 63. <i>Fort Dodge</i> —Glidden, 4 80; Rolfe 2d, 8 75. <i>Iowa</i> —Middletown, 80 cts. <i>Iowa City</i> —Atalassa, 2; Muscatine Ger., 1. 55 02 | |
| KANSAS.— <i>Emporia</i> —Burlingame, 9 10; Caldwell, 7 69; Enreka, 2; Florence, 2 50; Mazon, 1 70; Quenemo, 4 56. <i>Highland</i> —Horton 1st, 5. <i>Neosho</i> —Glendale, 3; Ottawa, 15 50. <i>Osborne</i> —Kill Creek, 2 30; Norton, 9 70. <i>Solomon</i> —Minneapolis, 11; Salina, 24; White Creek, 50 cts. <i>Topeka</i> —Vinland, 4 41. 102 96 | |
| MICHIGAN.— <i>Detroit</i> —Ann Arbor, 14 25. <i>Kalamazoo</i> —Cassopolis, 6 14. <i>Lansing</i> —Concord, 3 20. <i>Petoskey</i> —Petoskey 1st, 7 77. 31 36 | |
| MINNESOTA.— <i>Duluth</i> —Duluth 2d, 21 82. <i>Mankato</i> —Delhi, 7 85. <i>St. Paul</i> —St. Paul House of Hope, 56 65. 86 82 | |

hambra, 5; El Monte, 5; Glendale, 1 50. *San Francisco*—Oakland 2d, 18. *Stockton*—Grayson, 6. 45 75
PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 66 12; New Salem, 5. *Blairsville*—Latrobe, 6; Livermore, 3 50; Murrysville, 8; Penn, 1. *Butler*—Portersville, 4. *Carlisle*—Dauphin, 6; Green Castle, 7 09; Upper Path Valley, 3. *Chester*—Lansdowne 1st, 21 97. *Huntingdon*—Houtzdale, 3 34; Millfintown Westminster, 11 25; Penfield, 5; Winterburn, 3 25. *Kittanning*—Clinton, 3 60; Freeport, 5 70. *Lackawanna*—Scranton 1st, 152; Tunkhannock, 19 35; Wells and Columbia, 2 50. *Northumberland*—Great Island, 30; Williamsport 1st, 10. *Philadelphia*—Philadelphia Tabor, 31 50. *Philadelphia Central*—Philadelphia Mantua 2d, 6; Philadelphia North Broad St., 40 36. *Philadelphia North*—Frankford, 9 77; Germantown 1st, 331 45. *Pittsburgh*—Chartiers, 4; Mansfield, 14 09; Pittsburgh Bellefield, 23 50; Pittsburgh East Liberty, 59; Pittsburgh Park Ave., 20 62; Pittsburgh Shady Side, 34 20; Raccoon sab-sch., 2 99. *Redstone*—Mt. Vernon, 7. *Shenango*—Mt. Pleasant, 12. *Washington*—Cross Creek, 12; Washington 1st, 33 02. *Wellsboro*—Wellsboro, 6 62. *Westminster*—Cedar Grove, 5; Lebanon 4th St., 40. 1070 79
SOUTH DAKOTA.—*Black Hills*—Sturgis 1st, 5. *Southern Dakota*—Parker, 6 90; Tyndall, 5. 16 90
TENNESSEE.—*Union*—Madisonville, 4; New Market, 5; Shannondale, 8; Tabor, 2; Washington, 6. 25 00
TEXAS.—*Austin*—Austin 1st, 22 75. *Trinity*—Albany, 5. 27 75
UTAH.—*Utah*—Hyrum Emmanuel, 3. *Wood River*—Boise City, 6 40. 9 40
WISCONSIN.—*Madison*—Lodi, 5 21. *Milwaukee*—Ottawa 1st, 79 cts. 6 00

Total from churches and Sabbath-schools..... \$3,402 33

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 2 48; "C. P.", 4;
 Rev. S. C. Head, North Yakima, Wash., 1 50;
 Miss L. Ida Lloyd, Angellia, N. Y., 1; Mrs. A. L. Hubbell, Goshen, Ind., 2; Rev. Charles Ray, Rose, N. Y., 5..... 15 98

LEGACY.

Estate of Rev. Wm. F. Millikan, Carlisle, Kan..... 200 00

3,418 36

RECEIPTS FOR EDUCATION, OCTOBER, 1889.

ATLANTIC.—*Fairfield*—Olivet, 1; Tabor, 1. *McClelland*—Immanuel sab-sch., 1. 3 00
BALTIMORE.—*Baltimore*—Baltimore Churchville, 9 23; Lonaconing, 12. *New Castle*—Buckingham, 6 08; Dover, 12; Elkton, 8; Felton, 3 12; Harrington, 3 13; New Castle (sab-sch., 5 98); 37 37; St. George's, 1 35. *Washington City*—Washington City 1st, 7 64; Washington City 6th, 15; Washington City New York Ave., 5 65. 120 57
CATAWBA.—*Crope Fear*—Ebenezer, 2. *South Virginia*—Danville Holbrook St., 1. 3 00
COLORADO.—*Boulder*—Longmont Central, 8; Valmont, 15 cts. *Denver*—Akron 1st, 5 20; Denver 23d Ave., 42 22. *Pueblo*—Canon City (sab-sch., 4), 26; Colorado Springs, 63 23. 142 10
COLUMBIA.—*Oregon*—Astoria 1st, 12 10
ILLINOIS.—*Alton*—Chester, 3; Jerseyville 1st, 15. *Bloomington*—Champaign 1st, 39 08; El Paso, 20; Piper City, 7 72; Wayneville, 2 15. *Chiro*—Bridgeport, 5 15; Mount Vernon, 5 50; Pisgah, 4 10; Shawneetown, 11 15; Wabash, 8. *Chicago*—Austin, 3 65; Chicago Central Park, 5 24; Chicago Covenant sab-sch., 6; Lake View, 16 50; Maywood, 7 30; River Forest, add'l, 1; South Evanston, 28 50; Wilmington, 7 50. *Freeport*—Belvidere 1st, 10; Linn and Hebron, 6. *Madison*—Ashmore, 10; Tuscola, 14; Vandalla, 8; West Okaw, 8. *Olatawa*—Morris 1st, 7. *Peoria*—Canton 1st, 11; Farmington, 7 50; Oneida, 2; Princeville, 16 05; Washington, 4; Yates City, 7 64. *Rock River*—Alexis, 8; Centre, 9; Edgington, 8; Morrison, 23 06; Norwood, 7 60; Pleasant Ridge, 2 50. *Schuyler*—Camp Creek, 9; Chili, 3 75; Elvaeton, 13 50; Fountain Green, 2; Perry, 3; Wythe, 5 75. *Springfield*—Pisgah, 2 46; Pleasant Plains, 4 58; Springfield 1st, 74 48; Unity, 1 12. 478 63
INDIAN.—*Grassfordville*—Alamo, 3; Crawfordville Centre, 40; Judson, 4; Lafayette 2d, 23 27; Lexington, 8; Marshall, 2 75; North Union, 1; Russellville, 8; State Line, 1 78; West Lebanon, 1 77. *Indianapolis*—Hopewell, 17; Indianapolis 2d, 56 08; Indianapolis 4th, 4 50; Indianapolis 7th, 26 25; Indianapolis 9th, 2d; Indianapolis 12th, 4 66. *Logansport*—Crown Point, 5 50. *Muncie*—Wabash, 3 75. *New Albany*—Mt. Lebanon, 1 25; Scipio, 1 42. *Vincennes*—Evanville Grace, 2; Terre Haute Central, 26 80; Vincennes sab-sch., 5 55. *White Water*—Richmond, 19 37. 264 66
INDIAN TERRITORY.—*Choctaw*—Lenox, 2 00
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 44 33; Clarence, 2 18; Linn Grove, 5; Lyons, 6; Springville, 4 20; Wyoming, 4. *Council Bluffs*—Emerson, 5 50. *Dubuque*—Pine Creek,

MISCELLANEOUS.

Interest, 940; Payments on church mortgages, 1300; Account sale of church property, 40 50; Collection from insurance company for partial loss, 41 75; Premiums of insurance, 318 75; Plans, 20..... 2,661 08

SPECIAL DONATIONS.

KANSAS.—*Solomon*—Salina 1st, 5 00
PENNSYLVANIA.—*Philadelphia North*—Germantown 2d, 57 62; Hermon, 25, 62 62
 For chapels in Utah, 600 00
 687 62
 Total..... \$6,967 01

Church collections and other contributions for 7 months, April-October, 1889..... \$27,208 42
 " 1888..... 26,330 52

MANSE FUND.

NEW JERSEY.—*Morris and Orange*—Madison, 1 00
PENNSYLVANIA.—*Westminster*—Lebanon 4th St., 10 00
 A friend, 500 00
 511 00

MISCELLANEOUS.

Installments on loans, 764 27; Interest, 5; Premiums of insurance, 4 50..... 773 77
 Total..... \$1,284 77

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

9; Sherrill's Mound Ger., 5. *Fort Dodge*—Boone 1st, 10; Burt, 8 60; Cherokee, 6. *Iowa*—Libertyville, 2 29; Middletown, 50 cts.; Wapella, 3 70. *Iowa City*—Muscatine 1st Ger., 2; Tipton, 26. *Waterloo*—Cedar Valley, 3; Clarksville, 4; Janesville, 8 50. 148 60
KANSAS.—*Emporia*—Cedar Point, 2; Cottonwood Falls, 4; Florence, 2; Osage City, 9; Walton, 2; White City, 8 50; Wile, 4. *Highland*—Hiawatha 1st, 27; Highland, 6 20. *Larned*—McPherson, 12 50; Sterling 1st, 4. *Neosho*—Coffeyville, 2; Geneva, 2 13; Liberty, 2 34. *Solomon*—White Creek, 45 cts. *Topeka*—Black Jack, 4; Manhattan 1st, 13; Wamego, 10 27. 110 44
KENTUCKY.—*Ebenezer*—Paris 1st, 8 70. *Louisville*—Louisville College St., 47 23. 55 93
MICHIGAN.—*Detroit*—Detroit Hamtramck, 5; Pontiac 1st (sab-sch., 5 25), 35. *Grand Rapids*—Big Rapids Westminster, 6 58. *Kalamazoo*—Cassopolis, 4 50; Niles, 29 03. *Lansing*—Concord, 2. *Saginaw*—Fenton, 3 67; Ithaca, 4 09; Mt. Pleasant, 3; Saginaw 1st, 200; Vassar, 4 25. 296 62
MINNESOTA.—*Duluth*—Duluth 1st, 17; Duluth 2d, 10; West Duluth Westminster, 6 76. *Manitou*—Delhi, 6 50. *St. Paul*—Macalester, 2 62; Merriam Park, 3; Minneapolis 1st, 23; Minneapolis Andrew, 17 85; Minneapolis House of Hope, 50 76; Oak Grove, 3 50. 145 69
MISSOURI.—*Kansas City*—Greenwood, 3; Kansas City 2d, 65 84. *Platte*—Parkville, 9 75; St. Joseph Westminster, 25. *St. Louis*—Bethel Ger., 5. 108 59
NEBRASKA.—*Hastings*—Superior, 2. *Nebraska City*—Beatrice 1st, 18 10; Hebron, 5; Helena, 2; Plattsmouth, 20 55. *Nebraska*—Emerson, 4 63; Wakefield, 6 88. *Omaha*—Blair, 3; Omaha 1st Ger., 6; Omaha 1st, 67 07. 135 28
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 23; Elizabeth Westminster, 174 89; Lower Valley, 5. *Pluckamin* sab-sch., 5 62; Springfield, 35. *Jersey City*—Arlington 1st, 7; Jersey City 1st sab-sch., 10; Rutherford 1st, 23 43. *Monmouth*—Cream Ridge, 4; Manassas, 14 28. *Morris and Orange*—Chatham, 32; Madison, 5 20; New Providence, 10; Succasunna, 10. *Newark*—Newark 2d, 9 03; Newark Calvary, 2 61; Newark Central, 23 46. *New Brunswick*—Milford, 23 34; Trenton Prospect St., 48 98. *Newton*—Greenwich, 2 76; Oxford 1st, 7 32. *West Jersey*—Bridgeton 2d, 18 11; Camden 1st (Young People's Assn., 30 42), 80 42; Haddonfield sab-sch., 27 50. 592 95
NEW YORK.—*Albany*—Albany State St., 27 36; Ballston Spa, 17 09; Carlisle, 2; Gloversville, 38; Jefferson, 12 93. *Binghamton*—Cannonsville, 5; Masonville, 5 16. *Boston*—

Windham, 5 19. *Brooklyn*—Brooklyn 1st, 261; Brooklyn Greene Ave., 7 44; Brooklyn Lafayette Ave., 216 33; Brooklyn S. Third St., 64 22. *Buffalo*—Buffalo Bethany, 14 55; Buffalo Westminster, 13 02; Silver Creek, 5. *Cuyuga*—Auburn Central (a lady of), 40. *Champlain*—Plattsburgh 1st, 21 07. *Chemung*—Watkins, 24 62. *Genesee*—Wyoming, 7 47. *Genesee*—Manchester 1st, 9; West Fayette, 3. *Hudson*—Florida, 14; Middletown 2d, 1 28; Stony Point, 14. *Long Island*—Middletown, 11 05; Moriches, 7 07; Port Jefferson, 9 35. *Lyons*—Rose, 3 85; Sodus, 8 92. *Nassau*—Islip, 20. *New York*—New York 4th, 69; New York Madison Square, 265 67. *North River*—Matteawan, 14 76; Pleasant Valley, 5 54. *Otego*—Middlefield Centre, 2 18; Stamford 1st, 15. *Rochester*—Avon Central, 75; Honeoye Falls, 6; Orden, 8 95; Rochester 3d, 49 47; Rochester Brick, 150; Wheatland, 8 50. *St. Lawrence*—Cape Vincent, 5. *Steuben*—Canisteo 1st, 5. *Syracuse*—Marcellus, 11 17; Onondaga Valley, 5. *Troy*—Troy 9th, 45; Waterford, 39 19. *Utica*—Augusta, 1 65; Holland Patent, 17 10; Oneida, 22 29; Utica 1st, 37 28. *Westchester*—Bridgeport, 44 64; Hartford, 20; Mt. Kisco, 12; Mt. Vernon, 25 66; New Rochelle, 63 51; Southeast Centre, 7; Yorktown, 7. 1923 63

OHIO.—*Athens*—New Plymouth, 5. *Bellefontaine*—Bellefontaine 1st, 9 62; Crestline, 3 12; Spring Hills, 95 cts.; Urbana, 6 69. *Chillicothe*—Bainbridge, 3 79; Bloomingburg, 8 38. *Cincinnati*—Cincinnati 3d, 21; Cincinnati Cummins-ville, 13 26; Cincinnati Walnut Hills, 73 52; Montgomery, 3 46; Springfield, 14 54. *Cleveland*—Cleveland Case Ave., 21; Cleveland Woodland Ave., 100; East Cleveland, 32 92; Guilford, 6 14. *Columbus*—Central College, 10; Columbus Broad St., 25 cts.; Greenfield, 2 48; London, 8 66. *Dayton*—Camden, 3; Dayton 1st, 41 32; Greenville, 5; Monroe, 2 21; New Carlisle, 4; South Charleston, 11 20; Springfield 1st, 49; Xenia, 8 40. *Huron*—Bloomville, 4; Fostoria, 18; Olena, 5; Peru, 3 50. *Mahoning*—Massillon, 20 48; Poland, 7 44. *Marion*—Chesterville, 5 77; Delhi, 2 50; Liberty, 3; Marion, 8; Mt. Gilead, 11 04; Radnor, 8 31; Trenton, 2. *Maumee*—West Bethesda, 6. *Portsmouth*—Ripley, 7 50. *St. Clairsville*—Barnesville, 8 75; Mt. Pleasant, 10 57; Pleasant Valley, 1 10. *Steubenville*—Annapolis, 5; Irondele, 6; New Cumberland, 6 32. *Wooster*—Ashland, 6 88; Loudonville, 1 60; Orrville, 4. *Zanesville*—Brownsville, 12 85; Fredericktown, 3 79; High Hill, 7 20; Mt. Zion, 9; Newark 2d, 11 05; Osego, 1. 669 56

PACIFIC.—*Los Angeles*—San Bernardino, 20; Tustin, 6 80. *San Francisco*—San Francisco Westminster (sab-sch., 22 70), 68 35. *San Jose*—Milpitas, 3; Salinas, 7 50. 105 65

PENNSYLVANIA.—*Allegheny*—Bellevue, 15; Freedom, 7; Glenfield, 5; Hilland, 18 50; Hoboken, 6; Leetsdale, 40 42; Rochester, 4 22. *Blairsville*—Blairsville, 55; Braddock, 20; Conemaugh, 2; Congruity, 5; Harrison City, 3; Murrysville, 5; New Salem, 21; Unity, 15 50. *Butler*—Harlansburg, 7; Prospect, 2; Summit, 5. *Carlisle*—Green Castle, 4 63; Mechanicsburg, 9 50; Mercersburg, 17; Petersburg, 4. *Chester*—Bryn Mawr, 64 85; Downingtown Central, 9 45; East Whiteland, 5; Great Valley, 6 25; Lansdowne 1st, 15 75. *Clarion*—Clarion, 15 18; Tionesta, 3. *Erie*—Belle Valley, 5; Evansburg, 2; Franklin, 102 74; Garland, 5 10; Girard, 6 62; Meadville 1st, 9; Meadville 2d (Rev. Jon. Edwards, D.D., 5), 15; Miles Grove, Branch, 2 38; Pittsfield, 4 09; Springfield, 1 54; Stoneboro, 5 33; Watsburg, 1 06. *Huntingdon*—Altoona 1st, 43 73; Altoona 3d, 3 46; Buffalo Run, 2 25; Houtzdale, 2 08; Hubersburg, 1; Lick Run, 1; Lost Creek, 7 40; Millersburg, 5; Petersburg (sab-sch., 1 62), 9 35; Spruce Creek, 23 50. *Kiddering*—West Glade Run, 12. *Lackawanna*—Great Bend, 3; Wilkesbarre Grant St., 7 61; Wilkesbarre Westminster, 5. *Lehigh*—Pottsville 1st, 10 15; Reading 1st, 45. *Northumberland*—Mahoning, 37 15; Mifflinburg 1st,

3 73; Montoursville, 2; Northumberland 1st, 5 33; Washington, 23; Watsonstown, 7; Williamsport 1st, 8. *Philadelphia*—Philadelphia 3d, 45; Philadelphia Calvary, 308 54; Philadelphia (Clinton St. Immanuel, "Beginners at Jerusalem," 50; Philadelphia Mariner's, 3; Philadelphia West Spruce St., 271 05. *Philadelphia Central*—Philadelphia Bethlehem, 19 45; Philadelphia Bethlehem, 50; Philadelphia Cohocksink, 67 25; Philadelphia Gaston Memorial, 17; Philadelphia Green Hill (D. 20), 78 48; Philadelphia Memorial, 100; Philadelphia N. Broad St., 41 18. *Philadelphia North*—Frankford, 13 69; Manayunk, 25. *Pittsburgh*—Cannonsburg, 21 20; Chartiers, 2 50; Crafton, 13; Mansfield, 19 42; Mt. Pleasant, 10; Pittsburgh 3d, 289 53; Pittsburgh 4th, 23 16; Pittsburgh Bellefield, 23 50; Pittsburgh East Liberty, 59; Pittsburgh McCandless Ave., 2 35; Pittsburgh Park Ave., 20 62; Pittsburgh Shady Side, 68 39; Swissvale, 30 79; Wilkinsburg, 50 57. *Redstone*—Dunbar (sab-sch., 4), 23; Little Redstone, 5 75; Scottdale, 6 70; Uniontown, 53 25; West Newton, 23 05. *Shenango*—Neshannock, 4; Pulaski, 3; Rich Hill, 10; Unity, 7. *Washington*—Frankfort, 15 35; Washington 1st, 38 02; Wayneburg, 7. *Wellboro*—Beecher Island, 2; Coudersport, 7 35; Farmington, 4; Mansfield, 4 31; Wellboro, 4 14. *Westminster*—Cedar Grove, 5; Middle Octorara, 4 25. 2790 79

SOUTH DAKOTA.—*Central Dakota*—Huron, 15 22. *Southern Dakota*—Harmony, 3. 18 22

TENNESSEE.—*Holston*—Reedy Creek, 2 45. *Union*—Baker's Creek, 74 cts.; Clover Hill, 1 90; Hebron, 6 44; Madisonville, 3; New Market, 8; New Providence, 12 57; St. Paul's, 4; Shannondale, 12. 51 10

TEXAS.—*Austin*—Taylor, 5. *North Texas*—Gainesville, 21. 26 00

UTAH.—*Montana*—Dillon, 7. *Utah*—Hyrum Emmanuel, 2. 9 00

WISCONSIN.—*Lake Superior*—Florence, 17 10; Menominee, 22. *Madison*—Kilbourne City, 3 88; Platteville, 5 65. *Milwaukee*—Milwaukee Calvary, 48 33; Ottawa 1st, 49 cts.; Pike Grove, 9 06; Stone Bank, 3. *Winnebago*—Appleton Memorial, 18; Marshfield 1st, 6 50; Shawano, 5. 133 91

| | |
|---|------------------|
| Total receipts from churches for October, 1889..... | \$8,248 85 |
| Total receipts from sab-sch. for October, 1889..... | 99 22 |
| | <hr/> \$8,348 07 |

LEGACIES.

| | |
|--|--------|
| Residue from estate of Wm. Storer, Hillsboro', O., | 612 50 |
|--|--------|

| | |
|----------------------------------|-------|
| INTEREST ON PERMANENT FUNDS..... | 49 57 |
|----------------------------------|-------|

REFUNDED.

| | |
|---------------------------------|-------|
| Rev. R. R. Marquis, 10; 67..... | 77 00 |
|---------------------------------|-------|

MISCELLANEOUS.

| | |
|---|--------|
| Geo. T. Gould, memorial, 27 50; Mrs. Lucy J. Grimes, 41 66; Mrs. M. T. H., 20; Miss J. F. Springfield, Utah, 5; D. D. Chandler, 4 35; Robert Pollock, Good Hope, Ill., 5; Rev. J. E. Andrews, 5; Rev. T. K. Davis, 3; Rev. W. L. Tarbet and wife, 1 86; C., Pa., 2..... | 115 37 |
|---|--------|

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|---|------------|
| Total receipts in October, 1889..... | \$9,202 51 |
| Total receipts from April 16, 1889..... | 33,886 34 |

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, OCTOBER, 1889.

ATLANTIC.—*Fairfield*—Olivet, 1; Tabor, 1. 2 00
BALTIMORE.—*Baltimore*—Baltimore Boundary Ave. sab-sch. Miss. Soc., 35 64; Baltimore Brown Memorial, for salary of Rev. W. Langdon, 175. *Washington City*—Washington City New York Ave. Youth's Miss. Soc., for native preacher in India, 55. 265 64
COLORADO.—*Boulder*—Valmont, 87 cts. *Pueblo*—Del Norte sab-sch., 3 15. 4 02
ILLINOIS.—*Alton*—Greenfield, 2 70; Nokomis, 5. *Bloomington*—Philo, 20; Tolono, 60 04. *Chicago*—Chicago 1st Ger., 6; Chicago 8d, 30 53; Chicago Jefferson Park, 5 28; Hyde Park, 291. *Freeport*—Foreston Grove, 56 81; Freeport 3d Ger., 4. *Maiton*—Bethel, 8; Pana, 10 75. *Peoria*—Princetonville, 65 cts., sab-sch., 20 76—21 41; Prospect, 27. *Rock River*—Aledo Y. P. S. C. E., for China, 8 35, sab-sch., 16 50—24 85; Edgington, 11 50. *Schuyler*—Brooklyn, for Bohemia, 4; Monmouth, 79. *Springfield*—Brush Creek, 8 67; Jacksonville State St., Prentice Fund, 50. 711 66
INDIANA.—*Crawfordsville*—Union, 5 07. *Fort Wayne*—Columbia City, 10 40; Elkhart, 111, sab-sch., 29—150; Pierceton, 7 73; Troy, 6 53. *Muncie*—Wabash, 8 25. *White Water*—Rising Sun, 8 50. 191 50

INDIAN TERRITORY.—*Choctaw*—Mountain Fork, 6; Wheelock, 2. 8 00

IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch., 7 94; Clarence, 2 84; Marion, 10 63, sab-sch., 2 33—12 91. *Des Moines*—Des Moines Central Y. P. S. C. E., for teacher in China, 15. *Dubuque*—Waukon Ger., 20. *Fort Dodge*—Emanuel Ger., 10; Wheatland Ger., 40. *Iowa*—Mediapolis, 6 37, sab-sch., 4 06—10 43. 119 12

KANSAS.—*Emporia*—Burlington, a lady, for Am. Indians, 10. *Highland*—Blue Rapids, 16. *Norsho*—Princeton, 10 25; Richmond, 7 50. *Solomon*—Miltonvale, 3. *Topeka*—Perry sab-sch., 1 60. 48 35

MICHIGAN.—*Detroit*—Detroit Hamtranck, 15. *Lansing*—Lansing 1st, 47. *Petokey*—Cadillac sab-sch., 20. *Saginaw*—Lapeer, 10; North Burns, 8. 100 00

MINNESOTA.—*St. Paul*—St. Paul Bethlehem Ger., 35; St. Paul House of Hope, 259 28; Stillwater, 7 90. 302 18

MISSOURI.—*Kansas City*—Jefferson City Y. I. Minute Circle, 2 10. *Osark*—Eureka Springs, 16. *Platte*—Carrollton, 7; Chillicothe, 7 60; Mispah, 1 15; Parkville, 10. *St. Louis*—Emmanuel Ger. Y. I. Miss. Soc., 10, sab-sch., 8—18; Zoar, 5. 66 85

NEBRASKA.—*Hastings*—Beaver City, 4; Hansen, 23; Nelson, 2 98; West Blue, 2 60. *Nebraska City*—Falls City, 8; Hebron, 20, sab-sch., 59 cts.—20 59; Lincoln 1st, 140. *Omaha*—*Omaha Walnut Hill*, 18 40. 219 57

NEW JERSEY.—*Elizabeth*—Elizabeth Westm. sab-sch., in part, 4 64; Plainfield Crescent Ave. for Mexico and S. America, 365; Roselle, 45 54, sab-sch., 86 69—82 23. *Jersey City*—Jersey City Westminster, 23; Ruthertford, 23 07. *Monmouth*—Farmingdale, 60; Perrineville sab-sch., 8 50. *Morris and Orange*—Boonton, 25; East Orange 1st, 9 83; Hillside sab-sch., 100; Morristown 1st, 164 24; Morristown South St. Miss. Soc., 68 15; Orange Ger. sab-sch., 5 35; St. Cloud, 40, sab-sch., 35—75; Succasunna, 21 12; Summit, sp., 524 71. *Newark*—Montclair 1st, a friend, 50; Newark 2d, 28 42; Jay St. chapel, for Mexico, 30; Newark 3d, 120 84. *New Brunswick*—Bound Brook, 32; Trenton Prospect St., 61 93. *Newton*—Branchville, 26, sab-sch., 6—32; Greenwich, 15 28; Oxford 2d, 2, sab-sch., 6 83—8 83. *West Jersey*—Bridgeton 2d sab-sch., 27 27. 1957 50

NEW YORK.—*Albany*—Schenectady East Ave., 22 97; West Galway, 7 18. *Brooklyn*—Brooklyn East Williamsburg Ger., 5; Brooklyn Grace, 3; Brooklyn Lafayette Ave., 36 41; Brooklyn Memorial, 147 96; Brooklyn S. Third St., 33 08. *Buffalo*—Buffalo Bethany, 95 08; Buffalo Central, for support of Miss Warner, China, 75; Buffalo North, 101 09. *Cayuga*, 9 25. *Chemung*—Meeklenburg, 1. *Genesee*—Warsaw, 136, sab-sch., 47 15—183 18. *Genesee*—Orleans, 1; Seneca Falls, 95. *Hudson*—Good Will, 8 25; Middletown 2d, 19 54; Unionville, 7 70; West Town, 17. *Long Island*—Bridgehampton, 41 18; Greenport, 51. *New York*—New York Central, 800; New York Ludlow St. sab-sch. Miss. Soc., 15. *Niagara*—Lockport 1st, 90 26, for support of Miss Murray, Tokyo, 38—128 26. *North River*—Amenia, 20; Cornwall, 5 78; Little Britain, 15; Matteawan, 30; Newburgh Calvary, 6 89; Smithfield, 30. *Rochester*—Chili, 16 59; Rochester Brick, 160 20; Rochester Central, 150. *St. Lawrence*—Gouverneur, 28 72. *Steuben*—Woodhull, 3 55. *Syracuse*—Collamer, 2 70; Oswego Grace, 100; Skaneateles, 12 44. *Troy*—Sandy Hill, 5. *Utica*—Oneida, 49 04; Rome, 43 98; Utica 1st, 124 25. *Westchester*—Peekskill 1st, 20 98, sab-sch., 50—70 98; Rye, 150, for France, 28 83—178 88; Stamford, 361 24. 8319 37

OHIO.—*Bellefontaine*—Bucyrus, 17 33. *Cincinnati*—Cincinnati 7th sab-sch., 50; Mt. Carmel sab-sch., 6. *Cleveland*—Cleveland 1st, 435 70; Cleveland Case Ave., 72; Cleveland Euclid Ave., 430; Cleveland Woodland Ave., for Korea, 250. *Dayton*—Greenville, 5; Osborn, 1. *Mahoning*—North Jackson, 18 18. *Portsmouth*—Eckmansville, 12 25, sab-sch., 2 16—14 40. *Steubenville*—Corinth, 14, Dr. J. M. Watt, 25—39; East Liverpool, 88 86; New Harrisburg sab-sch., 8; Unionport, 3. *Wooster*—Doylestown, 10 25. *Zanesville*—Fredericktown, 17 87; Newark Salem, Ger., 75 cts.; Norwich, 10. 1877 35

PACIFIC.—*Los Angeles*—Santa Ana W. H. M. Soc., 21. *Sacramento*—Elko, 5 50. *San Jose*—Menlo Park, 15. 41 50

PENNSYLVANIA.—*Blairsville*—Unity sab-sch., 12 87. *Butler*—Plain Grove, 20; Sunbury, 35 71. *Carlisle*—Great Congewago Ladies' Soc., 14 20; Green Castle, 29 52; Harrisburg Pine St., 298 12; Waynesboro, 26 80. *Chester*—Bryn Mawr, for Dr. Wanless, Kolhapor, and Rev. G. W. Fulton, Japan, 530; New London, 21 64. *Erie*—Harmonsburg, 5. *Huntingdon*—Clearfield, 31 69, sab-sch., 8—39 69; Huntingdon sab-sch., for scholarships, 100; Moshannon and Snow Shoe, 3 84; Penfield, for support of Bible woman in India, 40. *Kittanning*—Atwood sab-sch., 2. *Lackawanna*—Montrose, 50; Wilkesbarre 1st, 340. *Lehigh*—Easton Brainerd, 50 66. *Northumberland*—Williamsport 1st, 50; Williamsport 2d, 80 35. *Philadelphia Central*—Philadelphia Cohocksink sab-

sch., 12, 2d St. Mission, 9 42—21 42; Philadelphia Mantua 2d, 8. *Philadelphia North*—Frankford, 33 24; Germantown 1st, 14 67; Germantown 2d, 14 67; Germantown Market Sq., 14 67; Germantown Wakefield, 14 67; Mt. Airy sab-sch., 5 79. *Pittsburgh*—Centre Ladies' Soc., 27; Long Island, 52, sab-sch., 20—72; Middletown, 25; Mt. Washington, 8 65; Pittsburgh 3d, 108 56, sab-sch., 32 53, infant sab-sch., 8 46—144 56; Pittsburgh Bellefield, 117 50; Pittsburgh East Liberty, 308; Pittsburgh Park Ave., 7 50; Pittsburgh Shady Side, 20 44. *Redstone*—McKeesport sab-sch., 38 87, Union Ave. Miss. sch., 2 91, Steward sch., 8 50—45 28; Rehoboth, 41. *Shenango*—Petersburg, 5. *Washington*—Burgettstown sab-sch., 19 22; Cross Creek, 50; Mill Creek, 23; New Cumberland, 160; Washington 1st, 60 50. 2986 67

SOUTH DAKOTA.—*Central Dakota*—Wolsey, 2 20

TEXAS.—*Trinity*—Albany, for theo. student in Japan, 80 00

UTAH.—*Montana*—White Sulphur Springs, 10 00

WISCONSIN.—*Chippewa*—Chippewa Falls, 15 50. *Madison*—Baraboo, 9 56. 25 06

WOMAN'S BOARDS.

Woman's Board of Missions, Northwest, 5796 99;
Woman's Board of Foreign Missions, New York, 4405 84; Woman's Foreign Missionary Society, 4416, 618 26. 10,821 09

LEGACIES.

Legacy of Miss Carrie Elder, Westmoreland county, Pa., 47 50; Legacy of Wm. F. Milliken, Cincinnati, O., 500; Legacy of Charles Koonce, Clark, Pa., 150; Legacy of Eli Rosenberg, Flemington, N. J., 890 71; Wm. White Fund interest, 196 69. 1,784 90

MISCELLANEOUS.

J. B. Gibson, 2; Robert Pollock, 5; C. Pa., 22; Rev. T. Williston, Ashland, N. Y., 2 50; Wm. Schranz, Kearney, Neb., 4 95; F. J. W., 2 50; Mrs. F. H. Thwing, Kansas City, for boy in Tabriz sch., Persia, 30; Mrs. Sarah E. Gordon, Leechburg, Pa., 25; Rev. R. L. Adams, 5; Mrs. M. D. Edwards, Plattsburg, N. Y., 50; Rev. E. P. Robinson, Orchard Park, N. Y., 37; W. E. Knapp, N. Y., 10; From an unknown donor, 10; McOrnick Sem. For Miss. Fund, for support of Rev. Mr. Brier, Africa, 240; O. P. M., 50; Jos. B. Pitzer, Zionsville, 15; 5; Indian sch., Albuquerque, N. M., 2 30; Young Women's Christian Asso., Kan., for support of Miss Sheman, India, 125; W. H. Perdomo, M.D., Sag Harbor, N. Y., 5; Rev. A. M. Hills, Clearfield, Pa., 20; J. P. B., 25; Thank-off, Coffeerville, Ky., 2; Loganport, Ind., for Persia, 5; J. H. Beck, Troy, Iowa, 5; Casper Lott, Holt, Mich., 7; Rev. M. L. Milford, Tamora, Neb., 2; "A shut in," Northfield, Mass., 5; A friend, 18 40; Friends, 300; A. M. Burgett, Olivesbury, O., 5; James Benney, Pittsburgh, Pa., 100; Miss G. Y. Hollidays, 6; Mrs. Morrison, Shanghai, 20 07; Columbia Mission, in memory of Miss Ramsay, 50. 1,163 72

Total amount received in October, 1889.....\$25,548 14
Total amount received May 1 to Oct. 31, 1889.....138,408 98

WILLIAM DULLES, JR., Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, OCTOBER, 1889.

ATLANTIC.—*Fairfield*—Tabor, 3. *Knox*—Ezra, 2. 5 00
BALTIMORE.—*New Castle*—Fort Deposit, 8 00
COLORADO.—*Boulder*—Yalmonth, 15 cts. *Pueblo*—Las Animas, 7 15
COLUMBIA.—*Oregon*—Eugene City, 5 00
ILLINOIS.—*Chicago*—Chicago 3d, 25; Evanston, 32; Oak Park, 2. *Peoria*—Princetonville, 1 25, sab-sch., 34 29. *Springfield*—Pisgah, 4 94; Unity, 2 23; Rev. W. L. Tarbet and wife, 3 72. 105 43
INDIANA.—*Muncie*—Wabash, 8 75. *White Water*—Rising Sun, 8. 6 75
IOWA.—*Cedar Rapids*—Wyoming 4. *Des Moines*—Knoxville, 12; Plymouth, 7. *Fort Dodge*—Wheatland Ger., 7. *Iowa*—Middletown, 50 cts. *Iowa City*—Muscatine Ger., 1; Williamsburg, 8. 39 50
KANSAS.—*Emporia*—Emporia 2d, 1. *Neosho*—Humboldt, 7 29. *Solomon*—White Rock, 30 cts. 8 59
MICHIGAN.—*Detroit*—Detroit 1st, 44 14. *Lansing*—Concord, 2; Homer, 9; Marshall, 6. 61 14
MINNESOTA.—*Mankato*—Wells, sp., 25. *St. Paul*—Minneapolis Stewart, 25 53; St. Paul 1st, 15; St. Paul Dayton Ave., 150. 215 53
NEBRASKA.—*Nebraska City*—Hebron, 7 77

NEW JERSEY.—*Elizabeth*—Basking Ridge, 73; Elizabeth Madison Ave. sab-sch., 8 37; Elizabeth Westminster sab-sch., 48 74; Lanington, 18 45; Marshall, 16 54. *Jersey City*—Hackensack, 4; Hoboken 1st, 13 45; Jersey City 2d, 17 30; Jersey City Bergen 1st, 251 23. *Monmouth*—Cream Ridge, 3; Plumstead, 4. *Morris and Orange*—Madison, 5 20; Morristown 1st, 50; Myersville Ger., 3; Orange 2d, 108 04. *Newark*—Newark 2d, 6 78; Newark 3d, 239 51; Newark Calvary, 8 61. *New Brunswick*—Trenton 1st, 255 58. *Newton*—Greenwich, 1 95. *West Jersey*—Salem, 2d, 350. 1146 05

NEW YORK.—*Albany*—Albany State St., 27 36. *Brooklyn*—Brooklyn Grace, 3 50. *Buffalo*—Buffalo Westminster 13 02; Panama, 2. *Cayuga*—Weedsport Memorial Band, 163 10. *Columbia*—Durham 1st, 8. *Genesee*—Bethany Central, 14 55; Warsaw, 36. *Hudson*—Middletown 2d, 1 38. *Long Island*—Mattituck, 5 25; Moriches, 7 07. *New York*—New York 4th Ave., 153 12; New York 14th St., 28 29. *North River*—Amenia, 12 40. *Rochester*—Ogden, 3 95; Rochester Brick, 150. *Syracuse*—Marcellus, 10 80. *Troy*—Salem, 15; Waterford, 7 15. *Utica*—Utica 1st, 49 70. *Westchester*—Sing Sing sab-sch., 30. 42 54

OHIO.—*Athens*—Warren, 8 53. *Bellefontaine*—Bellefontaine, 4 62; Rushsylvania, 5; Spring Hills, 95 cts. *Cincinnati*

—Cincinnati 7th sab-sch., 15. *Cleveland*—Ashtabula, 11 70; *Cleveland* 2d Home Miss. Soc. Good Will, 10; Cincinnati Case Ave., 15. *Columbus*—Columbus Broad St., 20 75; London, 6. *Dayton*—Springfield 2d, 78 06. *St. Clairsville*—Concord, 6. Friend, 5. *Steubenville*—Feed Spring, 1. *Wooster*—Wooster Westminster, "Lady," 5. *Zanesville*—Fredericktown, 3 94; Zanesville 2d, 16 44. 201 99

PACIFIC.—*Los Angeles*—Glendale, 50
PENNSYLVANIA.—*Allegheny*—Allegheny Central sab-sch., for Scotia, 30. *Blairville*—Murrysville, 5. *Butler*—Allegheny, 15 50; New Salem, 11. North Washington, 17, sab-sch., 18 69; Scrub Grass, 28. *Carlisle*—Green Castle, 4 43; Upper Path Valley, 5. *Erie*—Cambridge, 8; Cool Spring, 4 03; Erie Park, 50. *Huntingdon*—Hollidaysburg, 87 55; Houtzdale, 2 08; Moshannon and Snow Shoe, 2. *Lackawanna*—Scranton 1st, 178; Wyoming, 6 40. *Northumberland*—Williamsport 1st, 5. *Philadelphia*—Philadelphia Tabernacle sab-sch., 45 93. *Philadelphia North*—Manayunk, 20; Mount Airy, 5 34. *Pittsburgh*—Chartiers, 2 50; Mount Olive, 4 07; Pittsburgh Bellefield, 23 50; Pittsburgh East Liberty, 152; Pittsburgh Park Ave., 27 50; Pittsburgh Shady Side, 35 50; Wilkinsburg Moore Band, for Scotia, 30. *Washington*—Burgessstown sab-sch., 20 29; Mt. Olive, 9 51; Washington 1st, 32 52; Waynesburg, 4 20; Wheeling 1st sab-sch., 10. *Wellboro*—Wellboro, 4 14. *Westminster*—Christ, 75; Leacock, 16 63. 986 31

TEXAS.—*Austin*—Taylor, 2 00
UTAH.—*Cah*—Hyrum Emmanuel, 2 00
WISCONSIN.—*Milwaukee*—Ottawa, 49 cts. *Winnebago*—Stevens Point sab-sch., 4 15. 4 64

Total \$3,550 89

MISCELLANEOUS.

Woman's Executive Committee, 971 97; "A. J. C.," Buffalo, Pa., 5; Mrs. Mary Montford, Buffalo, Pa., 10; Mrs. Emma Bell, Allegheny, Pa., for Haines sch. building, Augusta, Ga., 5000; Synodical Miss. meeting, Lawrence, Kan., 52; "Christian Commission," per Mrs. W. A. Brown, Ohio, for colored girls, 29 42; Mrs. M. Jones, S. C., 1; "Two Sisters," 25; Per A. H. Seely, 10; Ladies' Synod. meeting, Bay City, Mich., for expenses,

25; E. Maria Eames, Albany, N. Y., 10; Estate of Rebecca V. Johnston, Cannonsburg, Pa., 190; "C.," Pa., 5; Miss Fitzsimmons, Utah, 2; Milford U. P., Mich., 5; Synodical H. M. Soc., N. Y., 24 81, expenses; Erie Pres. Soc., expenses, 10..... 6,879 20

DIRECTS.

D. J. Satterfield, D.D., Scotia, for furnishing rooms. —"E. W. B.," Wooster, Ohio, 2; Miss Annie E. Rogers and Miss Kate B. Norris, Brownsville, O., 25; Miss C. Thurston, Brooklyn, N. Y., 30; Rev. J. L. Reed, 5; "H. M. S.," Lewistown, Pa., 30; C. W. Stewart, Spruce Creek, Pa., 30; Mrs. W. W. Smelte, Poughkeepsie, N. Y., 30; Samuel Field, Philadelphia, Pa., 30; A gift from Florida, 25; Springfield, O., 2d ch. sab-sch., 30; Alex. Grey, M.D. Oxford, O., 25; Mrs. C. C. Sinclair, Cedar Rapids, Ia., 30; C. T. Kilborne, East Orange, N. J., 25; J. G. Hays, Plattsmouth, Neb., 25; M. C. Willard, Auburn, N. Y., 90; Mrs. A. B. Tutton, Downingtown, Pa., 25; Mrs. Hettie F. Milliken, Plainfield, N. J., 30; "A friend," Youngstown, O., 30; Mrs. Annie L. Oakley, Buffalo, Minn., 30; "H. M. S.," Sing Sing, N. Y., 30; "H. M. S.," Kansas City 2d ch., 30; G. B. Griffin, Charleston, Ill., 5; Neshannock ch., Pa., 9 38; Mrs. M. J. McCune, Newville, Pa., 5; E. S. Nisbet, New Castle, Del., 30; Mrs. S. D. Whaley, Russhead, N. Y., 30; "Friends," per Miss Sadie Patterson, Dixmont, Pa., 30..... 716 38

FOR SCHOLARSHIPS.

Miss M. Millen, Elgin, Ill., 45; Alex. Grey, M.D., Oxford, O., 50; Miss Caroline Willard, Auburn, N. Y., 160..... 255 00

Total receipts for October, 1889 \$10,901 47
Previously reported 28,404 10

Total receipts to date..... \$39,305 57

Box 1024.

J. T. GIBSON, Treasurer,
Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, OCTOBER, 1889.

BALTIMORE.—*New Castle*—Blackwater, 8; Wilmington Central (sab-sch., 3 80), 19 82. *Washington City*—Washington City 1st, 42 42; New York Ave. (Youth's Miss. Soc., 25), 51 70. 121 92

COLORADO.—*Boulder*—Valmont, 90 cts. *Denver*—Black Hawk, 10; Central City 1st, 10 55; Golden, 4 15; Idaho Springs, 14; Littleton, 10. *Pueblo*—Alamosa, 9 15; West Cliff, 8 05. 63 80

COLUMBIA.—*Idaho*—Lewiston, 5; Rockford, 3; Spangle, 5. *Oregon*—Empire City, 3; Marshfield, 2. *Puget Sound*—Bellingham Bay, 5; Toledo, 3. *Southern Oregon*—Eagle Point, 5 15; Medford, 7 50. 88 65

ILLINOIS.—*Bloomington*—Bloomington 2d, 150; Covell, 7 84; Mackinaw, 6; Normal (sab-sch., 6), 96 32; Philo, 20. *Quincy*—Sumner, 3; Union, 8. *Chicago*—Deerfield, 3 25; Half Day, 75 cts.; Herscher, 10; Kenwood Evangelical, 376 18. *Freeport*—Ridott Ger., 11 50; Scales Mound Ger., 8 25; Zion, 10. *Matteson*—Vandalia, 10. *Ottawa*—Au Sable Grove, 8. *Peoria*—Altona, 8; Princeville (sab-sch., 82 52), 70 57; Prospect, 26. *Rock River*—Morrison sab-sch., 3 89; Peniel (sab-sch., 5), 15. *Schuyler*—Camp Point, 17; Hamilton, 3 20. *Springfield*—Brush Creek, 3 76; Jacksonville State St., "Prentice Fund," 50; Pisgah, 9 88; Unity, 4 44; Rev. W. L. Tarbet and wife, 7 44. 943 27

INDIANA.—*Fort Wayne*—Decatur, 20; Salem, 8. *Muncie*—Wabash, 22 50. *New Albany*—Charlestown sab-sch., 5; Laconia, 4; Vernon, 23 13. *Vincennes*—Graysville, 6. *White Water*—Concord, 5; Rising Sun, 10. 103 63

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, 2. *Chickasaw*—Purcell, 14 60. *Choctaw*—Apell, 1 05; Lenox, 4 60; Philadelphia, 3 10; Wheelock, 3. 28 35

IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch., 9 57; Vinson, 35; Wyoming, 24. *Des Moines*—Adel, 8 10; Indianola sab-sch., 7. *Dubuque*—Waukon German, 25. *Fort Dodge*—Wheatland Ger., 20. *Iowa*—Middletown, 3. *Iowa City*—Muscatine 1st Ger., 5. *Waterloo*—Grundy Centre (sab-sch., 1 68), 18. 154 67

KANSAS.—*Emporia*—Emporia Arundel Ave., 10; Mulvane W. H. and F. M. Soc., 6. *Highland*—Axtel, 3 75. *Larned*—Anthony, 12; Greensburg, 5; Kinsley, 2 50; Wendell, 5. *Osborne*—Blakeman, 1; Hoxie, 3; Lucile, 1; Norton (sab-sch., 1 83), 8 31; Plainville, 3 43; Shiloh, 8 50. *Solomon*—Concordia 1st, 35 01; Miltonvale, 3; White Creek, 1 50. *Topeka*—Idana, 4; Perry, 4 80; Topeka 1st sab-sch., 25. 137 50

MICHIGAN.—*Detroit*—Detroit Hamtramck, 10; Unadilla Union sab-sch., 8. *Flint*—Fenton, 3 79. *Lansing*—Concord, 12; Marshall, 8. *Monroe*—Blissfield, 9. *Petoskey*—Mackinaw

City, 2 50. *Saginaw*—Alla, 6; Grindstone City, 2; Lapeer, 10 72; Maple Ridge, 5; Port Austin, 3; Saginaw City 1st Pastor's Bible-class, 19 25; Tawas (Alabaster Cong., 6 58), 19 68. 118 94

MINNESOTA.—*Duluth*—Duluth 2d, 42. *Mankato*—Rushmore, 6 50; St. Peter's Union, 12 75. *St. Paul*—Macalester, 82 58; North St. Paul, 10; St. Paul Dayton Ave., 84 52; House of Hope, 119 30; Willmar, 8 85; Winsted, 3. *Winona*—Frank Hill Ger., 5; Fremont, 4; Glasgow, 2 50; Harmony, 1 50; Owatonna, 50 cts. 333 00

MISSOURI.—*Kansas City*—Warrensburg 1st, 18 07. *Ozark*—West Plains, 5 20. *St. Louis*—Poplar Bluff, 10. 33 27

NEBRASKA.—*Hastings*—Blue Hill, 2 25; Hayes Centre, 3 33. *Kearney*—Anseley, 1 70; Wood River, 6 88. *Nebraska City*—Alexandria, 4. *Niobrara*—Coleridge, 2 50; Marsland, 1 72; Norden, 4 50; Saint James, 2 50; South Sioux City, 4 13; Valentine, 3. *Omaha*—Bellevue, 25; Columbus, 8; Lost Creek, 2 17. 71 78

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 255 68; Madison Ave. sab-sch., 20; Plainfield 1st, 58 22. *Jersey City*—Rutherford 1st, 59 84. *Monmouth*—Farmingdale, 30. *Morris* and *Orange*—East Orange 1st, M. C. C., 8 33; Madison, 31 21; Morristown South St. Missy's Soc., 350; Orange Bethel, 30 48; Succasunna, 21 12. *Newark*—Lyon's Farms, 40 20; Newark 2d, 21 43; Calvary, 21 69. *New Brunswick*—Trenton Prospect St., 44 23. *Newton*—Blomsburg, 17 44; Greenwich, 15 28. *West Jersey*—Bridgeton 2d sab-sch., 27 26. 1053 91

NEW MEXICO.—*Arizona*—Rev. I. T. Whittemore, "Tithe," 10. *Rio Grande*—Albuquerque Indian training-school H. M. meeting, 3. 13 00

NEW YORK.—*Albany*—Albany State St., 164 18; West End, 25; Princeton, 16 50. *Binghamton*—Rainbridge sab-sch., 5 29. *Boston*—Boston St. Andrews, 10; Windham, 37. *Brooklyn*—Brooklyn East Williamsburg Ger., 10; Memorial, 147 96; Throop Ave., 32; West New Brighton Calvary (sab-sch., 50), 72. *Buffalo*—Buffalo Bethany, 95 08; North, 79 37; Westminster, 78 09. *Cayuga*—Genoa 1st, 39. *Champlain*—Chazy, 13 83. *Chemung*—Spencer, 31 70. *Columbia*—Ancram Lead Mines, 5 50. *Genesee*—Warsaw sab-sch., 85. *Geneva*—Geneva 1st, 66 40; Phelps, a member, 40. *Hudson*—Chester, 35 44; Middletown 2d, 28 29; Palsades, @ 10. *Long Island*—Cutchoque, 15 57; Moriches, a member, 40. *Nassau*—Smithtown, 28. *New York*—New York 7th sab-sch., 20; Adams Memorial, 15; Riverdale, 52 10. *Niagara*—Lockport 1st sab-sch., 50; Niagara Falls 1st (sab-sch., 3 82), 37 41. *Oswego*—Shavertown, 8; Springfield 1st 68 35. *Rochester*—Caledonia, 30 50; Mt. Morris, 56; Ogden, 23 70; Rochester Brick, 122 01; Central,

75; Westminster (Hatch legacy, 27), 70. *St. Lawrence*—Gouverneur 1st, 28 72; Sackett's Harbor, 12. *Syracuse*—Cazenovia 1st, 50 46; Oswego Grace, 100. *Troy*—Brunswick, 19 75; Hoosick Falls sab-sch., 9 42; North Granville, 20 15; Waterford, 14 30. *Utica*—Oneida, 46 81; Utica 1st, 111 83; Bethany, 8 50. *Westchester*—Greenburg, 402 34. 2662 42

NORTH DAKOTA.—*Fargo*—Oakes, 11. *Pembina*—Hyde Park, 2. 13 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 27 74; Spring Hills, 5 68. *Chillicothe*—Hamden, 10 21. *Cleveland*—Cleveland Case Ave., 60; Woodland Ave., 200. *Dayton*—Bethel, 6. *Lima*—Ada and sab-sch., 36; Lima 1st, 21 25; New Stark, 6. *Mahoning*—New Lisbon, 19; North Jackson, 23 18. *Marion*—Chesterville, 9 63. *Maumee*—Bowling Green (sab-sch., 27 54), 47 54; Weston, 9 50. *Portsmouth*—Ripley, 24; Russellville, 20. *St. Clairsville*—Antrim, 4 50; Farmington, 6 93. *Steubenville*—Bethel, 6 88; Toronto, 9. *Zanesville*—Fredericktown, 16 43; Muskingum, 27 35; Otsego, 4. 600 82

PACIFIC.—*Los Angeles*—Santa Ana W. F. M. Soc., 21. *San Francisco*—Alameda, 53. *San José*—Pleasanton, 6. *Stockton*—Tracy, 7. 87 00

PENNSYLVANIA.—*Blairville*—Murrysville, 31; New Alexandria (sab-sch., 16 59), 85 09. *Carlisle*—Great Conewago L. M. S., 14; Green Castle, 30 35. *Chester*—Dillworthtown, 6; Fairview, 28 02. *Clarion*—New Rehoboth, 15. *Erie*—Cooperstown, 12; Corry, 8; Utica, 10 50; Westminster, 4 50. *Huntingdon*—Curwensville, 9 03; Houtzdale, 12 52; Lower Tuscarora, 22 10; Moshannon and Suow Shoe, 3; Tyrone, 77 21. *Lackawanna*—Langley, 27; Monroeton, 18; New Milford, 12 53; Rome, 1 50. *Northumberland*—Williamsport 1st, 50. *Philadelphia*—Philadelphia Evangelical, 18. *Philadelphia Central*—Philadelphia Cohocksink (sab-sch., 12 50; 2d St. Miss., 6), 18 50; Gaston sab-sch., 21 45. *Philadelphia North*—Frankford, 33 24; Germantown union service, 58 68; Hermon, 25; Thompson Memorial (New Hope Chapel, 10 83), 61 83. *Pittsburgh*—Chartiers, 15; Pittsburgh Bellefield, 117 50; East Liberty, 200; Park Ave., 55; Shady Side, 171; Raccoon sab-sch., 5 38. *Redstone*—Brownsville, 10; Mt. Vernon, 8; Tyrone, 6. *Shenango*—Clarksville sab-sch., 16 41; Leesburg, 28; Rich Hill, 48; Unity, 25. *Washington*—Burgessstown sab-sch., 25 45; East Buffalo, 65; Mt. Olivet, 18 29; Upper Buffalo sab-sch., 7 43; Washington 1st, 49 50; West Alexander, 140. *Wellboro*—Elkland and Osceola, 25; Kane 1st, 9; Mansfield, 6; Wellboro, 24 83. 1779 84

TENNESSEE.—*Holston*—Reedy Creek, 3; Salem sab-sch., 21 65. *Kingston*—South Pittsburgh, 5 50. *Union*—Tabor, 3. 33 15

TEXAS.—*Austin*—Slip Springs, 3 15; Taylor (sab-sch., 6), 16. 19 15

RECEIPTS FOR SUSTENTATION, OCTOBER, 1889.

BALTIMORE.—*New Castle*—Elkton, 10 44. *Washington City*—Washington City New York Ave., 70 cts.; 1st, 4 09. 15 23

COLORADO.—*Boulder*—Longmont, 6; Valmont, 3 cts. *Pueblo*—Mesa, 49. 55 03

COLUMBIA.—*Puget Sound*—Olympia, 6 45

ILLINOIS.—*Bloomington*—Normal, 1. *Springfield*—Pisgah, 1 66; Unity, 75 cts.; Rev. W. L. Tarbet and wife, 1 24. 4 65

INDIAN TERRITORY.—*Choctaw*—Lenox, 2 60

IOWA.—*Cedar Rapids*—Wyoming, 80 cts. *Dubuque*—Sherill's Mound Ger., 4 50. *Iowa*—Middletown, 10 cts. *Iowa City*—Muscatine 1st Ger., 1. 6 40

MICHIGAN.—*Lansing*—Concord, 40

MINNESOTA.—*St. Paul*—St. Paul House of Hope, 68 53

MISSOURI.—*St. Louis*—St. Louis Glasgow Ave., 8 80

NEBRASKA.—*Nebraska City*—Hebron, 8 86

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, OCTOBER, 1889.

Brooklyn—Brooklyn 1st Ger., 10; Ainslie St., 20; West New Brighton Calvary, 4. *Buffalo*—Buffalo Westminster, 11 16. *Cryuger*—Weedsport, 28 70. *Champlain*—Chazy, 6 90. *Chemung*—Spencer, 10; Mecklenburg, 6. *Hudson*—Jeffersonville Ger., 4; Middletown 2d, 28 cts. *Long Island*—Setauket, 25; Moriches, 35; Westhampton, 10. *New York*—New York 4th, 125 35. *North River*—Marlborough, 20 09. *Rochester*—Rochester 1st, 250; Ogden, 79 cts. *St. Lawrence*—Rossie, 7. *Troy*—Waterford, 53 96. *Utica*—Redfield, 5; 818 59

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1889.

ATLANTIC.—*Phirfield*—Hopewell, 50 cts.; Mount Olivet, 2. *South Florida*—Titusville, 2 47. 4 97

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 53; Baltimore Broadway, 13; Taneytown, 27 74. *New Castle*—Buckingham, 8 86; Elkton, 25; Green Hill, 10; Port Deposit, 20 14. *Washington City*—Clifton, 2; Hermon, 2; Lewinsville, 5; Vienna, 5; Washington City 1st, 9 67; Washington City 6th, 48; Washington City New York Ave., 34 75; Washington City Western, 54 63. 318 59

UTAH.—*Utah*—Hyrum Emmanuel (sab-sch., 2 75), 22 75; Salt Lake City Westminster, 2. 24 75

WISCONSIN.—*La Crosse*—Mauston Ger., 5. *Lake Superior*—Marquette 1st, 82 80. *Milwaukee*—Milwaukee Calvary, 50 71; Ottawa 1st, 2 97; Pike Grove, 12 05. *Winnebago*—Onishkosh 1st, 43. 196 53

Woman's Executive Committee of Home Missions, \$15,000 00

Total received from churches, October, 1889..... \$23,632 30

LEGACIES.

Legacy of Esther M. Newkirk, dec'd, late of Phila., Pa., a balance, 1000; Miss Carrie Eldar, dec'd, late of Saltsburg, Pa., 47 50; Eleazar T. Slater, dec'd, late of Ridgeway, N. Y., balance, 4397 29; W. F. Millikan, dec'd, late of Carlyle, Kan., 500; Sarah L. Morrison, dec'd, late of 1st Pres. ch., Pittsburgh (through trustees), 2386 19; Charles Koonce, dec'd, late of Pa., 150; Eli Boenwyer, dec'd, late of Clinton, N. J., 890 71; James McFarland, dec'd, late of East Liberty, Pa., 7654 20; Estate of Wm. Stover, dec'd, late of Jackson township, O., 612 50; Bequest of Rebecca V. Johnson, dec'd, late of Cannonsburg, Pa., 800.... 17,988 89

Less legal expenses in sundry will cases..... 40 00

\$17,988 89

MISCELLANEOUS.

Mrs. Sarah E. Gordon, 25; Mt. Prospect Union sab-sch. of Somerset Co., N. J., 18 71; For the Master, 20 cts.; J. B. Davidson, Newville, Pa., 15; Anonymous, Easton, Pa., 1; M. E. P., Brooklyn, N. Y., 5; Rev. W. F. Thomas, Pittsburgh, Pa., 10; J. P. B., Yonkers, N. Y., 25; Mrs. L. Hemenway, Marcellus, N. Y., 60; S. J. M., 100; Friends, 800; Jared Knapp, Woodstock, Ill., 10; E. Maria Eames, Albany, N. Y., 10; For the Master, 60 cts.; Robert Pollock, Good Hope, Ill., 6; C. P., 14; Two sisters, 15; Interest on Permanent Fund, 30; Interest on legacy of Nancy Wells, dec'd, 17 50; Interest on John C. Green Fund, 250..... 912 01

Total received for Home Missions, Oct., 1889..... \$42,442 70

Total received from April 1, 1889..... 301,636 68

Total received during same period of 1888..... 268,739 90

Box L, Station D.

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

NEW JERSEY.—*Morris and Orange*—Madison, 1 04. *Newark*—Newark Calvary, 52 cts. 1 56

OHIO.—*Bellefontaine*—Spring Hills, 19 cts. *Cleveland*—Cleveland Case Ave., 6. 6 19

PACIFIC.—*Los Angeles*—Glendale, 3 00

SOUTH DAKOTA.—*Southern Dakota*—Bridgewater, 2 00

UTAH.—*Utah*—Hyrum Emmanuel, 1 90

WISCONSIN.—*Milwaukee*—Ottawa 1st, 10 10

Total received from churches..... \$186 70

Less amount refunded to Pennsylvania Synod..... 104 95

Total received for Sustentation, October, 1889..... \$81 75

Total received for Sustentation from April 1, 1889. 3495 52

Box L, Station D.

O. D. EATON, Treasurer,
53 Fifth Ave., N. Y.

West Camden, 5; South Trenton, 2; Oriskany, 6; Williams-town, 5; Whitesboro', 15; Utica Westminster, 115; Ilion, 6. *Westchester*—Bedford, 7.

Total from churches, October, 1889..... \$793 43

Total received for New York Synodical Aid Fund from April 1, 1889..... 5412 88

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Ave., New York.

7; Miscook, 11 12. *Cairo*—Fairfield 1st, 7 78; Flora, 4 80; Mount Vernon, 3 12. *Chicago*—Chicago 1st, 48 03; Chicago Covenant sub-ech., 4 18; Du Page 1st, 18 85; Oak Park 1st, 15; River Forest, 9 80; Woodlawn Park, 44. *Proper*—Properport 2d (2 37 from sub-ech.), 11 23. *Rockford* 1st, 11 23. *Alton*—Christian, 2; Dalton, 2 08; Marshall, 4. *Alton*—Aurora, 7 25; Morris 1st, 7; Plato 1st, 2. *Peoria*—Elmira, 20 22; Farmington, 4. *Rock River*—Alexia, 13; Edgerton, 5; Pleasant Ridge, 2 50. *Schuyler*—Carthage 1st, 27; Doddsville, 3; Plymouth, 1 18. *Springfield*—Jacksonville State St., 70 35; Jacksonville Westminster, 33 10; Mason City, 7; Plank, 1 08; Unity, 78 cts. 488 45

INDIANA.—*Crawfordsville*—Alamo, 1; Bethany, 17 08; Beech, 3; Judson, 1; Newtown, 11; North Union, 1; Rock Creek, 2 25; Rockfield, 2; Rockville, 37; Russellville, 8. *Fort Wayne*—Warren 1st, 20. *Indianapolis*—Bethany, 4; Indianapolis 4th, 16 80. *Ligonier*—Honesdale, 4 10. *Muncie*—Muncie, 16 20. *Union City*, 4; Wabash, 6 75. *New Albany*—Burdorf, 13; Hanover, 11 23; Jeffersonville 1st, 19 45; New Albany 1st, 22 33; Sharon Hill, 2 08. *Vincennes*—Evansville Walnut St., 34 45; Princeton, 18 30; Terre Haute Central, 18 55; Washington, 5 53. *White Water*—Elmer Sun, 2; Rockville 1st, 11 17. 235 19

INDIAN TERRITORY.—*Chadron*—Mountain Fork, 1 00. **IOWA.**—*Oder Rapids*—Lino Grove, 5; Wyoming, 7 25. *Omaha*—Atlantic 1st, 7; Brooks, 3; Nodaway, 2. *Des Moines*—Albia, 5; Dallas Center, 5; Earlham, 5; Grimes, 7; Indianola, 16; Ridgeland, 8. *Des Moines*—Wilson's Grove, 5 03. *Fort Dodge*—Boone 1st, 13 30; Burt, 3; Carroll, 11; Meriden, 7 20; Wheatland Ger., 4. *Iowa*—Kossuth, 5 80; Middle Iowa, 99 cts. *Mt. Pleasant* Ger., 14. *Iowa City*—Crawfordsville, 4 40; Keosauqua, 11; Muscatine Ger., 1 25. *Waterloo*—Akeley, 20; Holland Ger., 13. 182 31

KANSAS.—*Empire*—Caldwell, 5 27; Cottonwood Falls, 4 35. *Highland*—Lancaster, 5 02; Washington, 11 30. *Larned*—Burton, 4 35; Sterling 1st, 4. *Neosho*—Chasula 1st, 5 87; Fort Scott 1st, 20 30; Ottawa, 19 42; Princeton, 5 28. *Governor*—Norton, 5 24. *Salina*—Minneapolis, 16 80; White Creek, 23 cts. *Shawnee*—Auburn, 6; Baldwin, 1 00; Black Jack, 4 40; Kansas City 1st, 25 14; Lawrence, 20 51; Manhattan 1st, 25. 294 09

MICHIGAN.—*Detroit*—Detroit Hamtramck, 16; Detroit Jefferson Ave., 265; Pontiac (3 10 from sub-ech.), 37 37; Stony Creek, 8 10. *Kalamazoo*—Cassopolis, 4 20; Schoolcraft, 4 04. *Lansing*—Concord, 3 00; Tuscola, 3 70. *Saginaw*—Lapeer 1st, 11 23. 241 09

MINNESOTA.—*Duluth*—Duluth 2d, 11 32. *Menasha*—St. Paul's Union, 11; Worthington, 8 21. *St. Paul*—Oak Grove, 11 00; St. Croix Falls, 4 20. *Winnipeg*—Albert Lea, 15 24; Le Roy, 3 44. 45 37

MISSOURI.—*Kennett City*—Raymore 1st, 11 08. *Ozark*—Carthage, 21; Springfield Calvary, 45 30. *Platte*—St. Joseph Westminster, 20. *St. Louis*—St. Louis Westminster, 17 51. 112 08

NEBRASKA.—*Nebraska City*—Palmira, 4; Seward, 5 08. *Omaha*—Fronton, 25 25; Omaha 1st, 57 75; Tekamah, 4. 120 19

NEW JERSEY.—*Elizabeth*—Cranford (5 02 from sub-ech.), 34 23; Elizabeth Westminster (Hop: Minton, 5 27), 120 51; Lower Valley, 13; Perth Amboy, 22. *Jersey City*—Arlington sub-ech. Min. Soc., 10; Jersey City 2d, 20 40. *Newman*—Bordentown, 7 70; Manassas, 21 19; Plumstead, 4. *Morris and Orange*—East Orange 1st, 120 08; Madison, 21 35; Myersville Ger., 6; Orange 1st, 100. *Newark*—Caldwell, 45 15; Newark 1st, 45 72; Newark 2d, 6 74; Newark Calvary, 5 71. *New Brunswick*—Lambertville, 63; New Brunswick 1st, 25 02; Trenton 2d, 34; Trenton Prospect St. sub-ech., 5 61. *Albany*—Greenwich, 3 16; Oxford 1st, 5 76; Philadelphia Westminster, 5 05. *West Jersey*—Camden 1st, 50; Salem 1st, 75 14. 1007 30

NEW YORK.—*Albany*—Albany State St., 49 30; Albany West End, 5; Kingsboro, 7. *Binghamton*—Binghamton West, 30; McGrawville, 16 17; Nichols 1st, 3 50. *Boston*—Newburyport 2d, 10. *Brooklyn*—Brooklyn 1st, 194 51; Brooklyn Bethany, 5 48; Brooklyn Greene Ave., 12; Brooklyn Memorial, 60 20. *Elizabethtown* 1st, 29 74. *Buffalo*—Buffalo Bethany, 38 00; Buffalo Westminster, 24 17. *Cayuga*—Ithaca 1st (25 25 from sub-ech.), 235 47. *Champlain*—Plattsburgh, 21 00. *Chemung*—Burlington, 6 13. *Columbia*—Greenville, 5. *Genesee*—Batavia 1st, 25 76; Canisteo 1st, 26. *Leroy* 1st, 24 00; Pika, 5 24. *Genesee*—Poon Yau 1st, 26. *Hudson*—Middleton 2d, 3 00; Monroe 1st, 21; Stony Point, 14 00. *Long Island*—Amagansett, 13; Middletown, 12 43; Moriches, 13 74. *Lynn*—Lynn, 25. *Rome*, 4. *Seneca*—Glen Cove 1st, 2. *New York*—New York 7th sub-ech., 20; New York North, 74; New York Washington Heights, 31 20. *North River*—Amenia South, 20 17. *Orange*—Gibbertville 1st, 23 14. *Rockstar*—Brookport, 27 04; Honeyoe Falls, 6; Nunda 1st, 13 70; Ogden, 7 11. *St. Lawrence*—Adams, 15; Roseton 1st, 4 22. *Schenectady*—Campbell, 25; Canastota 1st, 12; Cuba, 10. *Syracuse*—Syracuse Park, 73 94. *Troy*—Hosack Falls sub-ech., 11 13; Troy Memorial, 6 20; Troy Westminster, 13; Waterford, 7 15. *Utica*—Augusta, 3 10; Boonville, 7 57; Oneida, 22 29; Utica 1st, 40 73. *Westchester*—Bedford, 6; Mt. Vernon 1st,

16; New Rochelle, 111 09; Peekskill 2d, 10; Thompsonville 1st, 34. 1700 16

NORTH DAKOTA.—*Fargo*—Kim River, 11 20; Fargo, 19 40. *Grand Forks*—Emery, 9 20. 40 20

OHIO.—*Brickmansville*—Bellevue 1st, 3 22; Mansfield, 3; Spring Hill, 1 70; Urbana, 5 14. *Cincinnati*—Millsboro, 184. *Cincinnati*—Avondale, 60 87. *Cincinnati*—Walnut Hills, 204 10. *Cleveland*—Cleveland 2d, 5; Cleveland Case Ave., 12. *Columbus*—Central College, 15 75; Columbus 1st, 40; Columbus Broad St., 20 70; Lithopolis, 3 20; Millin, 5; Worthington, 3. *Dayton*—New Carlisle, 3; Oxford, 74 63; Xenia, 14 25. *Huron*—Fremont, 60; Monroeville, 3 10. *Lima*—Turtle Creek, 2 25. *Mahoning*—New Lisbon, 8 20. *Marion*—Delhi, 2; Richmond, 4; Trenton, 4; West Berlin, 2 20; York, 4. *Massena*—Bowling Green, 25; Delta, 4 75; Toledo 1st, 25 14. *Portsmouth*—Manchester, 13. *St. Clairsville*—Delaware 2d, 4. *Steubenville*—Bakersville, 4; Carrollton, 9; Linton, 4 25; Madison, 5; Urichville, 3. *Windsor*—Londonville, 3; Wooster Westminster, 3. *Zanesville*—Fredericktown, 4 12; Mt. Zion, 3. 734 19

PACIFIC.—*Boston*—Vallejo, 17 20. *Los Angeles*—Glendale, 20 cts. *Hasta Ana*, 15 80. *San Francisco*—San Francisco Westminster (23 70 from sub-ech.), 65 05. *Seattle*—Bellevue

46 44; Hadley, 3; Springfield, 4 10; Watsburg, 2 05. *Montgomery*—Albion 1st, 37; Albion 2d, 20; Albion 3d, 5; Buffalo Run, 3 23; Mountlake, 3 75; Hubbardburg, 1; Huntingdon, 20 63; Lick Run, 1; Lower Spruce Creek, 12; Millington Westminster, 20; Millsburg, 5; Pine Grove, 5 05; Spruce Creek, 75 12; Tyrone, 45 63. *Atkinson*—Clinton, 3 00; East Union, 7 05; Elder's Ridge, 22; Freeport, 7; Kalamazoo 1st, 43 63; West Glade Run, 13; Worthington, 6. *Lakewood*—Carbondale 1st, 74 33; Noranton Green Ridge Ave., 67; Troy, 23 30; Wyoming sub-ech., 8. *Lehigh*—Catawissa Bridge St., 11 42; Easton Bridge St., 123 33; Shenandoah, 7; Slittington, 6 25. *Northumberland*—Bald Eagle and Mifflin, 10 72; Derry, 4 25; New Columbia, 4; Raven Creek, 1; Washingtonville, 7; Williamsport 1st, 10; Williamsport 2d, 21 20. *Philadelphia*—Philadelphia Southwestern 2 25; Philadelphia Westminster, 15 30; Philadelphia Woodland, 200 25. *Philadelphia Central*—Philadelphia Gaston, 20 00; Philadelphia Memorial, 64 21; Philadelphia Oxford, 123 04. *Philadelphia North*—Frankford, 13 00; Germantown 1st, 722 23; Harmon, 25; Mansyunk, 25. *Pittsburgh*—Bethel, 62 25; Chartiers, 4 50; McKee's Rocks, 10 11; Mansfield, 17 25; Monitors, 5. *Pittsburgh*—Beltsfield, 43 20; Pittsburgh East Liberty, 102; Pittsburgh Park Ave., 20 62; Pittsburgh Shady Side 50 50; Racoon (4 67 from sub-ech.), 37 21; Sharon, 17 53. *Salinas*—Dunbar (3 from sub-ech.), 20; McKeesport, 134 75; Mt. Vernon, 7. *Shenango*—Mahoning, 10; Newhamsburg, 11; Pultask, 2. *Washington*—Burgessville sub-ech., 14 27; Lower Buffalo, 7 30; Washington 1st, 27 33; West Union, 6; Wheeling 1st, 20; Wheeling 2d, 23 67; Wheeling 3d, 16. *Weishore*—Covington 1st, 4; Mansfield, 7; Weishore, 7 45. *Westminster*—Cedar Grove, 5; New Harmony, 1 00; Elm Ridge, 10; York 1st, 100 19; York Calvary, 17 54; York Westminster, 10. *West Virginia*—Terra Alta, 10. 2680 14

SOUTH DAKOTA.—*South Dakota*—Canistota, 7 00

TERREHENSE.—*Helena*—Rory Creek, 2. *Angus*—Chattanooga Park Place, 6 31. *Union*—Helena, 5; New Market, 6. 19 33

UTAH.—*Montana*—Helena 1st, 125 75; Spring Hill, 5 01. 120 75

WISCONSIN.—*Chippewa*—Baldwin, 4 50; Hudson 1st, 18 07. *Madison*—Madison 1st, 47 94; Oregon, 4 25. *Milwaukee*—Milwaukee Calvary, 46 00; Ottawa 1st, 20 cts. *Winnetka*—Appleton Memorial, 20; Marshfield 1st, 10 00. 150 04

From the churches.....\$10,215 00

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., Philadelphia, 50; Gift money at Perth Amboy, 34; S. H. Willard, N. Y., 25; M. P. Blight, Pa., 11; Mrs. W. R. Opyka, N. Y., 23; C. T. Kilbourne, N. J., 30; Mrs. J. G. Rolston, Pa., 10; Mrs. E. C. Junkin, O., 1; Miss Josephine Flinnamona, Utah, 3; Argeo J. Baird, N. Y., 5; "Haplaid," Chicago, 100; Miss L. I. Lloyd, N. Y., 1; Rev. George Slater, N. J., 6 44; Miss Spear, Pa., 5; "Minister's daughter," N. Y., 10; "Friend of the cause," S. Miss Maggie and

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| Lizzie Cummins, O., 15; Anonymous, Logansport, Ind., 5; Rev. E. J. Hill, Ill., 5; Rev. J. H. Dulles, N. J., 8; "Friends," Poughkeepsie, N. Y., 100; Rev. and Mrs. Lyman Marshall, N. J., 20; Mrs. R. M. Smith, 5; Mrs. J. A. Gault, Pa., 25; Mrs. Ann Radish, O., 5; Rev. Howard Beut, N. J., 15; "Two sisters," N. Y., 15; Rev. W. L. Tarbet and wife, 1 24; "C., Pa.," 6..... | 541 78 |
| Interest from permanent fund..... | 4,498 75 |
| Interest from Latta Fund (Synod of Ohio)..... | 41 67 |
| Total for current fund..... | \$15 298 12 |

PERMANENT FUND.

(Interest only used.)

| | |
|---|-------------|
| Legacy of Eli Bosenbury, late of Flemington, N. J., less expense, 890 71; Balance of legacy of Miss Henrietta Lenox, N. Y., less tax expense, 475 94..... | 1,366 65 |
| Total for October, 1889..... | \$16,664 77 |
| Total for current fund since April 1, 1889..... | 69,569 20 |

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1889.

| | |
|---|--|
| BALTIMORE.—Baltimore—Lonaconing sab-ech., 2 50. <i>New Castle</i> —Pencader, 8. <i>Washington City</i> —Washington City 1st, 4 84; Washington New York Ave., 5. 20 34 | |
| COLORADO.—Boulder—Valmont, 9 cts. <i>Pueblo</i> —Canon City, 13. 13 09 | |
| COLUMBIA.—Oregon—Bethany Ger. sab-ech., 3. <i>Puget Sound</i> —Seattle 1st, 20 60. 28 60 | |
| ILLINOIS.—Bloomington—Champaign sab-ech., 26 29. <i>Chicago</i> —Metropolis sab-ech., 18 47; Nashville, 8 34. <i>Chicago</i> —Chicago Covenant sab-ech., 4 18; Lake 1st, 6; Oak Park, 1. <i>Freeport</i> —Belvidere, 30; Rockford 1st sab-ech., 6 34. <i>Malton</i> —Kansas, 8; Vandalia, 5. <i>Ottawa</i> —Aurora, 1; Morris, 4. <i>Peoria</i> —Oneida, 1 50; Princeville, 20, sab-ech., 4 89. <i>Rock River</i> —Dixon sab-ech., 18 10. <i>Schuyler</i> —Mt. Sterling, 20 78. <i>Springfield</i> —Pisgah, 2 47; Unity, 1 12. 182 48 | |
| INDIANA.—Muncie—Wabash, 2 25, sab-ech., 15. 17 25 | |
| INDIAN TERRITORY.—Choctaw—Lenox, 4 75 | |
| IOWA.—Cedar Rapids—Linn Grove, 4; Wyoming, 2 40. <i>Council Bluffs</i> —Casey, 20 cts. <i>Dubuque</i> —Pine Creek, 9. <i>Fort Dodge</i> —Cherokee, 5. <i>Iowa</i> —Middletown, 30 cts. <i>Iowa City</i> —Muscatine Ger., 1. 21 90 | |
| KANSAS.—Solomon—White Rock, 35 | |
| MICHIGAN.—Detroit—Fort Gratiot sab-ech., 5 50. <i>Lansing</i> —Concord, 1 20. <i>Monroe</i> —Adrian sab-ech., 18 84. 25 64 | |
| MINNESOTA.—St. Paul—Hastings, 20; Stillwater, 2 50. 22 50 | |
| MISSOURI.—Platte—Albany, 1 50; St. Joseph Westminster sab-ech., 8 50; Stanberry, 1 85. <i>St. Louis</i> —St. Louis Glasgow Ave., 6 06. 17 90 | |
| NEBRASKA.—Hastings—Hansen, 3 20; Republican City sab-ech., 2. <i>Niobrara</i> —Scottville sab-ech., 1. 6 20 | |
| NEW JERSEY.—Elizabeth—Elizabeth Madison Ave. sab-ech., 10 80; Lower Valley, 5. <i>Monmouth</i> —Bordentown, 7 71; Freehold sab-ech., 36; Plumstead, 4. <i>Morris and Orange</i> —Madison, 3 12. <i>Newark</i> —Newark 2d, 6 78; Newark Calvary, 1 57. <i>New Brunswick</i> —Trenton 2d, 12. <i>Newton</i> —Greenwich, 2 37. 88 85 | |
| NEW YORK.—Albany—Albany State St., 16 42; Gloversville sab-ech., 1. <i>Brooklyn</i> —Brooklyn Memorial, 16 40. <i>Buffalo</i> —Buffalo Bethany, 8 74; Buffalo Westminster, 11 16. <i>Cayuga</i> —Cayuga, 3 89; Victory sab-ech., 4. <i>Champlain</i> —Plattsburg, 19 36. <i>Chemung</i> —Watkins sab-ech., 42 29. <i>Geneva</i> —Orleans, 1. <i>Hudson</i> —Middletown 2d, 83 cts.; Nyack, 10. <i>Long Island</i> —Cutchogue sab-ech., 20; Moriches, 4 25. <i>Lyons</i> —Rose, 4 80. <i>New York</i> —New York Harlem, 41 87; New York University Place, 128 92. <i>Otego</i> —Milford sab-ech., 15. <i>Rochester</i> —Honeyoy Falls sab-ech., 50 cts.; Ogden, 2 37; Rochester Brick, 125; Rochester Central, 35; Rochester Westminster sab-ech., 5 50. <i>Syracuse</i> —Marcellus, 11 27. <i>Troy</i> —Cohoes sab-ech., 300; Waterford, 22 59. <i>Utica</i> —Augusta, 2 25; Oneida, 11 14; Utica 1st, 18 64; Williamstown sab-ech., 2. <i>Westchester</i> —Hartford, 14; Sing Sing 27 18. 925 87 | |
| NORTH DAKOTA.—Pembina—Emerald, 7 00 | |
| OHIO.—Bellefontaine—Bellefontaine, 2 77; Rushsylvania (sab-ech., 13), 17; Spring Hills, 57 cts.; Urbana sab-ech., 61 78. <i>Cincinnati</i> —Arondale sab-ech., 1. <i>Cleveland</i> —Cleveland Case Ave., 9. <i>Dayton</i> —Piqua sab-ech., 13 45; Troy sab-ech., 19 25. <i>Mahoning</i> —North Jackson, 5. <i>Marion</i> —Chesterville, 4 14; Rodnor sab-ech., 6. <i>Portsmouth</i> —Ripley, 7 50. <i>St. Clairsville</i> —Bannock, 6; Bellaire 2d, 6; New Athens, 8; Short Creek, 9. <i>Steubenville</i> —Harlem sab-ech., 11 50; Minerva, 4. <i>Wooster</i> —Wooster Westminster, 13 07. <i>Zanesville</i> —Fredricktown, 1 64; Otego, 1. 207 67 | |
| PACIFIC.—Benicia—Vallejo sab-ech., 19 25. <i>Los Angeles</i> — | |

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|---|--|
| Glendale, 3 25; Ojai sab-ech., 3 10. <i>San Francisco</i> —Oakland 2d, 15. 40 60 | |
| PENNSYLVANIA.—Blairville—Conemaugh, 2; Latrobe, 7; Murrysburg, 3. <i>Butler</i> —North Liberty, 3 18; Prospect, 3. <i>Carlisle</i> —Green Castle, 2 66. <i>Chester</i> —Forks of Brandywine, 31. <i>Erie</i> —Fairview sab-ech., 7 82; Greenfield sab-ech., 10 52; Greenville, 25. <i>Huntingdon</i> —Houtzdale, 1 25. <i>Kittanning</i> —Clinton, 3 50; Currie's Run (sab-ech., 9 50), 24 50; Elderton (sab-ech., 14), 16 60; Freeport, 11. <i>Lackawanna</i> —Pittston (sab-ech., 15 91), 40 01; Wells and Columbia, 3 50; Wilkesbarre 1st (sab-ech., 4 85), 103 20; Wilkesbarre Westminster sab-ech., 32 09. <i>Lehigh</i> —Shenandoah, 8 47. <i>Northumberland</i> —Great Island, 28; Williamsport 1st, 7 35; Williamsport 3d, 1. <i>Philadelphia</i> —Philadelphia Tabernacle sab-ech., 59 82. <i>Philadelphia Central</i> —Philadelphia West Arch St., 5. <i>Philadelphia North</i> —Frankford, 18 69. <i>Pittsburgh</i> —Chartiers, 1 50; Pittsburgh 1st, 217 78; Pittsburgh Bellefield, 14 10; Pittsburgh East Liberty, 30; Pittsburgh Park Ave., 6 87; Pittsburgh Shady Side, 34 20; Racoon sab-ech., 4 99. <i>Shenango</i> —Mt. Pleasant, 5; Neshannock, 6 95. <i>Washington</i> —Burgettstown sab-ech., 14 08; Cove, 4; Mt. Olivet, 5 71; Washington 1st, 13 76. <i>Wellsboro'</i> —Wellsboro', 2 48. 815 08 | |
| SOUTH DAKOTA.—Southern Dakota—Mitchell, 2 00 | |
| TENNESSEE.—Union—Madisonville, 2 00 | |
| TEXAS.—Austin—Galveston German sab-ech., 5. <i>Trinity</i> —Albany, 2 65. 7 65 | |
| WISCONSIN.—Madison—Kilbourne City sab-ech., 2 50. <i>Milwaukee</i> —Ottawa, 29 cts. 2 79 | |

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| Total from churches, October, 1889..... | \$1,560 30 |
| Total from Sabbath-schools, October, 1889..... | 895 11 |

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|---|------------|
| Total from churches and Sabbath-schools, October, 1889..... | \$2,455 41 |
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MISCELLANEOUS.

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| Hodgden sab-ech., Maine, 2; Alex. Cance, Ettrick, Wis., 1 20; Rodrigo Cruz, Martindale, Tex., 1 25; Wm. Lattimore, Chicago, Ill., 1 67; Interest, J. C. Green Fund, 125; Carrie Pierson, Warwick, N. Y., 2; S. Scoble, Omer, Mich., 2 67; W. M. Grafton, Iowa, 7 81; Joseph Brown, Wisconsin, 2 42; Edward Cook, Dakota, 1 30; Mrs. E. C. Logan, Franklinton, N. C., 1; H. C. McBurney, Cal., 6 50; George Perry, S. Dakota, 4 60; E. F. Knickerbocker, Nebraska, 5; G. W. Vansickle, Florida, 59 cts.; D. L. Bradley, Michigan, 2 44; H. K. Sanborne, Michigan, 5 02; W. T. Jackson, Kansas, 2; Sergeant sab-ech., Dak., 3 86; Alex. Ross, Michigan, 1 80; Mrs. McCadden, Minn., 1; Scotstown sab-ech., Quebec, 1; Russel sab-ech., Wis., 2; A friend, 2; Thomas W. Synnot, Wagonah, N. J., 200; Elkton sab-ech., Minn., 3 25; Mrs. Jane F. Willard, Auburn, N. Y., 600; Union sab-ech., Oxford, Neb., 50 cts.; Rev. W. L. Tarbet and wife, Illinois, 1 86; "C., Pa.," 1..... | 992 74 |
|--|--------|

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|--|-------------|
| Total receipts for October | \$3,448 15 |
| Amount previously acknowledged..... | 50,683 43 |
| Total contributions since April 1, 1889..... | \$54,131 58 |

C. T. McMULLIN, Treasurer,
1384 Chestnut St., Philadelphia, Pa.

In the Foreign Mission Receipts for July, printed in the November number, the \$100 credited to Rev. R. B. Webster, Wilkesbarre, Pa., should have been acknowledged as received from "Cash."

THE CHURCH AT HOME AND ABROAD.

EDITOR—REV. H. A. NELSON, D.D., Residence, 204 South Forty-first Street, Philadelphia, Pa.

BUSINESS SUPERINTENDENT—JOHN A. BLACK.

OFFICE—Publication House, 1334 Chestnut Street, Philadelphia, Pa.

MAILED TO EACH SUBSCRIBER FOR \$1 PER YEAR.

The cash must in all cases accompany the order. The Assembly's Committee have directed that no subscriptions be placed upon the books until paid for.

Business Correspondence and remittances by draft or postal order should be addressed to **JOHN A. BLACK, Business Superintendent.**

All manuscripts offered for publication or relating to the editorial conduct of the magazine should be addressed to the Editor.

The Editor's office is in Room 9, Publication House, 1334 Chestnut Street. He may ordinarily be found in that room from 9 A.M. to 12.30 P.M.; after that time, at his residence, 204 South Forty-first Street, Philadelphia, where he does most of his writing, and where his friends and the friends of **THE CHURCH AT HOME AND ABROAD** are always welcome.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.

FEBRUARY.—The Indians of the United States.

MARCH.—Home Missions in the older States.

APRIL.—Woman's work.

MAY.—The Mormons.

JUNE.—The South.

JULY.—The Roman Catholics in our land.

AUGUST.—Our immigrant population.

SEPTEMBER.—The Mexicans.

OCTOBER.—The treasury of the board.

NOVEMBER.—Our missionaries and missionary teachers.

DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

| | | MONTH. | SEND COLLECTION TO | |
|-------------------------|----------------------------|--------|----------------------|-------------------|
| 1. Foreign Missions, | January, | | William Dulles, Jr., | <i>Treasurer.</i> |
| 2. Aid for Colleges, | February, | | C. M. Charnley, | " |
| 3. Sustentation, | March, | | O. D. Eaton, | " |
| 4. Sabbath-school Work, | May, | | C. T. McMullin, | " |
| 5. Church Erection, | July, | | *Adam Campbell, | " |
| 6. Ministerial Relief, | September, | | W. W. Heberton, | " |
| 7. Education, | October, | | Jacob Wilson, | " |
| 8. Freedmen, | December, | | J. T. Gibson, | " |
| 9. Home Missions, | Whenever deemed advisable, | | O. D. Eaton, | " |

GENERAL INDEX.

Those who wish to find readily what relates to Home Missions, Foreign Missions, or any one branch of our Church's work, will find it easy to do so by careful use of this index.

| | PAGE |
|--|--------------|
| EDITORIAL, | 99-102 |
| HOME MISSIONS.—NOTES, | 103, 104 |
| “ “ CONTRIBUTED ARTICLES, | 131-134, 145 |
| “ “ MONTHLY CONCERT, | 126-130 |
| “ “ LETTERS, | 170-174 |
| FOREIGN MISSIONS.—NOTES, | 105-112 |
| “ “ CONTRIBUTED ARTICLES, | 137-143 |
| “ “ MONTHLY CONCERT, | 113-123 |
| “ “ LETTERS, | 169 |
| MINISTERIAL RELIEF, | 151-153 |
| COLLEGES AND ACADEMIES, | 153-157 |
| EDUCATION, | 157-160 |
| CHURCH ERECTION, | 161-164 |
| PUBLICATION AND SABBATH-SCHOOL WORK, | 165-168 |
| CHILDREN'S CHURCH, ETC., | 177-182 |

CONTENTS.

| | |
|--|---------|
| EDITORIAL.—Relief and Refreshment from Prayer—Presbyterian Union in Missouri—Notes, | 99-103 |
| HOME MISSION NOTES.—A Year's Work—"We Must Have More Money"—Home and Foreign Missions the Top and Bottom of the Mine—Societies of Christian Endeavor—A Good Example—Good Things in this Number, | 103 104 |
| FOREIGN MISSION NOTES.—Robert Carter—Principal Raney on Missionary Qualifications—Valedictory Meetings in the Old Times—Dr. and Mrs. Mateer—Edwin Arnold—Dr. Mitchell—Dr. A. C. Thompson's Book on Foreign Missions—Cholera in Persia—Opposition to Christian Work in India—Roman Catholics in the United States—Another Famine in China—Missionary Calendar, | 105-112 |
| CONCERT OF PRAYER.—Our Missions in China, John Gillespie, D.D.—Summer Work near Peking, Rev. J. L. Whiting—A Chinese Benevolent Institution, J. G. Kerr, M.D.—First Fruits in Yung-Kong, Rev. J. C. Thomson, M.D.—A Shantung Parish, Hunter Corbett, D.D.—Letter from China, Rev. F. P. Gilman—Statistics of Protestant Missions in China—Foreign Missionary Societies in the United States—Indians in the United States, H. Kendall, D.D.—Alaska as Seen by Other Eyes, | 113-130 |
| CONTRIBUTED ARTICLES.—(See cover, page 1), | 131-151 |
| MINISTERIAL RELIEF.—Aid of Eldership, | 151-153 |
| COLLEGES AND ACADEMIES.—February—Three Earnest Requests—Oswego College for Women, | 153-157 |
| EDUCATION.—Synodical Reports: Synods of Ohio, Indiana, Illinois, Michigan, | 157-160 |
| CHURCH ERECTION.—Shall the Ground be Held?—Synod of the Pacific—The Far East—Letters from an Indian Pastor—Successful Manse Building—Faithful under Adversity—Churches Completed, | 161-164 |
| PUBLICATION AND SABBATH-SCHOOL WORK.—New Publications—Among the Cannibals—Catechism Bibles—In the Black Hills—"May our Desires be Increased"—Highways and Hedges in Missouri—North Dakota—A Converted Hall, | 165-168 |
| FOREIGN MISSION LETTERS.—West Persia, Rev. J. C. Mechlin, | 169 |
| HOME MISSION LETTERS.—Indian Territory, Rev. J. Given, Alfred Dorking—New Mexico, Rev. James Fraser—Dakota, Rev. H. P. Wilber—Minnesota, Rev. D. E. Evans, Rev. R. N. Adams—Michigan, Rev. J. B. Hall—Nebraska, Rev. R. M. L. Braden, | 170-174 |
| CHILDREN'S CHURCH AT HOME AND ABROAD.—Travelling in Persia—Ten Years Old—Dr. Colledge and his Patients—Learning to Pray in India—Helping THE CHURCH AT HOME AND ABROAD—A Pupil to her Teacher, | 177-182 |

THE CHURCH

AT HOME AND ABROAD.

FEBRUARY, 1890.

RELIEF AND REFRESHMENT FROM PRAYER.

That seems a strange mistake of good old Eli, when he saw Hannah's lips silently moving and thought she was drunk. Good women are sometimes so cruelly misjudged by good men, and perhaps quite as often by other good women. But Eli took a generous pleasure in correcting his mistake as soon as he discovered it. Hannah was no such daughter of Belial as he mistook her for. She was "a woman of a sorrowful spirit." She was "in bitterness of soul, and prayed to the Lord, and wept sore." That was the true explanation of what Eli had noticed and misinterpreted. She was praying with great earnestness, silently to human ears, distinctly and loud to the ear of God. She was in God's house, the place which he had chosen to set his name there. She could come thither only once a year, and all the interval was embittered by what made her home-life unsatisfying and annoying. Under the abnormal domestic system which God then tolerated, but never instituted, Hannah was obliged to share her home and her husband with another woman who was not kind to her, and whom yet God in his providence favored as he did not favor Hannah. Her husband was as kind as a husband could be. He tried to comfort and cheer her, and it looks as if he sometimes found it hard work. "She wept, and did not eat." Whatever fits of impatience and ill-humor Hannah may have had, she

was a godly woman, a woman of prayer and of faith. She was a woman who would seek help from the sanctuary, from God.

On one occasion of social festivities, not unlike our Thanksgiving, she withdrew from the feast leaving uneaten the "worthy portion" which her husband had put before her, and went alone into the house of God. There it was that Eli so greatly misjudged her. As soon as he rightly understood the case he gladly revoked his mistaken censure, and sent her away with the comfort of his approval and benediction: "Go in peace, and the God of Israel grant thee thy petition which thou hast asked of him. . . . So the woman went her way and did eat, *and her countenance was no more sad.*" How expressive was this of the relief and refreshment of prayer!

Here, as often, the natural and supernatural are intermingled, so that we can hardly discriminate them. Neither is less beautiful or less instructive on this account. The dew that lies so lowly upon the lawn sparkles with celestial brilliancy, just because it receives into its bosom rays that come down from the sun whose coming forth is from the end of heaven. The natural beauty of her who was doubtless fitly named Hannah (*i. e.* beauty, or charm) must have been exalted by "the beauty of the Lord our God" which was upon her when she came forth from his sanctuary in the holy joy of prayer, of which

she felt, in her soul, the assurance of his gracious answer. She recognized God's complete sovereignty, and proposed evermore to hold that which she asked of him as solemnly devoted to his service. In view of what Hannah knew of God, it was reasonable in her to expect that he would regard such prayer favorably. What had passed in her own soul in its solemn interview with God—the consciousness she had of being in harmony with him, and of having been permitted to take hold on his strength and love—this did give her good reason to hope that the very thing she asked for would be granted. This specific hope would just as legitimately light up her countenance as any hope arising from purely natural considerations, as (*e. g.*) when one sees evident signs of commencing recovery from dangerous sickness.

Has any one of our readers some such hunger of the heart? Is there some great good thing for which you have an intense longing—"as the hart panteth after the water-brooks"? Is it something which you honestly think to be good in the sight of God as well as in your own—something which, to the best of your knowledge and belief, is according to the will of God? It is your privilege to carry that burden to God just as Hannah carried hers to him. In his house, amid fellow worshippers, but none of them knowing your secret—at your family altar, when another's voice is speaking to God, and perhaps your weeping face is hidden from all but him—or alone, in your secret chamber—it is your privilege, as it was Hannah's, just to tell the whole to God—pouring freely out to him all the sorrow, all the "bitterness of soul." It is right to entreat him earnestly for the very thing which your soul thus longs for. If it is a gift which will bring with it responsibility, you must ask for it in obedient recognition of that responsibility, as Hannah did. "She

vowed a vow." The priceless gift she asked for she did not ask for selfishly. She would hold it consecrated to God.

There are many objects of natural desire which may be held in such high consecration, and, so held, may fitly be urged in prayer most importunately. Do you desire to be made a happier wife, or husband, or parent, or sister, or brother, or child? Do you wish for a happier home than you have—a home more entirely free from clouds of ill-humor, from gusts of ill-temper, from painful misunderstandings?—do you especially wish your own heart to be more tranquil, more patient, more unselfish—"a heart at leisure from itself, to soothe and sympathize"?—if you ask this of God humbly and earnestly and simply, you may be sure that you do not ask in vain. What you ask also for the other hearts about you, whose experiences are so interwoven with yours, you have good reason to hope that God will graciously bestow. Having offered *such* prayer, it is scriptural to cherish such expectation of a favorable answer as will take the load off the heart and the cloud off the face. One who has thus prayed may well do as Hannah did—go away and eat, her countenance no more sad—ready now to enjoy everything and everybody, and fit now to help the enjoyment of everybody.

But this enlivening effect, this relief and refreshment of prayer, comes not wholly from the expectation of obtaining the specific things thus prayed for. The divine provision reaches much farther than that. There are many things proper to be prayed for, and prayed for with utmost earnestness, of which we cannot yet know whether God will see it right or best to grant them.

A strong man, a hero, a warrior, a king, lay once flat on his face, fasting and praying, all night long. His agony terrified his attendants. They were afraid to tell him,

when the child was dead; they dreaded the perhaps mortal anguish which would convulse him then. How little they understood the agony of prayer and the peace which it wins! David wrestled and agonized, with strong crying and tears, while he knew not but that what he asked might be consistent with God's will; but so soon as he knew that it was not, and therefore could not be granted, he was already prepared for cheerful submission. He could give up the child which God would take from him, as tranquilly, as cheerfully, as Hannah could take to her bosom the child which God would give. "Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he

required, they set bread before him, and he did eat."

Hannah, by her prayer, did not only win the gift she asked for, but with it, we may be sure, the richer gift of a satisfied mind, satisfied with God. That would have made her happy and peaceful, even if God had still required her to abide in a childless home. And there are childless homes now—made so by death, or made so by the departure to other homes and to their own callings of those who so lately filled them with song and laughter, or which have always been so—in which the inmates eat their meat with gladness and dwell in the light of God's countenance—a light which streams down through the window that their prayer opens, and floods all within with celestial brightness.

PRESBYTERIAN UNION IN MISSOURI.

Mr. John N. Southern, a ruling elder in the Presbyterian church of Independence, Mo., writes to the *St. Louis Presbyterian* on the question which he states thus: *Why not have organic union in Missouri?* After reciting the concurrent declarations of the two synods of Missouri (U. S. A. and U. S.) adopted in 1886, he says:

These resolutions of the two synods of Missouri were considered by both the next succeeding General Assemblies in May, 1887, and the questions which they raised in one form or another by the successive General Assemblies of both churches, with a practical conclusion against the organic union so distinctly favored by the two synods of Missouri. This retrospect introduces the question for consideration which the writer desires to propound—shall the northern and southern Presbyterian churches of Missouri, which desire to unite, remain separate because their respective General Assemblies have failed to agree upon a plan of organic union?

This question will be answered in the affirmative by all Missouri Presbyterians who prefer representation in the General Assemblies to organic union of the synods and presbyteries of the state; in the negative by all who would be willing to forego Assembly representation to obtain unity in the Presbyterian churches of the great state of Missouri.

The Southern Synod of Missouri being the judge, "the barrier arising out of difference of interpretation of the Confession of Faith, Form of Government and Rules of Discipline is removed so far as the two synods of Missouri are concerned." But it is fair to assume that the barrier is not removed from between the General Assemblies. Shall Missouri Presbyterians remain apart when the causes of their separation no longer exist? Their union in spite of the General Assemblies might deprive them of representation in these bodies, but would not the example be irresistible in its suggestion to the Assemblies and work speedily some feasible plan of organic union?

The writer belongs to a church that has sacrificed the privilege of presbyterial and synodical representation for congregational unity, a church that is longing for the reunion of the several presbyteries and synods of Missouri as the captive Israelites longed for the time when they should return to Jerusalem and rebuild the temple.

If the barriers are removed, why not hasten the glorious consummation in Missouri? With a sincere desire for the restoration of the unity that existed before the "barrier" was erected in Missouri, the inquirer wants to know why, after the "barrier" is removed, the two churches do not unite.

The writer of the foregoing carries in his body a bullet shot from a Federal musket, while he was willing to expose his body to such peril in behalf of what he then held to be the cause of right and of patriotism. He bears no ill will to the power in obedi-

ence to which that musket lamed him for life, but is thoroughly loyal to it. The writer of this had the pleasure of inducting him into the eldership, and had him as a true yoke-fellow in a year of pastoral ministry in that city, than which he remembers no year of his life more gratefully. He cannot withhold the expression of his hearty sympathy with that brother in his desire for organic union in Missouri, in which the two synods cover the same area, the whole of that grand state. These synods, dwelling together in cordial fellowship, have deliberately and publicly declared that there is no difference of sentiment between them which should forbid their organic union. Nothing but the loyalty of both to their respective General Assemblies prevents such union. Mr. Southern's question concerning that situation is a pertinent and serious question.

THE PRESBYTERIAN RECORD FOR THE DOMINION OF CANADA, JANUARY, 1888—DECEMBER, 1889, comes to us a handsome bound volume, "with the compliments of the managing editor," to whom we send our thanks and brotherly greeting.

J. B. Chapin, M.D., sends four dollars with the names of four subscribers from Battle Creek, Mich. He writes:

I have travelled at least ten miles to get two subscribers. I am octogenarian plus four years and six months. I have tried to serve my dear Saviour sixty-four years, and have been well paid and hope to go soon and serve him a great deal better. I feel that THE CHURCH AT HOME AND ABROAD ought to be in every Presbyterian family. May the good Lord greatly bless you and all of your co-laborers in the good cause.

Most fervently do we thank this venerable friend for his kind words and generous efforts. We are proud of such approval.

WASHINGTON.—From this new state Rev. S. S. Meyer writes:

My field consists of two congregations, one at Cleveland, the other at Dott. At Dott we have built a new church—a plain, substantial building, 26 by 46—at a cost of \$969. This church was dedicated to God on December 15, the pastor being assisted by Rev. H. Elwell, of the Presbyterian church of Goldendale, who preached the sermon, and Rev. Albert Mulligan, of the Methodist Episcopal church. The collection amounted to nearly \$200. Several of our good members borrowed \$300 for the church debt until we are able to get assistance from the Board of Church Erection. The people here have made many sacrifices in order to have a suitable place to worship. For many years the people worshipped in an old school-house, which became a sacred and hallowed spot to many who found the Saviour there; but of late years it has become too cold in winter and too warm in summer. The members of this charge are poor in this world's goods, but most of them

are rich in the grace of our Lord Jesus Christ. Some of the most faithful and devoted Christians I have ever seen worship now not in the old school-house, but in their new church.

On the day of dedication I noticed by

many the expression which the psalmist uttered when he said, "I was glad when they said unto me, Let us go into the house of the Lord." Seven or eight miles every Sabbath through rain and storm is nothing to them who come out to hear the word of God.

HOME MISSION NOTES.

BY THE SECRETARIES.

A YEAR'S WORK.—"Has the investment paid?" is a question often asked.

We will give our host of home mission contributors a record of one year's work by a missionary of our Board: one of our nearly two thousand men in the field.

A new county was cut off from an older one in a western territory. No Protestant church in the county. The Board commissioned a preacher, leaving him to get a part of his salary on the ground. He arrived in December and began work. He had long distances to ride to appointments. By the next December he had two church organizations and four Sabbath-schools. He had secured a block of ground (twenty-four lots) at the county seat, built a handsome church and manse, by aid from the Board of Church Erection, costing nearly two thousand dollars. He had circulated thousands of pages of religious literature, and so strongly represented the wants of the territory that the Board of Publication and Sabbath-school Work commissioned a Sabbath-school missionary and colporteur and put him in the field.

There had been some old feuds between early settlers; but by prayer and work this minister succeeded in bringing about peace, getting several of the most bitter enemies together at his humble dinner-table. Two of these men, heads of families, were so hostile that one would have shot the other had he seen him coming over his fence. One of these men became deeply convicted of sin

and had a bright, happy conversion, to the wonder of all who knew him.

On Thanksgiving day people gathered from all parts of the county at the new church; and after services partook of a basket dinner and separated with a better feeling toward all the world.

In addition to this the minister, having to visit two western cities on business connected with building the church and manse, delivered some telling addresses on home mission work. He also secured an organ, a bell and a communion set for his new church.

If any one thinks that money invested in home missions does not pay the country, society and the cause of Christ, we believe a record like this will change his opinion. No panacea for the growing social evils, which alarm the thoughtful, is equal to the pure gospel carried by faithful messengers of the Cross.

The man mentioned above was a young lawyer with a practice worth from four to five thousand a year, and having bright business and political prospects; but at thirty-three he gave up law to begin the study of theology, and for nearly twenty years he has been a winner of souls, mostly in pioneer home mission fields.

"WE MUST HAVE MORE MONEY."—So says the treasurer, so say we all. The last General Assembly advised the churches that judging by the past year it ought

to raise at least \$875,000 for our home missionary work in this fiscal year ending March 31, 1890.

It is generally known that one half of our income, usually more, is received in the last four months of the year. The first eight months yielded us \$361,261.50. In order to reach the \$875,000 for the year we need \$513,738.50 more. If we do as well the last four months as we did last year, we shall have reached only a little over \$850,000. But the first month of the four yielded only \$93,126, of which \$1500 went to the permanent fund, which falls far short of the quarter of the sum necessary.

During the first eight months of the year our receipts were \$44,015 more than last year for the same time. Meanwhile our expenditures for the larger work of this year have been \$83,622 more than last year. Eighty thousand dollars at least of our indebtedness is owed by the Woman's Executive Committee. A good share of this is for school buildings; and new and larger buildings indicate new and enlarged work. And we exhort all the woman's missionary societies and mission bands and Sabbath-schools to renew their efforts to wipe out that debt before the close of the year. There are many rich women in the Church; we hope they will seize the opportunity to relieve their sisters engaged in this great work.

We beg of all the churches and all private individuals that have not yet sent in their collections for the current year, to hasten them forward to the treasury forthwith lest we come to the General Assembly with a debt that will put us all to shame. There is money enough in the hands of our people to extinguish the debt if we will promptly bring it forward.

A brother who has been engaged in home missionary work many years has, during the past two years, been around the world looking at the foreign missionary work in India, China and Japan. He says, "Home missions is the man who holds the rope, while

foreign missions is the man who goes down into the mine."

THE SOCIETIES OF CHRISTIAN ENDEAVOR have a society day in February on which they are recommended to give to some missionary board connected with their own denomination through the "regularly accredited channels." Thousands of dollars were given last year, and we hope a larger sum will be given this year. A large sum was received from that source by our Board of Home Missions, which asks that all the societies connected with the Presbyterian Church will make a contribution to its school work. The Board has taken on additional work among the Indians since last year, and our Church has more schools among them than any other except the Roman Catholic. The Woman's Executive Committee, through which this work is done, has many calls for new schools among the Indians and the Mexicans and the Mormons and the poor people of the South, and we are quite sure these societies will be only too glad to help forward that work. Let all contributions for this work be sent to Mrs. M. E. Boyd, treasurer, 53 Fifth Avenue, New York city.

We are glad to know that there are such givers as the writer of the note below, which came to us a few days ago, who do not intend or expect to forget the Board of Home Missions, whether they are in church the day the annual collection is taken or not:

DEAR SIR:—As I was not at home when the collection for home missions was made in the First Presbyterian Church last month, I now forward my contribution to the cause.

This number is unusually full of interesting material for use at the monthly concert. Besides what is in close connection with that subject, we would call attention to the article by Dr. Cattell. The letters of Rev. Joshua Given and Rev. Alfred Dorking will be of interest. All who read will see how hopeful is the work of Indian evangelization.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

ROBERT CARTER.

The death of Robert Carter marks the close of a remarkable career, and furnishes to our countrymen another signal illustration of the moral power of an earnest, active and consistent Christian layman. It has been said that the characteristic piety of the last generation was of a contemplative kind, while that of the present is objective and aggressive—less strict in its creed, less careful of personal experience and less punctilious of observance, but far more active. The life of Robert Carter united the two. No Puritan or Covenanter was ever more prayerful or more stanch in principle and conscience; no earnest worker of to-day is more in sympathy with every movement which concerns the progress of Christ's kingdom at home and abroad. Such examples as his constitute a legacy for all. Such names deserve to be written high on the tablets of our national history for the guidance and inspiration of those who would make the kingdom of Christ supreme, and for those who aim no higher than at an honorable and successful business life. *Doing, praying and being* were all found in their proper symmetry and proportion in the life of Robert Carter from his early youth to the close of his life at the ripe age of eighty-two years. It was a rounded character and a complete career. In private experience, in the family, in the scrupulous pursuit of secular business, in many public trusts of the Church and of various schemes of Christian beneficence, as well as in all his social life, he was a man of symmetry, devotion and moral power.

Mr. Carter was born in 1807, about six miles from Abbotsford, the abode of Sir Walter Scott, and those who have visited that portion of his native land can well understand how with all his enthusiastic love for the home of his adoption, he ever cherished a peculiar affection for the land of his

birth. His father, though rich in faith, was poor in this world's goods. He was a weaver by trade, plying his vocation in his low, straw-thatched cottage. The stagnation of trade which followed the battle of Waterloo, in 1815, though there was everywhere public rejoicing, brought stern poverty to many a hamlet of the United Kingdom, and the wants of a large family required that the boy Robert, though only nine years old, should work early and late at a loom beside his father. This did not quench his thirst for knowledge, or baffle his ingenuity. A book was generally fastened to the left-hand side of the loom, and so he worked and so he read. His timid bid of "Four pence!" for a dilapidated copy of *Josephus* at a public auction about this time was an index of his character. It was the entire amount of his careful savings, but it secured the book with hearty words of approval from the auctioneer. When about twelve years of age he secured a copy of *Foster's Essays*. Its influence upon him is thus described in his own words:

The essay on "Decision of Character" I remember reading on a grassy knoll one fine sunshiny afternoon after my tasks at the loom had been finished for the day. The perusal almost overwhelmed me. I rose and looked down upon the village, the meadow and the silver stream that meandered through the valley beneath, and I felt that nothing was too difficult for me, provided I applied my faculties to it and perseveringly toiled on. The impulse received from this noble effort of genius was not soon lost, and even to this day I never take up the volume without feeling conscious that it has proved to me a real blessing.

He united with the church at about fourteen years of age, and from that time onward a new and higher motive entered into the activities of his life.

The fact that he opened a night-school in his father's cottage at the age of fifteen will

also furnish a key to those impulses which gave energy and thrift to all his subsequent life. He was already acquiring a good knowledge of Latin and Greek.

When at the age of twenty, he walked twenty-five miles to Peebles to make application for a position as assistant teacher in an academy, reading a copy of Sallust's *Jugurtha* as he went. Discouraged at first by the head master on account of his youth, he yet put his plea so forcibly that he succeeded, and with a light heart walked back to his home the same night, making a round journey of fifty miles. How much of Sallust he read on his return journey is not known, but the whole incident revealed the man and gave promise of his future. Having studied in the University of Edinburgh, he came to New York in 1831, and through favorable introductions and his own genial face and manner, he secured a position as assistant teacher, in which he won success.

But at length certain influences turned his mind toward the book trade. Purchasing the stock of an insolvent bookseller, he rented a small store in Canal Street and began the work in which he won so distinguished a success. It was his rule from the start to publish nothing which did not promise to be useful to his fellow men, however great might be the prospect of a financial success, and very largely through his whole life he turned his attention to the publication of religious books.

Upon the assumption of the work of foreign missions by the General Assembly of the Presbyterian Church, in 1837, and its establishment in New York, Mr. Carter took a deep interest in its success. Six years later, at the age of thirty-six, he was elected as a member of the Board, and in 1847 a member of its executive committee. His relations to this work are fitly expressed in the following action taken by the Board on the day of his funeral, December 31:

The Board would express its deep sense of the great loss which the cause of foreign missions has sustained in the death of one of its oldest and most faithful members. Mr. Carter was appointed to this trust by the General Assembly in 1843, and continued till the

time of his death. His work as a publisher gave him rare opportunities for promoting the general interests of missions. The early publications of the Board were conducted by the firm, involving much gratuitous labor on the part of himself and his family. In his general work as a publisher also, which for more than fifty years was devoted largely to religious books, many of which bore directly upon the extension of the cause of Christ, he contributed to the growth of a missionary spirit, both in his own and in other Christian churches.

During all his long connection with the Board he was a faithful attendant upon its sessions, ever ready to assume his full share of labor and responsibility, and never failing as a wise and judicious administrator of the work. Though careful in his judgment, he was ever ready to heed the indications of Providence and to advocate every wise measure of progress. He was a large contributor to the funds of the Board according to his ability, and continually carried the interests of its great work upon his mind and heart.

Mr. Carter was pre-eminently a man of prayer. His earnest and tender supplications for the outpouring of the Spirit upon missions will long be cherished by his associates as a sacred and inspiring memory. He was peculiarly courteous, genial and kindly in all our deliberations. He seemed ever to be prompted by the Spirit of Christ, and to be filled with love for those about him. Honest differences of opinion were always regarded with forbearance, and he has left only the remembrance of kindly words and acts through all his period of service. Even after his health became enfeebled, and he was able to take but little part, his presence continued to be a benediction. The Board would express its gratitude to God for so long continued and eminent a service, and its sorrow that it has been brought to a close.

Through all his long connection with the Board Mr. Carter was earnestly seconded in his missionary spirit, in his prayers and efforts, by his wife, whose death preceded his only by two and a half years. When the *Missionary Chronicle*, the predecessor of the *Foreign Missionary*, was first issued, in New York, it was published by Mr. Carter at the slightest possible expense to the Board. It was printed under his direction, his wife making the paste with which the covers were put on, and the city distribution was per-

formed by a younger brother, who bore them from house to house. It is easy to see from this simple incident that Mr. Carter's relation to the work of foreign missions was no perfunctory affair, but that his labor for this great cause was performed so lovingly that the magnetism of his spirit moulded his whole household. The cause was taken home to the fireside and the family altar and the closet. One of the last acts of his life was the making of arrangements for the annual gift for foreign missions.

But not this cause alone, every board of the Church, and every good and commendable object of benevolence, found his heart and his purse ever open. He was an active member of the American Bible Society, and one of the organizers of the Sabbath Committee. He was always ready to encourage young men who were seeking an education for the purpose of devoting themselves to the proclamation of the gospel at home or abroad. He extended his practical sympathy to all classes of the poor and suffering.

Mr. Carter held a distinguished place in the counsels of the Presbyterian Church in all departments of its work. He was known throughout the land not only by the issues of his publishing house, but by the earnest words which were often heard on the floor of the General Assembly or in synods. For the seventeenth time he was chosen as a commissioner to the Assembly. No one ever heard his voice in prayer at any public meeting without long remembering its deep impression.

At the funeral the venerable Dr. McCosh stated that on several occasions when important counsels were to be taken on intricate matters he had observed that all present seemed to turn instinctively to Robert Carter to open the deliberations with prayer. Many of our readers are conversant with an incident which occurred at the Presbyterian National Union Convention in 1867, when over four hundred ministers and laymen from both branches of the Presbyterian Church were assembled in the city of Philadelphia for prayer and conference, with reference to the pending question of reunion. Rev. B. W. Chidlaw, D.D., was

called to preside at the morning prayer-meeting of the opening session. Dr. Chidlaw gives the following account of the meeting:

The devotional service was drawing to a close when a note was received from G. H. Stuart, chairman of the committee on the nomination of officers and business, then in session in the pastor's study, requesting the continuance of the prayer-meeting for fifteen minutes, when the committee would be ready to report. A hymn was sung and no one engaged in prayer. The leader called on Robert Carter of New York to pray. Evidently his soul was moved by the Holy Spirit leading him humbly to confess the sin of division in the Church. Then he embodied in his fervent petitions the Saviour's prayer for the unity of his people with a precious promise for the future, pleading in melting tones the infinite love, the perfect righteousness and the omnipotent power of our gracious Mediator before the mercy seat that all obstacles to the reunion of his Church might be removed, and that its rebaptism with power from on high might now be enjoyed. This wonderful prayer produced a visible effect; an unction from the Holy One filled our hearts. A solemn silence, falling tears and deep emotion followed the prayer, for fears existed that the committee would not unite in their report, and that harmony would not prevail in the convention. At the last moment they harmonized and presented a report that was unanimously adopted. It is said that Rev. Dr. Musgrave, hitherto not in sympathy with the reunion movement, acknowledged that the great change in his mind and his earnest and whole-hearted devotion to the reunion were largely owing to the prayer of Robert Carter.

The late Charles Beattie, D.D., of Steubenville, Ohio, also spoke of it as one of the most remarkable prayers that he ever heard.

While the reunion discussions were in progress, Mr. Carter, a commissioner to the General Assembly which met at Albany, was sent with others as a committee to the New School Assembly in session at Harrisburg, Pa. When questioned as to the position held by the Old School body on the subject of reunion, he stated frankly that while the great mass of the Assembly were heartily in favor of reunion, there were a few honored fathers who still hesitated. But he urged that the greatest consider-

ation should be extended to these sincere but doubting fathers in Israel, while at the same time he advocated strongly the reunion movement. And he illustrated his plea by a beautiful incident which had occurred in his fatherland. When the Earl of Kilmarnock and his son were engaged on opposite sides in one of Britain's many wars, and the cause which the father had espoused was defeated and the prisoners were brought in, the old earl among them, hatless and with his white locks tossed by the wind, the son came out of the opposite rank and placed his own hat upon the head of his venerable sire. "So," said Mr. Carter, "should our conviction which urges forward the reunion movement be tempered with a filial spirit toward the fathers who conscientiously dissent." It is needless to say that these words produced a profound impression, and were among the gentle and Christ-like influences which smoothed over all difficulties and brought about at length the reunion of the Church.

This little incident was characteristic of Mr. Carter in all his relations and in all his Christian activities. Though he continued in the Board of Foreign Missions to so great an age, yet almost invariably this same spirit which favored progress on the one hand and conciliation and forbearance on the other characterized his whole course. As a rule, he voted for every wise measure of progress. There was a bright and hopeful energy in his mind even to fourscore years. He was not bound to the past. He expected progress as he had earnestly prayed for it. He realized that many of the old moulds and measurements must be outgrown. He only feared lest his declining powers might not be able to keep pace with an ever-advancing work.

Mr. Carter had many friends among the distinguished leaders of the Church in Scotland as well as in this country. His genial, hearty manner won the love of all who knew him, even as it constituted a light and a blessing in his own household. Little justice can be done to his character in a brief, off-hand sketch. There is much in his life which is worthy of an extended record,

which we trust will in due time appear. The remembrance of his early days, the cheerful courage with which even as a child he grappled with difficulties, his keen relish for all knowledge, his strength of faith in God, his broad sympathy with men, his unflinching rectitude in business pursuits, his charity toward all, his enthusiasm for every good cause, his bright and hopeful and loving Christian spirit, and the transparency of his godly life, constitute a rare combination. His children and children's children rise up to call him blessed. The whole Church mourns his loss. The community in which he lived, without distinction of sect or faith, acknowledge the genuineness of his character.

F. F. ELLINWOOD.

Principal Raney, of Scotland, writing to the *Free Church Monthly* from New Zealand, makes a point which is pertinent as bearing upon the qualifications of all missionaries sent to foreign lands, whether they are to labor among natives or those of their own race. He laments that a large number of unsuccessful ministers have been sent to the colonies, where they have done harm more than in proportion to their numbers. And he adds: "The home churches are equally blamed for having sent them, in some cases justly blamed. Whoever sent them or whatever brought them, they have become the occasion of untold histories of disappointment and vexation and fruitless effort, ending in despair and recall."

It is a lesson that ought to be thoroughly learned, which in fact should never have been forgotten since the time that Barnabas and Paul, the very best of the Antioch church, were sent abroad. Just as high an appreciation of what is good, and just as severe a criticism of what is bad or even weak and inefficient, will be encountered in the ends of the earth as can be found anywhere at home. There must be thorough training, common sense, frank, straightforward character, readiness to adapt oneself to all possible circumstances, with the crowning quality of earnest spirituality and devotion.

Valedictory meetings of very deep interest have been held by the Society for Promoting Female Education in the East and the Church of England Zenana Society. At the latter twenty-six unmarried ladies were sent forth with sympathetic and affectionate words of cheer and with heartfelt prayers. Twenty-six unmarried ladies going forth at one time to the waste places of the earth as representatives of the best womanhood of our more favored Christian lands! Surely this is a sign of the times in which we live.

When Dr. and Mrs. C. W. Mateer left Tungchow several months ago for a well-earned leave of absence, their sympathies, even before they had left the Shantung province, were deeply stirred by the famine and the suffering consequent upon it, and Dr. Mateer remained to take part in the measures of relief. He had left the Tungchow College under the direction of Rev. W. M. Hayes—who had by continued service become thoroughly qualified for the responsible trust—assisted by Rev. G. S. Hays. [In our annual report for 1889 there is a little confusion of these two similar names, which should be corrected in accordance with the statement just made.] After a very few months Mrs. W. M. Hayes found her health so seriously impaired that she was compelled to return to America with her child, a year and a half old. Though she greatly needed her husband's care and assistance on the long journey, yet it was mutually agreed that he, after accompanying her to Japan, should return to his work, leaving her to pursue the journey alone. It was one of those sore trials incident to missionary life, and one of the instances in which those trials are bravely met. Finally, Dr. and Mrs. Mateer, feeling that Mr. Hayes in his loneliness and overwork would be in danger of breaking down, have resolved to relinquish their plan of returning home for the present and go back to Tungchow to help bear the burdens of the college until the way shall seem more clearly open for a leave of absence and a return to America. We deem it well for those who have come to

look upon foreign missionary work as an easy-going affair to consider such instances as an evidence that the spirit of self-denial finds as strong illustrations as ever, and that the love of the work overbears personal and domestic interests as truly as it did a generation ago.

It is easy at the safe distance of Boston, where Mr. Edwin Arnold recently informed a sympathizing audience that he preferred "the dark shadows of Hinduism to the sunlight of Calvinism," to descant upon the benevolent spirit of the Hindu, and especially of the Buddhist faith. But the missionary, whose sympathies are touched almost daily by the most harrowing scenes of suffering and cold neglect, finds it difficult to read with patience such misrepresentation. A recent experience of Dr. Taylor, of the Presbyterian hospital in Peking, illustrates the difference between Christianity and the tender mercies of Buddhism, which it is boldly asserted are more tender than those of the New Testament faith. He was summoned to attend a boy who had been found helpless and in great suffering in an open field. Some rascal had hired the lad, who was a donkey driver, to take him to a place at a distance from the city. He was tempted, however, to steal the donkey, and when reaching an out-of-the-way place he well-nigh killed the boy, severing the trachea and cutting him in many places. A stranger passing by found the boy and carried him to an open space in front of the largest temple in the city. A crowd quickly gathered about the lad, but all passed by on the other side, doing nothing for him. This was at noon. The little sufferer lay until the next morning, not one of the lazy, droning priests of this great temple offering the slightest aid or comfort. At length some one suggested calling the foreign doctor, and Dr. Taylor was summoned. The long exposure and continued loss of blood had rendered the case well-nigh hopeless. Dr. Taylor, however, resolved to do what he could, and earnestly inquired if any one in the crowd of two hundred persons could tell him where he could find a room in which to place the

patient, in order that his wounds might be dressed. In the gateway of the large temple directly behind the scene lounged a dozen priests, devout followers of Buddha, but they could not think of allowing the wounded boy to be put into one of their vacant rooms. He might die, and the expense of burying him might fall on them; or if he recovered, they would have the trouble of caring for him for some days; so they refused. At last a stranger gave permission to have him carried to his house, where his wounds were dressed, and he was able at last to be borne to the hospital. It has been a hard struggle to save his life, but at the last accounts the case seemed hopeful of recovery. The little fellow is very patient, and, as the wounds in his neck prevent articulation, he shakes his hands in Chinese fashion to express his gratitude and joy.

Such is "The Light of Asia" of which so many are prating, and such are the tender mercies of Buddhism which are "superior to Christianity"!

Dr. Mitchell in a recent letter describes the situation of a group or series of groups of our missionaries in western Japan who are without a physician such as they can trust. They cannot rely upon a Japanese physician. One of the mission families has already been there ten years. To commit mothers and children to the care of a Japanese physician, for want of funds from the American churches to support a medical missionary, certainly seems inexcusable. Dr. Mitchell says:

All these missionaries intend to stand at their posts, although when the snow falls on the Tsurunga mountains and the winter storms drive off the small coasting-vessels, they may be practically inaccessible, so far as medical relief is concerned, for three months at a time. We ought not to ask this of them. Certainly if treaty revision should reopen general practice in the interior to our physicians, and if a really Christian man or woman can be found, we ought to send such a physician for their protection. These men, women and children should be shielded from the serious dangers which threaten them. Oh that God would fill the

heart of a large group of physicians next year with entire devotion to souls,—devotion like that which many of these young ministers do certainly exercise!

And we would add, would that God would fill the hearts of a still larger group of the possessors of wealth, who also are Christ's stewards, who should say to the Board, "Find us the men, and we will provide for their wants."

Rev. Dr. A. C. Thompson has for many years been thoroughly familiar with the great work of foreign missions, having been long connected with the Executive Committee of the American Board, and having years ago, in company with the late Dr. Rufus Anderson, visited some of the most important mission fields. He has recently prepared a valuable work entitled "Foreign Missions." He presents in a clear and concise resumé the history of the Monthly Concert from first to last, and treats in a very instructive manner the whole subject of prayer in its relations to the cause of missions. He justly calls attention to the fact that the literature of the Church from the time of the Reformation down to the beginning of what is known as the modern missionary period was strangely wanting in true missionary conception. He states the fact that even the excellent Richard Baxter in a voluminous discussion (1673) failed to treat of this wide department in Christ's kingdom, though he elsewhere showed a practical interest therein. He alludes also to Professor Whewall, one of whose six books is devoted to religion, but has nothing to say about duties to the unevangelized. The same criticism is made upon Fleming's "Manual of Moral Philosophy," upon Birk's "University Lectures," and upon the works of Seward, Row, Wace and Fowler. Dr. Thompson quotes Prof. Fairbairn as saying, "Christian teachers have never done even common justice to Christian ethics. Christianity is full of untouched ethical riches, and its mines of moral teaching are almost unwrought. In the person, words and work of Christ, in his ideas of God's fatherhood and man's brotherhood, in his spirit, in the spirit he created

in his disciples, in the words and deeds of his apostles, there lie seams of finest wealth."

Dr. Thompson alludes to the fact that even Thomas à Kempis' "Imitation of Christ," one of the most popular and useful books ever written—justly accounted the "comforter" of the fifteenth century, and blessed to thousands of Catholics and Protestants alike—has strangely overlooked the obligation to promote the world's evangelization. "Religious poverty he accounts no less valuable than martyrdom. Christian activity contemplates chiefly a monastic brotherhood. Other social duties are scarcely touched upon. The result may be beautiful in a recluse, but nugatory as regards the world's salvation. Useful the work may be to all ministers and missionaries, but it would never make a missionary. It could be regarded as complete only in case the whole Christian family were gathered within the conventual walls, brothers of the common lot. In the chapters bearing such titles as 'The Consideration of Human Misery,' 'The Small Number of those that Love Christ,' we might expect to find aspirations for the welfare of heathen nations, but instead thereof we read, 'Oh that I had wings like a dove, then would I fly away and be at rest!'"

Treating of different standard works which have been published from the fifteenth century down, such as John Arndt's "True Christianity," Wilberforce's "Practical View," Henry Vans' "Complete Duty of Man," Jeremy Taylor's "Miracles of the Divine Mercy," Dr. Thompson points out their one entire defect in that they seem alike to have failed to grasp the spirit of the great commission or to realize the brotherhood of man in Christ.

The liturgies of the churches are as a rule equally inadequate in their measurement of this great cause of the world's evangelization. Books of prayer and devotion have for ages shown the same deficiency, and the hymns of the Church until within a comparatively recent period have been exceedingly barren in that kind of impulse which one finds, for example, in the well-known hymn of Bishop Heber. This defect seems

the more strange when we consider the reflex blessing of such a hymn as that upon the Church, and when we remember how many thousands of congregations have been inspired with a warmer love in their own hearts, while parents and children have taken home to their consciences those stirring words—

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of life deny?"

Probably no one uninspired production has enkindled so much spiritual life and ever-widening aspiration in the hearts of American Christians as this familiar missionary hymn. Since its production this department of hymnology has grown apace, and there is now no deficiency in such expressions of the missionary spirit of the Church.

There was something different in the missionary spirit of fifty years ago from that which prevails to-day. The large meetings for prayer which were held in the Park Street church in Boston could not now be reproduced. There was a *something* experienced in the days of Mills, Rice, Thurston and others which is not met with now. We cannot afford to lose the spirit which our fathers had, while we retain and increase what is best to-day; therefore we heartily commend Dr. Thompson's book.

Some anxiety has been felt concerning our missionaries in eastern Persia because of the reported ravages of cholera there. Recent letters from Hamadan announce that the disease had not only reached the city, but that it had invaded our Faith Hubbard School, one of the pupils having fallen a victim to it and another having been stricken. The school was at once closed and the children taken to their homes. Miss C. G. Montgomery, under date of November 29, writes: "The second of our girls who was taken ill has recovered, and none of the others have taken the disease. Throughout the city it seems to be dying out." Up to November 11 the disease had not appeared in Teheran,

though it was said to have reached Saveh, some eighty miles from the capital. May the Lord spread his protecting wings around his servants!

In the Madras presidency there are two Hindu tract and preaching societies whose work it is to oppose the progress of Christianity. These societies are not only flooding India, so far as resources allow, with all sorts of misrepresentations and scurrilous jibes and sneers at Christianity, but are sending forth so-called preachers, mostly mere boys. These prig youths, taking advantage of the education which they have received either from the missions or from the government, and being possessed of a sort of fluency, are commissioned to "preach," and especially to interpose their presence and opposition wherever they can hear of a missionary bazaar stand or preaching tent. I once witnessed the operations of one of these young men at a mela near Allahabad, where they are known as "pragg wallers." If a nihilist club in New York were to select unscrupulous young men possessed of the gift of "gab," and send them into mission Sabbath-schools or wherever the truth of the gospel was being preached, for the purpose of breaking up the meeting, their commission would correspond with that of the man whom I saw and heard. These preachers are supplied with the coarsest kind of diatribes against Christianity, such as are found in the writings of Tom Paine or in the choice bits of skepticism and vituperation found in the pages of Robert G. Ingersoll. A copy of one of these tracts published at Moultan has been placed in our hands. The familiarity of the educated Hindu youth with the stock objections and sneers against Christianity is quite remarkable. Whether the Christian Church is active in scattering the good seed over India or not, the tares are spread widely over the land. The emissaries of evil do not slumber nor sleep.

Statistics presented at the recent Roman Catholic Congress at Baltimore place the

number of Catholics in this country at 9,000,000. The growth of the Church has been truly great, resulting from natural increase on the one hand and immigration on the other. But Romanism has a different law of enumeration from that of the Protestant churches. Were the latter to adopt the rule of the former and include the families of communicants, for all Catholic children are baptized, it would be easy to show that a great proportion of our entire population were Protestant Christians. They would aggregate not less than 45,000,000.

Recent letters from our missionaries in central China predict a time of great suffering for many of our native Christians, as well as for multitudes of their heathen countrymen. Gaunt famine is again abroad in the land, repeating in at least one of the central provinces the experiences of last year in Shantung province, though on a smaller scale. Continuous rains have ruined the crops and deprived the people of their ordinary food supply. Mr. McKee, writing from Ningpo under date of November 21, says:

Because of the destruction of the crops there is likely to be much suffering this winter, and especially in the Saen-poh district, where a large number of our Christians live. It is supposed that about two hundred of these native Christians will be in great distress this winter unless help comes from some source. I have the promise of help from funds left over from famine relief last year. It is difficult to say how much will be needed. I am to start tomorrow to look over the ground more closely and learn the state of affairs.

The result of this investigation will be reported without delay.

MISSIONARY CALENDAR.

DEPARTURE.

FROM NEW YORK.—For Brazil mission, November 20, Miss Mary P. Dascomb. January 11, Rev. G. A. Landes and family (returning); Rev. T. J. Porter and family.

FROM SAN FRANCISCO.—For Seoul, Korea, Rev. S. A. Moffett and Miss S. A. Doty.

CONCERT OF PRAYER.

CHINA.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: Rev. Messrs. A. P. Happer, D.D., B. C. Henry, D.D., H. V. Noyes, A. A. Fulton, O. F. Winner and their wives, and Andrew Beattie; John G. Kerr, M.D., J. M. Swan, M.D., and E. C. Machle, M.D., and their wives; Miss E. M. Butler, Miss M. W. Niles, M.D., Miss Hattie Noyes, Miss M. H. Fulton, M.D., and Miss Louise Johnston; Lay Assistant, Mr. C. A. Coleman. *Rev. Quon Loy, Rev. E. Sikkau and Rev. Lai Po Tsun*; 17 unordained evangelists, 24 native assistants, 37 teachers and 11 Bible-women.

MACAO: Rev. W. J. White and wife, and Miss Hattie Lewis.

HAINAN: Rev. F. P. Gilman and wife, H. M. McCandless, M.D., and wife, and Mr. C. C. Jerimiasen.

YUENG KONG: Rev. J. C. Thomson, M.D., and wife.

PEKIN MISSION.

PEKIN: the capital of the country; occupied as a mission station, 1863; missionary laborers—Rev. Messrs. J. L. Whiting, Daniel McCoy and John Wherry, and their wives; Rev. Messrs. J. Walter Lowrie and William Langdon, B. C. Atterbury, M.D., and G. Y. Taylor, M.D., Mrs. Reuben Lowrie, Miss Mary A. Lowrie, Miss Grace Newton, Miss Marion E. Sinclair, M.D., and Miss Jennie McKillican; *Rev. Hsu*; 2 licentiates, 13 helpers.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles from Chefoo; occupied as a mission station, 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D.D., Charles R. Mills, D.D., and George S. Hays, and their wives; Rev. W. M. Hayes; J. B. Neal, M.D., and wife; *Rev. Yue Kih Yin*; 6 licentiates, 6 teachers, 2 Bible-women.

CHEFOO: the chief foreign port of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. J. L. Nevius, D.D., Hunter Corbett, D.D., William Lane, J. A. Fitch, W. O. Elterich, C. A. Killie and E. G. Ritchie, and their wives; Miss Fannie Wight; 3 licentiates, 32 helpers, 4 Bible-women.

CHENANFOO: capital of the Shantung province, 300 miles south of Peking; occupied as a mission station, 1872; missionary laborers—Rev. Messrs. John Murray, Paul D. Bergen and W. P. Chalfant,

and their wives; Rev. Messrs. Gilbert Reid and W. P. Hamilton; Robert Coltman, Jr., M.D., and wife; 2 helpers.

WEI HIEN: 150 miles southwest from Tungchow; occupied as a station in 1882; missionary laborers—Rev. Messrs. J. A. Leyenberger and Robert Mateer, Rev. Messrs. J. H. Laughlin, S. A. Hunter, M.D., and F. H. Chalfant, and their wives; C. F. Johnson, M.D., and wife, and W. R. Faries, M.D.; Miss Emma Anderson, Miss Emma F. Boughton, Miss Mary Brown, M.D., and Miss Madge Dickson, M.D.; 5 licentiates, 15 teachers, 3 Bible-women.

In this country: Mrs. J. A. Leyenberger and Mrs. W. M. Hayes.

CENTRAL MISSION.

NINGPO: on the Ningpo river, 12 miles from the sea; occupied as a mission station, 1845; laborers—Rev. Messrs. W. J. McKee and V. F. Partch, and their wives; *Rev. Messrs. Bao-kwoong-hyi, Uoh-Cong-eng, Zi-Kyuo-jing, Lu-Cing-ong, Yiang-Ling-tsiao, Ye Yin-coh, Leo Ping-fong and Loh-dong-no*; 4 licentiates, 8 native teachers and 7 Bible-women.

In this country: Miss Sarah O. Warner and Mrs. John Butler.

SHANGHAI: on the Woosung river, 14 miles from the sea; occupied as a mission station, 1850; laborers—Rev. J. M. W. Farnham, D.D., Rev. J. N. B. Smith, Rev. George F. Fitch, and their wives, Rev. John A. Silsby, Miss Mary Posey, *Rev. Messrs. Tzu-Tak-San, Wong Vung-lan, Bau Tsih-dzai and Tung-Toh-tsong*; 1 licentiate, 1 Bible-reader, 11 male and 10 female teachers.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied as a mission station, 1859; laborers—Rev. and Mrs. J. H. Judson, Rev. J. C. Garritt, *Rev. Messrs. Triang-Nying Kwe and Yi Zong-foh*; 1 Bible-woman and 7 male teachers.

In this country: Rev. and Mrs. F. V. Mills.

SUCHOW: 70 miles from Shanghai; occupied as a mission station, 1871; laborers—Rev. and Mrs. J. N. Hayes and Rev. D. N. Lyon, and 2 Bible-women.

In this country: Mrs. D. N. Lyon.

NANKING: on the Yang-tse Kiang, 90 miles from its mouth; occupied as a mission station, 1876; laborers—Rev. Messrs. Charles Leaman and R. E. Abbey, and their wives; Miss Mary Lattimore and Miss Emma F. Lane; *Rev. Zia*; 4 male teachers and 1 female.

OUR MISSIONS IN CHINA.

JOHN GILLESPIE, D.D.

Since the division of the northern mission there are four missions in China. First in

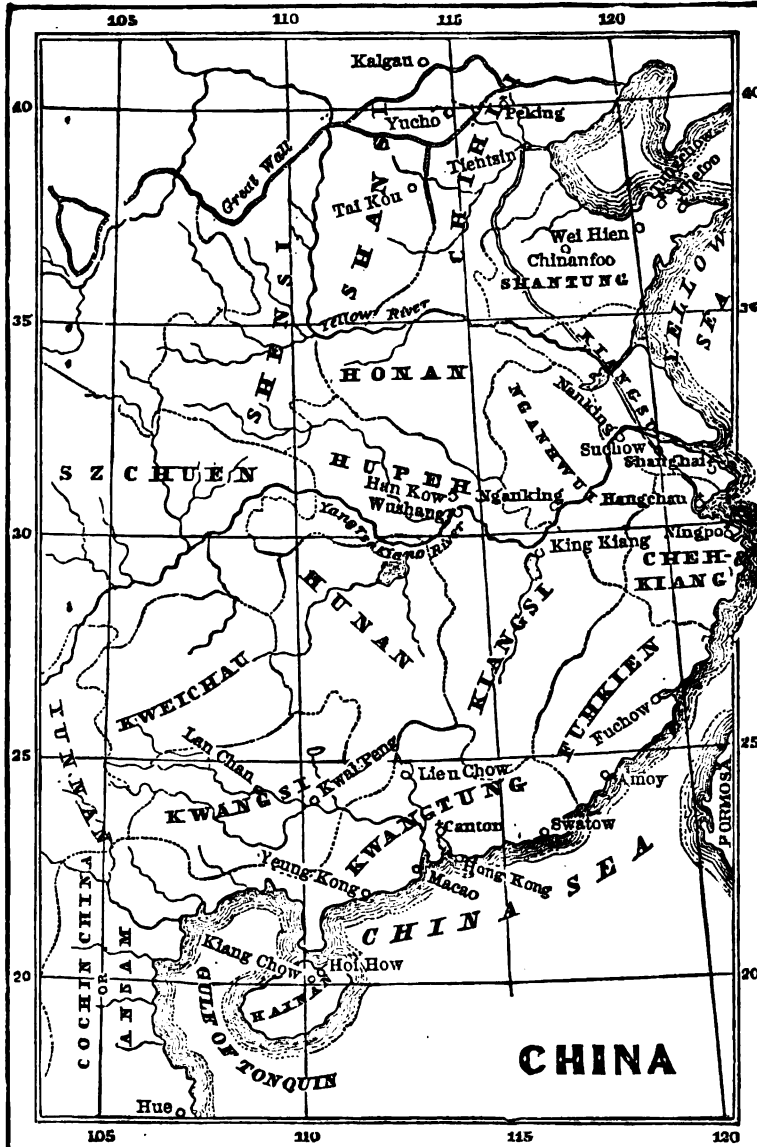
the order of planting is that of Canton, established in 1845. The first church was organ-

ized in 1862 with seven members. Now there are eight churches connected with the mission, three of them in the city of Canton, with a total membership of 509, of whom 82 were received last year. There are four

his medical and ministerial labors been laying foundations with success. Some five days journey to the south, Mr. Coleman, a lay missionary, has effected a lodgment at Mui Luk, a town near the neck of the great

peninsula of Lin Chow which juts out opposite the island of Hainan. It is hoped that the mission may some day realize its ideal by having a chain of stations stretching from Canton to the extreme point of the peninsula.

In the island of Hainan, some 250 miles southwest of Hong Kong, with a population of a million and a half, a station was established in 1887, although mission work on an independent basis had been carried on for several years by Mr. C. C. Jeremiasen, who has since become connected with our mission. At Kiung Chow, the treaty port and capital of the island, Dr. McCandliss and Mr. Gilman have their headquarters, the former having charge of a hospital which is steadily increasing in favor,



stations and twenty out-stations where regular work is conducted. The most distant of these stations on the mainland is Yeung Kong, 250 miles southwest of Canton, where, as will be seen from his article on another page, Rev. J. C. Thomson, M.D., has through

and the latter, the only ordained minister on the island, devoting his time to the spiritual department of the work. In Nodda, a market town 90 miles south of Kiung Chow, Mr. Jeremiassen has a hospital, a chapel and a boarding-school all in successful operation.

Twenty converts were baptized last year, while others have applied for baptism. At Nan Fung, ten miles south of Nodoo, which is the principal entrance to the district inhabited by the aborigines called Lois, there is a chapel where already spiritual fruits have been gathered. The work on the island is full of promise and demands that the missionary force be increased without delay. This is all the more desirable as the large population inhabiting the peninsula opposite speak the Hainanese mainly, and can therefore be most easily reached by those familiar with that dialect.

The work at Lien Chow, a strategic point some 200 miles northwest of Canton, has so far developed through native Christian effort under the superintendence of Dr. Henry as to justify the establishing of a permanent station there, and a physician has been sent out to occupy the ground. Already there is a prosperous church in the city, while the field, including a thousand villages within a radius of thirty miles, affords a magnificent opportunity for missionary effort.

The *medical work* of the mission is conspicuous for its magnitude and effectiveness. Twenty thousand patients were treated last year in the hospital at Canton, where Dr. Kerr and his co-laborers, Dr. Swan and Dr. Mary Niles, have ministered to the sick. In addition to this instruction is given regularly to a medical class, and religious services are held in the hospital chapel by a native pastor. Colporteurs also have access to indoor patients in distributing the word of God and a wholesome religious literature. Several conversions are reported in connection with this institution for the past year. There are also two dispensaries in Canton under the care of Dr. Mary Fulton, where medical treatment has been accompanied by religious instruction. All this in addition to the medical work in Yeung Kong and Hainan already referred to.

The *educational work* comprises two boarding-schools for men and boys, and one for women and girls, situated in Canton, besides thirty-one day-schools either in the city or in other parts of the mission. In the men's training department students are received

from the various churches and trained as colporteurs, teachers and preachers. The female seminary has three departments, a training-school for women, an advanced department for large girls and a primary department, with an entire roll of 129.

The Canton College, under the care of Rev. A. P. Happer, D.D., though not supported by the funds of the Board, is an important auxiliary of mission work. The institution has been opened in temporary buildings with a roll of 60 students. Great difficulty has been experienced in purchasing property for a suitable structure and grounds, but there is reason to hope that all obstacles will soon be removed and the college established on a permanent basis.

CENTRAL MISSION.

This mission has stations in five important cities in the provinces of Kiangsu and Chekiang, together with a number of out-stations. Two of these cities, Nanking (400,000 inhabitants) and Hangchow (500,000), are the capitals of their respective provinces. Shanghai (300,000), first opened to commerce in 1843, is still a prominent commercial port, while Soochow (500,000) and Ningpo (300,000) are centres of wealth and influence.

The Presbyterian Church entered this field in 1845, although Nanking, the last station established, was not occupied till 1876. The territory covered contains an immense population, estimated at between twenty-five and thirty millions, within easy access of the centres selected. A far-reaching system of itinerating work similar to that in Shantung province should be instituted as rapidly as native helpers can be trained to take charge of out-stations established. The present depleted condition of the mission force renders this work on a large scale impossible. The mission reports fifteen churches, with a membership of 943, of whom 87 were received last year. Ten of these churches are connected with the Ningpo station, the most distant, Tong Yiang, being 200 miles from Ningpo, and are ministered to by eight native pastors and other helpers. The labors of these servants of Christ have been signally blessed during

the past year. Rev. W. J. McKee has made frequent tours among the churches, supervising the work and strengthening the hands of their pastors.

There are 28 schools connected with the mission, having a total enrollment of 816. These schools include the Presbyterial Academy at Ningpo, boarding-schools for boys at Shanghai, Hangchow and Nanking, and boarding-schools for girls at Ningpo, Shanghai and Nanking. The success of these schools in giving a thorough Christian training to the children and youth in attendance, as seen in hopeful conversions and in the subsequent consistent lives of many of them, illustrates the wisdom of this method of mission work.

The mission press, first established in Macao in 1844, removed to Ningpo in 1845 and finally transferred to Shanghai in 1860, still continues to issue its millions of pages annually, "the leaves of the tree for the healing of the nations." The last annual report of the superintendent, Rev. G. F. Fitch, presented June 30, 1889, gives the total number of pages for the year at 23,820,363. These include almost 12,000,000 pages of Scripture, 7,000,000 pages of religious books and tracts, and the regular issues of the *Illustrated News*, *Child's Paper* and *Chinese Recorder*.

SHANTUNG MISSION.

This mission takes its name from the province of Shantung, which embraces a territory of sixty-five thousand miles and contains a population of about thirty millions. The terrible famine which devastated this province during the past year has challenged the attention of the civilized world and called forth the generous gifts of a responsive Christian public. It is not without significance that the distribution of these gifts fell by common consent, as on a similar occasion years ago, into the hands of the missionaries, who, at great personal sacrifice and even peril, pushed boldly into the famine districts to avert destruction from the starving multitudes. This noble self-sacrifice has served to fasten attention upon these devoted men and women and the work

they are doing in evangelizing China. That work as conducted by the Presbyterian Church has four centres—Tungchow, Chefoo, Chinanfoo and Wei Hien. From these centres it has been vigorously pushed, so that there are 100 out-stations connected with the mission, 16 churches and 2260 members, of whom 144 were received last year. The evangelistic work so energetically prosecuted by Drs. Nevius and Corbett from Chefoo and by the brethren at other stations occupies a conspicuous place. Hints as to the methods pursued will be found in the article from Dr. Corbett on another page. They include the careful selection of out-stations, the training and locating of native helpers and the constant supervision of the work.

An important element of power in this mission is the college at Tungchow, to which Dr. Mateer, ably seconded by Rev. W. M. Hayes, Dr. Mills and others, has given twenty-five years of patient and successful toil. It is a model missionary institution, furnishing both an academic and a theological training. Seven young men completed their theological course last year, and have been ordained to the gospel ministry. To this institution we must look for a supply of well-educated pastors for the churches now being organized in the province. There are forty schools in all connected with the mission, including the Tungchow College and the training-school for helpers conducted by Dr. Corbett and boarding-schools for boys and girls at the several stations, the total enrollment being 593.

Medical departments have been established at all the stations except Chefoo. At Tungchow Dr. Neal has a large and successful dispensary practice and gives instruction to a class of medical students. The report for last year is not at hand, but during the year preceding 3500 cases were treated. At Chenanfoo, the capital of the province, Dr. Coltman received 7221 visits at the dispensary, being an increase of one thousand over those of the year preceding. The want of a hospital required him to turn away many whose cases required continuous treatment and surgical operations. Wei Hien

has had the professional services of Rev. S. A. Hunter, M.D., who is soon to return home on furlough. Dr. W. R. Faries and Drs. Mary Brown and Madge Dickson have recently been sent to that station, where a hospital is in process of erection, special funds having been provided for it by friends in Minneapolis. When it is remembered that in connection with this medical work care is taken to impart religious instruction, its value can scarcely be overestimated. The loud call for reinforcements sent last year to the Board was only partly met. The ripeness of the field demands an immediate and generous response.

PEKING MISSION.

The most northern of our missions has its headquarters, and indeed most of its work, in the capital of the empire. The mission was founded in 1863, and has steadily advanced along the usual lines of missionary effort, until now there are two churches in the city, with a total of 140 communicants. One of these churches is served by a native pastor well qualified, who is practically illustrating the possibility of self-support by our native churches. The article on summer work by Mr. Whiting, on another page, shows that missionary labors are not confined to the city, but that the word of life is successfully carried into the regions beyond.

Twelve schools have been established, including a boys' boarding-school under the care of Mr. Lowrie, a girls' boarding-school conducted by Miss Newton, and a training-school for women directed by Mrs. and Miss Lowry in connection with their house-to-house visiting among the women.

The medical department of this mission, under the direction of Dr. B. C. Atterbury,

with whom Dr. G. Y. Taylor, Dr. Marion E. Sinclair and Miss Jennie McKillican are now associated, is a model of completeness and efficiency. The main work is done at the hospital, an establishment for which the Board is largely indebted to the liberality of the personal friends of the senior physician and Miss Douw, of Albany, N. Y. It comprises a dispensary, three pavilions, two for men and one for women, a chapel, rooms for opium patients, small rooms for patients wishing to live in native style, doctor's residence, building for medical students and out-houses. There is also a dispensary located in another part of the city. The total number of patients treated at both last year was 18,333, while 232 in-patients were received into the hospital, and 104 principal operations performed. Six hundred patients were also visited in the country. Regular religious services are conducted in both dispensaries by church helpers and volunteers from the native Christians. The physicians have also in training a class of medical students, who are educated in harmony with the evangelical aim of the institution, receiving in addition to medical training instruction in Christian evidences and biblical exegesis from Messrs. Whiting and Lowrie. The hospital is already a recognized power in the city, and, committed as it is to the furtherance of the gospel, it must be regarded as a valuable addition to the evangelizing forces of the capital. The foundations having been so well laid in all departments of Christian effort in the city, the mission is now in position to push out more systematically into the destitute regions which invite on every hand. To this end reinforcements ought to be forwarded without delay, that men may be in training for a larger evangelistic work.

SUMMER WORK NEAR PEKING.

REV. J. L. WHITING.

The work near the hills west of this city, carried on chiefly during what some have looked upon as the summer vacation, but what would be more correctly called the summer

change, has been going on several years, but never to so great an extent as during the past season. This work has taken several different forms.

There is first of all the *village work*. Within a radius of six or eight miles there are some scores of towns, villages and hamlets. One can start out in the morning and easily reach three or four of them in any direction and return at night. It is, however, not wise to make too short a stay. A whole day may be spent in a single town or village, especially where interest is shown. In most cases, if possible, repeated visits should be made during the summer to keep the subject before the minds of the people, to increase the impression made and to take advantage of any interest shown to press to the full acceptance of Christianity. In visiting these places, tracts and portions of Scripture are taken along to supply any who may wish to read them and are able to do so. In this way, though not many copies are usually sold in any one day, yet during the summer quite a large number are disposed of. Giving away is the exception. Though sold much below cost, a sufficient sum is asked to prevent the wanton destruction of the books.

A Chinese proverb says, "The first time you meet you are strangers; the second time acquaintances." When one has visited a place once, the people remember you the next time, even though a year has passed, and some of them are sure to be able to call you by name, and often they ask you to sit down in the shade of a tree and cool off, sometimes bringing a bench to sit on, and perhaps making you a cup of tea. After a few words of greeting, the books you carry in your hand are sure to introduce the subject of Christianity. Indeed, without them it would not be a difficult matter to introduce religion. At least the Christian religion is one of the freshest subjects you could mention to them; and if it is presented in a kind and conciliatory manner, there are very few who will not at least outwardly assent to its leading truths. During the summer more than a hundred addresses were made or religious conversations held, those who heard varying in number from five or six to some scores.

Another form of work has been *dispensing medicine*. Ever since we occupied these premises the simpler remedies have been given as occasion required. Two years ago Dr. Taylor spent each Sunday at the temple prescribing

for those who came, and visiting at their homes several who were too ill to come. There were usually thirty or forty patients each day of his visits. Though he was not able to go out this year, many have come for medicine. In this branch of work much good has been done, not only in relieving suffering, but also in allaying prejudice. Some severe cases have been sent into the city to the hospital, as well as some opium patients, and access to many homes has been obtained.

Owing partly to the two preceding forms of work, the *Sunday worship* has been more largely attended than formerly. During the past summer as many as eighty were present at the old premises, while at the temple occupied by Mrs. Lowrie, with her son and daughter, the number reached two hundred. In neither place are there proper accommodations, or the regular attendance would be greater.

During the past summer also an *industrial class* was formed by Mrs. Whiting. It was carried on for a few weeks, the applicants constantly increasing. At the close as many as thirty women and girls were engaged. Twice a week they were instructed in the fundamental truths of the gospel, at each subsequent occasion being examined in the instruction of the previous one. Encouraging progress in knowledge was made. Near the close of the class one girl some sixteen years of age said she did not worship idols, but prayed to God daily. She had been instructed in previous years. There seems no limit to this work, except strength on the part of the superintendents and proper accommodations to meet the class or classes.

A *day-school* has been maintained at the nearest village during the last three years. This school is taught by a woman, the only woman teacher we have heard of in this region who did not receive her education in a mission school. At first she was a strong Confucianist, but this year she has expressed her belief in Christianity, and wishes to be received into the church. The pupils are required to commit the Catechism, a Gospel and any other Christian books we designate. When we are at the hills, we examine them once a week; the rest of the year once a month. They are

also expected to attend Sunday services when we are there to hold them.

A colporteur who was sent out a few days since went to a village within our summer itinerary, where there is a cantonment of soldiers. While selling books and preaching on the street, a man came and spoke to him and looked at his books. Finally he said, "When you get through selling your books, do not go to the inn, but come to my house." At first the bookseller declined, thinking it was only a form of politeness; but when the man pressed him, he assented. The man went away, but returned before it was time to stop his work, assisted in packing up the books, and then insisted on carrying the bag, and took him to his home, where he had prepared for him quite a feast. He told the colporteur he was a preacher and a teacher in the cantonment of his regiment, that he had heard and read something of the doctrine, and believed it, and should have openly professed it, but he would have been deprived of his occupation and driven from his home. This he did not feel ready to brave. He, however, insisted on the colporteur's staying over night. He also called the women of the household

together and told them he wished them likewise to hear something of the truth. After talking a long time about Christianity, they retired to rest. In the morning the man had breakfast served, and, when the colporteur went to his work, asked him to return again at night, and not go to the inn. This, however, he did not think it wise to do.

In another village, in the opposite direction from our summer quarters, there were three young men who had come up from the province of Shantung to engage in farm work. They had all had a good education for men not pursuing a literary calling. One of them being sick, they came together for medicine for him. I talked with them a long time, and they seemed so much interested I gave them some tracts to read. Afterward they came to the Sunday services, that is, the two who were not sick, and said the sick man was reading the tract I gave him. Their interest continued till we came in from the hills, and I hope continues still. These are but instances of cases of interest which have come to our knowledge. Is it not safe to believe there are many more who are interested or even convinced who do not venture openly to let it be known?

A CHINESE BENEVOLENT INSTITUTION.

J. G. KERR, M.D., CANTON.

The institution to which we call attention is conducted by heathen Chinese, and may be considered as the outgrowth of native moral teachings stimulated into practice by the example and teaching of missionaries.

The Oi Yuk Tong (The Loving Support Hall) was organized in 1871. Previous to that time two missionary hospitals and several dispensaries had been in operation in the city. The oldest of these, the Medical Missionary Society's hospital, had been open for thirty-five years, and the benevolent work of foreigners in healing disease without pay had become known far and near. Moreover, hospitals in other parts of China conducted by missionaries had established the fact that this was a charity which they designed to be a permanent part of their work.

It may therefore be stated as an undoubted fact that the example and influence of foreigners was the moving cause which led to the initiation of Oi Yuk Tong and other similar institutions. This was the first of its kind, and now many of the large cities in southern China have them.

The facts here presented are found in the Sixteenth Annual Report (1887), an octavo volume of 226 pages.

The first fourteen pages contain several official proclamations approving the objects of the institution, authorizing its establishment and exhorting people to give to its support.

The next twenty-eight pages give rules and regulations for the management of the various departments, and the duties of the officers and employees.

Then come lists of the names of the founders—living and dead—of the agents in California and Australia for collecting money, and lists of the managers for each year from the beginning.

Following these are the names of 20 teachers and of the 531 scholars taught in 20 free schools supported by the institution.

On the next forty-four pages are recorded the names (as far as known) and residence or place of death of paupers who were supplied with coffins and buried at the expense of the institution.

The receipts and payments occupy thirty-three pages, and the aggregates of the same for each year from the beginning are given on seven pages.

The work of the institution may be classed under four heads: Medical; Educational; Aid to Poor; General Objects.

Detailed accounts are given of the schools and the burial of the dead, but information in reference to other departments is derived from statements of payments made.

Under the first head, the sum of \$1163 was paid to four doctors, by whom 78,501 prescriptions were issued to out-patients, and for the medicine supplied them \$3993 were paid. In addition, the sum of \$444 was paid for vaccinations—where done and by whom is not stated.

The headquarters of Oi Yuk Tong and the dispensary are in one of the best streets of the city, in a house which was formerly the private residence of one of the old millionaire families. No in-patients are treated, no surgical operations performed, and no foreign medicines are used. The duties of the physicians consist solely in examining the patients and giving prescriptions. These are filled at drug stores to which the patients are sent.

Under "Aid to Poor" we notice two small items: \$167 paid for rice congee; \$123 paid for wadded jackets. But the chief item is for the burial of paupers. The sum of \$2912 was paid for 1023 coffins, for gravestones and ground for graves. No coffins are furnished for children. For the most part children are buried in boxes of undressed plank or wrapped up in matting, while infants from the foundling-house are dumped into baskets which are carried sus-

pended from two ends of a pole, and are put in a hole together and covered up. Small graves are seldom seen in China.

On examining the list of names for which coffins were furnished, it is found that 415 died in a place set apart for the reception of such as are cast out when dangerously ill, and who otherwise would be left to die in the streets. There are recorded 89 nameless paupers, who ended their days in the public street or on the pavements in front of temples (the abodes of the gods), where of course they have had no attention, and die, in summer from disease and starvation, while in winter cold is combined with disease and starvation to release them from a life in the Central Flowery Kingdom which has not been one of unmingled bliss.

In the earlier reports, before a place was fitted up to receive outcast paupers, as many as two hundred who died in the streets of this great city are recorded as having been buried by Oi Yuk Tong. And this may be taken as an index of the thousands and millions who in past years have thus ended their sorrows and sufferings in this "Celestial land."

In the educational department we include free schools and the preaching of the doctrines of Confucius. The accounts show \$2395 paid to twenty school teachers, and \$395 to five lecturers.

Besides this there was rent of halls and school-rooms; but the amount of money spent for these two purposes does not indicate great enthusiasm for the education of the masses, or for the propagation of the moral maxims of the great sages, Confucius and Mencius.

There is another item bearing more directly on religion—the appropriation of \$100 for worship at the tombs of the paupers, to secure the repose of their spirits.

The managers in their labors for others have not forgotten themselves, as \$605 spent for feasts, which ministered to the enjoyments of this present life, indicate. This, however, is not to be severely criticised, since no record is given of any salary paid to them.

The association also gives aid to public enterprises and benevolent objects of a general nature. In aid of the erection of the Viceroy's College \$2777 were appropriated, and \$1000

were given to the funds of the Home for the Blind. The reports of former years also show that large sums of money have been collected and disbursed for the relief of sufferers from famine and floods in this and distant provinces of the empire.

The receipts of Oi Yuk Tong show that the institution is in a prosperous condition, and is worthy of notice by those interested in missionary work in the Chinese empire. The total receipts for 1887 amounted to \$40,400, in round numbers. Of this sum \$5333 were from contributions; \$6797 from rents of lands; \$10,000 from rents of shops; \$1587 were security deposits of renters; \$84 were from sale of sundries; \$15,000 from sale of rice; and \$1600 were from interest on deposits. This statement shows that the financial interests of the institution rest on a solid foundation. The real estate owned brings in about \$16,000, and one item of payments gives \$19,548 (nearly the half of the income of the year) deposited at interest, to be used, no doubt, in the purchase of more real estate.

For a benevolent institution in its seventeenth year this is not a bad showing, and with capital accumulating at the rate indicated, it will have vast power for any object it may be disposed to favor, or against any it may oppose.

The policy of the managers is not to trust to voluntary contributions, which in a heathen country are well known to be a very uncertain source of support for benevolent objects. The accumulation of real estate will place it in a position of independence, and in time, when the original contributors of the funds have disappeared, it will be absolutely in the control of the managers.

Two or three inferences may be deduced from the facts stated above.

1st. The work of missionaries has compelled Chinese to inaugurate benevolent institutions. Up to twenty years ago no permanent institutions like Oi Yuk Tong existed in south China. Now there are many, and the number is increasing year by year.

2d. The results in the way of direct benevolent work are small as compared with those of the missionary institutions. I think I am not wrong in saying that even in the estimation of the people missionary hospitals have a much higher reputation than the native dispensaries.

3d. In financial affairs Oi Yuk Tong and other institutions like it are a decided success; and the financial ability which secures this success, when sanctified by grace and directed to Christian objects, will, no doubt, be one of the agents in the evangelization of China.

FIRST FRUITS IN YUNG-KONG.

REV. J. C. THOMSON, M.D.

Though for some time a number have been known as Christians upon the streets of Yung-kong, it was only on the Sabbath evening of October 6 that five such were formally received through the sacrament of baptism, after which in all thirteen united in the celebration of the Lord's Supper. Among these were Rev. Mr. White and members from the adjoining field and Rev. Mr. Gilman of Hainan.

The candidates comprised a brazier maker, a carpenter and his son, a musician and a cook. Their examination was very satisfactory. Twice as many more desire baptism, and quite a number more intellectually convinced of the truth of Christianity meet nightly in a Bible-class.

Though our object in the dispensing of medicines and the preaching of the gospel is well known, increasing friendliness among the populace and officials is manifested, and the general good character of the people, and healthfulness of the locality, with a good degree of prosperity, afford much encouragement to work in this section. Besides the city of some 50,000, many large and small towns are scattered along the unusually fertile valley stretching off to the sea against the large island of Hainan.

We find here practice as well as precept. Several days ago a polite old gentleman came in with an aching tooth. With it in a moment in his hand he hurries off with thanks, to reach

home before dark at Ching ok wai, where the elders forbid opium smoking and gambling, elsewhere so prevalent.

All the southwest of this important province

of Canton offers a wide field for missionary effort, where now gambling, opium smoking and licentiousness are rife. It is a field as yet largely unoccupied.

A SHANTUNG PARISH.

HUNTER CORBETT, D.D., CHEFOO.

Six weeks ago I left Chefoo with my wife for a journey among the churches and stations in the interior of Shantung. We spent our first Sabbath at a little station where the work for several years has not prospered. This year, however, new life has been instilled by the establishment of two schools, one of them for girls. Four have been received on profession of faith, and two lapsed members, a father and son, have been restored. Others have asked for baptism. Our next station is at a large town, twenty-five miles to the south, at Tai Tsy Chwang. There we found the work full of promise. Nineteen were admitted to the church, two of them widows aged eighty-four and seventy-seven respectively. Both gave clear evidence of having been taught of God. All attributed their first interest in the truth to the attending of a Christian school by their children or grandchildren. For several years we have had one live member, a widow, living there. At her earnest request a Christian school was opened less than two years ago. At the end of a year the school was for a time suspended owing to intense persecution. A great change has come over the people, and we have now three schools, one of them for girls. Our visit gave the work a new impetus, and at the end of a month we returned and spent two days there. Many not only in that but in surrounding villages gave in their names as inquirers, and are now observing the Sabbath and studying the truth. Two of our Bible-women report that in many homes they have found women and children learning to pray, and who seemed as though they could not hear enough about Jesus and what he requires of them.

Another journey of twenty miles brought us to the village of Ta Shin Tan, where we have an influential family of more than thirty persons, all members of the church. The people

there by great self-denial have succeeded in building a beautiful brick church and school-house. While we were there the building was dedicated and a church organized. An elder and a deacon were ordained, and nine persons baptized. There are now three Christian schools in the village.

We next came to Yuen Chwang, one of the Chih Me churches. At this centre, where we have erected a neat little cottage of two rooms for our own use, we remained half a month visiting daily schools and stations in surrounding villages. Four bright boys from the school were received into the church. Fourteen years ago the Christians here in their poverty, by giving most liberally, some going beyond their power, succeeded in erecting a church and school building. Later the school grew until they had to erect additional buildings. Now the congregation has enlarged so that when all are able to be present nearly as many are obliged to sit outside the door, in the open court, as are crowded inside.

We have now, with funds in hand and work promised, sufficient to erect a new church, to be known as the Mary Nixon Corbett Memorial Church. The building will be of well-burned brick of a dark blue color and tile roof. As soon as the wheat is sown and the autumn crops gathered many will work out their subscriptions by wheeling bricks, tiles, stones, timber, clay, and doing whatever is to be done.

At another church, seventeen miles to the east among the mountains, two were restored to church membership. One of them, aged 72, five years ago yielded to the entreaties and threats of two unreasonable and wicked sons, and ceased attending church. The other lives more than ten miles from any Christian and is unable to read. He lost his Sabbath reckoning, and in harvest time worked as all his neighbors

did. At another church seven were added. The school-house purchased and presented by Deacon Chang, a man possessed of but little property, but rich in faith and good works, is for the present used for a church on the Sabbath. The members of the church at Pei Sing, sixteen miles to the north, have lately repaired and enlarged their church and school building. Fourteen new members were added to the church there. Many are there living worthy lives and doing all they can to make known the gospel to their friends and neighbors.

On this journey we have visited five organized churches, eight stations, and examined

seventeen schools—seven of them for girls. Fifty-two have been added to the church on profession of faith, making 94 during the past six months. Four have been restored and one suspended. Thirty children have been baptized. After the arrival of my daughter, Mrs. Hays, and her husband to continue the work here for a time, we go east to visit newly-established stations and schools along the coast, and then return to Chefoo, where I expect to begin with a large class of Bible students and inquirers, the representatives of many villages, and also to open a normal school for the special training of lay preachers and school teachers. Pray for us.

A LETTER FROM CHINA.

KIUNGCHOW, HAINAN, October 26, 1889.

REV. FRANK P. GILMAN:—Soon after the funeral of our little daughter I left Canton with Dr. Thomson for his station at Yeong Kong, and from there I had the company of Mr. White down the peninsula of Linchow to Hainan. I was four weeks on the trip, including one week spent at Yeong Kong. I made the trip for the purpose of seeing the work in that region and of investigating the extent of the use of variations of Hainese on the mainland. The weather was good, and we were quite successful in all respects. At Yeong Kong Mr. White and I were present when Dr. Thomson baptized the first five who have as yet received that ordinance there. There are about ten others who have applied for baptism, but who were not at that time ready for examination. We were very pleasantly surprised to find the work there in such a flourishing condition. The dispensary is open all day, six days in the week, and is well attended. The evening prayers are well attended, and several are under instruction, and the daily preaching is respectfully listened to by a crowd nearly every day. We visited often every part of the place, and a friendly spirit was manifested every day. The present quarters are small and crowded, but better can and will be secured when they are needed.

From Yeong Kong we travelled five days to Mui-luk, where we spent a Sunday with Mr. Colman, who is nicely settled in a large shop, which he uses for a chapel, and has his residence in the back part. He had it very well fitted up, and had

opened it for preaching only a few days before our arrival. The day we reached there it was filled by an attentive though curious audience. He has a large and interesting field, and should have a colleague to enable him to do it justice. He has not even a native preacher at present, but we hope this want will soon be supplied. He is just opening work, and has had as usual opposition from a few officials of influence; but the people generally are friendly, and the opposition is weakening.

HAINESE ON MAINLAND.

Though we walked continually six days from his place to Hainan and crossed the straits—in all a distance of nearly two hundred miles—Mr. Colman is our nearest neighbor, and especially near because to within a day's walk of his place the people understand our dialect better than they do his. We were surprised to find that between Yeong Kong and Mui-luk on the coast is an extensive region over twenty miles long, containing several large towns, where they speak a variety of Hainese, and nearly all on the peninsula near here use that dialect; so that I now believe that our Hainese-speaking population occupy a district at least twice as large as this island. We came through three cities nearly as large as Kiungchow, where there are now no Protestant missionaries, and which have rarely been visited by a missionary before. All three use a variety of Hainese, and naturally look to us for the gospel, as do also the many market towns and villages of that whole extensive region.

STATISTICS OF PROTESTANT MISSIONS IN CHINA—DECEMBER, 1888.

Compiled by Dr. L. H. Gulick, Agent of American Bible Society and editor of *Chinese Recorder*.(From *Missionary Review of the World*.)

| | Date of Mission | Foreign Missionaries. | | | Total. | Native Ordained Ministers. | Unordained Native Helpers. | Communi- cants. | Pupils in Schools. | Contributions by Native Churches. |
|----|--|-----------------------|--------|---------------|--------|----------------------------|----------------------------|-----------------|--------------------|-----------------------------------|
| | | Men. | Wives. | Single Women. | | | | | | |
| 1 | London Missionary Society | 81 | 21 | 13 | 65 | 8 | 72 | 3695 | 1927 | (?) 814,420 00 |
| 2 | American Board of Commissioners for Foreign Missions | 16 | 12 | 6 | 26 | 4 | 105 | 816 | 443 | 425 07 |
| 3 | American Baptist North | 11 | 9 | 10 | 30 | 6 | 37 | 1340 | 244 | 1,077 00 |
| 4 | American Baptist South | 10 | 8 | 3 | 21 | 17 | 8 | 496 | 1614 | 568 18 |
| 5 | American Baptist West | 46 | 36 | 18 | 102 | 20 | 201 | 3852 | 2856 | 2,084 00 |
| 6 | American Baptist East | 7 | 6 | 2 | 15 | 6 | 16 | 844 | 163 | 2,870 08 |
| 7 | American Baptist Central | 14 | 7 | 2 | 21 | 11 | (?) 114 | 2832 | 2831 | 3,469 20 |
| 8 | American Baptist South-West | 28 | 17 | 5 | 50 | 11 | 8 | 1130 | 210 | 425 00 |
| 9 | American Baptist North-West | 21 | 16 | 17 | 54 | 11 | 8 | 3803 | 1288 | 4,490 81 |
| 10 | American Baptist West-Central | 32 | 31 | 17 | 80 | 43 | 91 | 776 | 292 | 687 70 |
| 11 | American Baptist East-Central | 2 | 2 | 1 | 5 | 7 | 1 | 1895 | 692 | 949 86 |
| 12 | American Baptist South-East | 24 | 19 | 10 | 43 | 2 | 40 | 3428 | 575 | 5,435 10 |
| 13 | American Baptist North-East | 34 | 16 | 10 | 60 | 8 | 89 | 164 | 87 | 50 00 |
| 14 | American Baptist West-North | 4 | 2 | 1 | 7 | 1 | 4 | 286 | 855 | 246 81 |
| 15 | American Baptist South-North | 10 | 9 | 4 | 23 | 4 | 7 | 27 | 80 | 403 00 |
| 16 | American Baptist East-North | 1 | 1 | 4 | 6 | 2 | 1 | 31 | 109 | 8 18 |
| 17 | American Baptist West-South | 25 | 12 | 6 | 43 | 2 | 2 | 1232 | 150 | 101 00 |
| 18 | American Baptist South-South | 7 | 4 | 1 | 12 | 36 | 36 | 778 | 67 | (?) 180 00 |
| 19 | American Baptist North-South | 7 | 5 | 1 | 13 | 12 | 118 | 2415 | 153 | 459 45 |
| 20 | American Baptist East-South | 139 | 62 | 115 | 316 | 19 | 5 | 320 | 300 | 92 00 |
| 21 | American Baptist West-East | 10 | 6 | 3 | 19 | 2 | 8 | 85 | 72 | 263 00 |
| 22 | American Baptist South-East | 3 | 3 | 1 | 7 | 2 | (?) 60 | 2650 | 318 | 481 30 |
| 23 | American Baptist North-East | 4 | 3 | 1 | 8 | 2 | 60 | 30 | 80 | 70 |
| 24 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 25 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 26 | American Baptist North-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 27 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 28 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 29 | American Baptist North-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 30 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 31 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 32 | American Baptist North-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 33 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 34 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 35 | American Baptist North-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 36 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 37 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 38 | American Baptist North-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 39 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 40 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 41 | American Baptist North-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 42 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 43 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 44 | American Baptist North-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 45 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 46 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 47 | American Baptist North-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 48 | American Baptist West-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |
| 49 | American Baptist South-East | 5 | 4 | 1 | 10 | 3 | 21 | 300 | 70 | 33 |

FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES—1888-89.

| SOCIETIES. | Income. | Stations. | Out-stations. | Missionaries. | | Native Helpers. | Churches. | Communicants. | Added last Year. | No. of Schools. | Pupils. |
|--|--------------------|------------|---------------|---------------|--------------|-----------------|--------------|----------------|------------------|-----------------|----------------|
| | | | | Male. | Female. | | | | | | |
| American Board..... | 11 | 93 | 1,023 | 195 | 319 | 2,380 | 360 | 33,220 | 4,609 | 1,066 | 43,533 |
| Presbyterian Board, North..... | 15 | 101 | * | 224 | 308 | 1,309 | 321 | 25,346 | 3,067 | 543 | 27,394 |
| Presbyterian Board, South..... | 64 | 29 | 96 | 85 | 39 | 56 | * | 1,678 | 364 | * | 1,214 |
| Reformed Church of America (Dutch)..... | 42 | 14 | 127 | 26 | 31 | 274 | 51 | 5,089 | 762 | 125 | 3,775 |
| United Presbyterian Board..... | 85 | 16 | 155 | 20 | 36 | 402 | 84 | 8,712 | 1,874 | 236 | 9,638 |
| Cumberland Presbyterian Church..... | 76 | 5 | 6 | 6 | 10 | 1 | 8 | 513 | 47 | 5 | 220 |
| Reformed Presbyterian Church..... | 32 | 2 | 6 | 4 | 9 | 82 | 2 | 238 | 50 | 36 | 976 |
| Assoc. Ref. Synod of the South..... | 53 | 6 | 3 | 2 | 1 | 6 | 3 | 228 | 32 | 2 | 27 |
| Reformed Church of the U. S. German..... | 00 | 4 | 12 | 3 | 5 | 16 | 3 | 1,436 | 293 | 2 | 62 |
| Reformed Presbyterian General Synod..... | 00 | 1 | 9 | 1 | 4 | 8 | 4 | 18 | 2 | 20 | * |
| Baptist Missionary Union..... | 95 | 62 | 1,179 | 107 | 172 | 1,313 | 687 | 78,543 | 6,003 | 983 | 19,574 |
| Baptist Southern Convention..... | 23 | 30 | 36 | 33 | 47 | 75 | 57 | 2,050 | 228 | 8 | 600 |
| Free Baptists..... | 85 | 5 | 7 | 8 | 14 | 18 | 10 | 648 | 54 | 103 | 3,591 |
| Seventh Day Baptists..... | 08 | 1 | * | 2 | 3 | 5 | 1 | 30 | 5 | 2 | 29 |
| Baptist Convention of the United States ² | 98 | 3 | 2 | 2 | 1 | 2 | 1 | 2,000 | 20 | 2 | 27 |
| German Baptist Brethren (Tunkers)..... | 65 | 4 | 20 | * | * | * | * | * | * | * | * |
| Methodist Episcopal Church ¹ | 39 | 52 | 250 | 148 | 190 | 1,388 | 516 | 68,295 | 3,027 | 301 | 27,519 |
| Methodist Episcopal Church, South..... | 76 | 13 | * | 34 | * | 97 | * | 4,014 | 228 | * | * |
| Methodist Protestant Church..... | 00 | 3 | * | 4 | 10 | 8 | 2 | 289 | 42 | 3 | 300 |
| African Methodist Episcopal ³ | 00 | 7 | 5 | 7 | 1 | 8 | 9 | 900 | 302 | 6 | 408 |
| Wesleyan Methodist..... | 00 | 1 | 1 | 1 | 2 | 1 | 1 | 256 | 10 | 1 | 330 |
| Free Methodist..... | 00 | 3 | ..... | 3 | 5 | 2 | 1 | 18 | 6 | 2 | 38 |
| Protestant Epis. Foreign Miss. Society..... | 49 | 51 | 124 | 75 | 33 | 124 | 33 | 2,367 | 300 | 101 | 3,756 |
| Reformed Episcopal Church..... | 46 | 1 | ..... | 1 | 2 | ..... | ..... | ..... | ..... | ..... | ..... |
| Evangelical Association..... | 62 | 55 | 6 | 6 | 8 | 77 | 80 | 9,899 | 1,007 | 319 | 17,983 |
| United Brethren in Christ..... | 00 | 15 | ..... | 7 | 7 | 50 | * | 6,000 | 200 | * | 468 |
| Evangelical Lutheran General Synod..... | 04 | 4 | 8 | 4 | 6 | 388 | 113 | 5,443 | 1,001 | 155 | 4,339 |
| Evangelical Lutheran General Council ³ | 83 | 6 | 50 | 5 | 4 | 72 | 4 | 805 | 235 | 67 | 767 |
| Foreign Christian Miss. Soc. (Disciples)..... | 66 | 15 | 18 | 27 | 15 | 27 | 30 | 2,990 | 617 | 14 | 389 |
| American Christian Connection..... | 00 | 4 | 10 | 2 | 2 | 8 | 3 | 140 | 40 | 1 | 7 |
| Mennonite General Conference..... | * | 3 | ..... | 3 | 10 | ..... | * | 6 | 5 | 2 | 100 |
| Friends..... | 29,273 | 16 | 11 | 11 | 23 | 23 | 10 | 879 | 50 | 15 | 709 |
| United Brethren (Moravians)..... | 18,500 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Total..... | \$3,691,534 | 659 | 3,226 | 1,006 | 1,317 | 8,091 | 2,313 | 256,556 | 24,570 | 4,609 | 167,048 |

* Not reported.

¹ Work of these societies in Protestant countries of Europe is not here reported.² The statistics of 1887-88 in whole or in part.

We copy the above from the American Board Almanac of Missions, which presents in an attractive form and with neat illustrations the matter appropriate to an almanac, and a considerable amount of useful information concerning missions. It is sent by mail for 10 cents per copy; \$1 per dozen; \$6 per hundred.

Send orders to C. E. Swett, No. 1 Somerset Street, Boston.

CHINA.—About one fourth part of the population of the world is found within the empire of China, the eighteen provinces having an average population of 234 to a square mile. The present emperor, Hwang-ti, assumed the government in 1887. His marriage was one of the principal events of the empire during the last year. Another event of the year which promises to greatly affect the future of China is the decision to open a railway from Peking to Hangchow, a distance of seven hundred miles. This decision has been reached against

great opposition, and the popular mind is deeply agitated over the matter. . . . The forty Protestant societies laboring within the empire reported last year a total of 1168 foreign missionaries, 545 of whom were men. They also report 1425 native laborers, ordained and unordained, and 35,122 communicants in their churches. The first missionary of the American Board in China was Rev. Elijah C. Bridgman, who arrived at Canton in 1830, twenty-three years after Dr. Morrison, of the London society, reached that city.—*American Board Almanac.*

I fling down my bow and arrows. White man's rifle and bullets make them no more good. The deer and the buffalo are gone from my forests. The forests are felled by white man's axes. Must I perish too? Will not white man teach me to plow and to plant, to read and to pray, to have farm and fences and home and school and church, to be no more savage, but citizen? Am I not a man and a brother?

THE INDIANS OF THE UNITED STATES.

H. KENDALL, D.D.

The Indian problem is one of the most difficult that the State or Church ever undertook to solve. The policy of the government adopted at first may have been very faulty, and yet it may have been the best possible under the circumstances. Many wise and thoughtful men at the present time think it was a great mistake to treat with the Indians as tribes and not as individuals; but in the early settlement of the country the eastern tribes then encountered were stronger than the tribes recently encountered at the West. The Six Nations were a very formidable force, and our forefathers were weak. Many of the early colonists came to these shores with a real missionary spirit. They meant to civilize and evangelize the natives. But foreign missionary work was really mostly unknown to the colonists and to the mother country. Of heathen countries they knew but little, and that mostly of India, China and Japan; but in all those countries the people had a literature, written codes of laws, schools, various industries, settled homes, settled communities, great cities and habits of thrift, and oftentimes great wealth.

Our forefathers came to a people not only without the Bible or the Christian religion, but without any literature, without an alphabet, without schools and without codes of laws, mostly without settled homes, with no lands owned in severalty or with visible boundaries, without cities or productive industries, without highways or bridges, without a stable government, warring with and wasting each other in bloody and cruel wars—a people without thrift, very low down in the scale of humanity, profligate, indolent and in the depths of ignorance.

The freedmen when set free had knowledge of productive industry and had been taught to labor. They could dig in the soil. But the Indians, when this country was discovered, lived mostly on fish and the fruits of the chase, and were as far from civilization as the slaves when they were

captured in the wilds of Africa and first imported to this country.

Notwithstanding treachery and butcheries and cruel wars waged against our people by the Indians, many of which were provoked by the dishonesty and cupidity of bad white men, the kindly feeling, the religious yearning for them has never died out in the Church. Eliot and Edwards and Brainerd prosecuted the work of their evangelization, and they have had many worthy successors down to the present day. But the fathers came here to do good to the aborigines. They also came as colonists to find new homes on the new continent and “freedom to worship God.”

This introduced new complications. A hundred missionaries coming to these shores to do simple missionary work, to teach the natives the truths of the gospel, industrial arts and agricultural pursuits, might never have awakened antagonism. But the newcomers wanted land. Some of the men were grasping; some were bad men. They took advantage of the Indians; and when the Indians became fully sensible of their wrongs, they turned and retaliated on their betrayers and enemies with terrible vindictiveness, and then followed bloody wars, in which invariably brave savages failed to be a match for trained soldiers, and so the Indians fell back step by step before the advancing tide of civilization, but murdering, burning, destroying, as they went.

The policy of the government towards the Indians in the main has been a kindly policy. We are pointed to the many treaties made with the Indians that have been broken. It cannot be denied that in many cases treaty stipulations have been neglected or overlooked, possibly forgotten. But when we remember that the Indian has no one to speak for him, it is not surprising that this is so. Let any one go to Washington to get any measure passed by Congress, and he will soon learn that congressmen are very busy men. It is difficult to enlist their attention; and when it is en-

listed, they will tell you to keep them reminded of the measure and the time when it is to be considered, lest they forget.

In the matter of annuities, the appointment of agents and traders, there are large opportunities for fraud. Interested parties combine to carry their points. They appeal to and besiege the members of Congress in favor of their appointment or of their measures. These men have long been known as the Indian ring. At times it has been strong enough to carry its points against the wishes of the President and the best members of Congress. It is said that at one time General Grant offered the position of the Commissioner of Indian Affairs to one of the Board of Indian Commissioners, who was travelling on the other side of the continent. His reply to General Grant was, "I will accept if you will break up the Indian ring;" to which General Grant, knowing what he was talking about, is said to have replied, "None but God almighty can do that."

Any one who considers the amount of money involved in furnishing annuities and supplies, the transportation of supplies to places so distant and difficult of access, can readily see that bad men can make or find vast opportunities to defraud the government and the Indians. But the arrangement as provided by Congress is intended to be most humane; yet it is most demoralizing to the Indians. The Indian hates work. To him work is undignified. Why should he work when, without, the government will feed him? Hence he spends his time in idleness or plays the vagabond, a shameless and shiftless beggar. One of our missionaries riding along on horseback came across an Indian awkwardly trying to set a fence post. Seeing his awkwardness, the missionary stopped, dismounted, put the bridle in the hands of the Indian, and took his shovel and set the post in good order. But the Indian, instead of thanking the missionary, asked pay for holding his horse.

The government has found it best at times to re-locate the Indians or purchase their lands, and I think generally the government has aimed to deal justly with them.

When they were removed from Georgia and Alabama to the present Indian Territory, the South clamored for their removal, and the government thought it would be best for the Indians to be removed to such a distance that the whites would never trouble them again. They were moved tenderly. I knew well one of the generals, perhaps the main director in the matter, who was a most excellent Christian man, who would be among the last to do or allow others to do any harm to any human being. A great hue and cry was raised about this removal. The wrongs thereof were rehearsed from pulpit and platform. The vengeance of heaven was predicted on their account; but politics, and not religion, lay at the bottom of the clamor.

The government has tried to arrange with the Sioux west of the Missouri river to open the country and allow a railroad to the Black Hills. It offered a liberal price for their lands, but it was refused, and the refusal was probably inspired by bad white men. I cannot but think that the refusal was unspeakably foolish on the part of the Indians, and I am glad the case was presented anew and finally accepted.

LAND IN SEVERALTY.

One of the most beneficent measures ever devised for the good of the Indians, in my judgment, is the recent legislation to give them land in severalty. The Indians never devised it. They never knew enough for that. They never desired it. Very many were opposed to it. Most of the Indian wars and difficulties have grown out of aggressions of the whites, and our government is the poorest possible to prevent these aggressions and maintain the rights of the Indians. Every feature and every line of the severalty bill is framed in the interest of the Indians. It gives to them all the rights, privileges and immunities of American white citizens. Not all at once, but ultimately, it makes the Indian a voter; it makes him a tax-payer; it abolishes all tribal tribunals, relations and terms; it allows him to sue and be sued; it allows him to sit on juries; it makes him liable to

bear arms in defence of his country; it gives him a *home*. Dr. Williamson, one of the best old Indian missionaries in the Northwest, now dead, used to insist that every Indian should be registered and have assigned him a local habitation and a name, that it might be possible to find him whenever he was wanted, and that he be held amenable to the laws like white men. The severalty bill secures just these things.

The public domain grows narrower and narrower every year. It is more and more difficult year by year for a man to pre-empt a homestead. The wave of population rolling westward grows larger continually. It is ready to break on the borders of the Indian Territory and the Sioux reservation. All these reserves are solemnly guaranteed and guarded by treaty stipulations with the United States of America.

I once heard Carl Schurz, when Secretary of the Interior, say, when the tribes in the Indian Territory were begging for delay in the passage or execution of the bill, that his greatest fear was that they would delay it till they would lose everything; that the people waiting on the border would some day break over in such force that the United States army could not or would not drive them out; that a sufficient number of men, women and children might break in, not to steal, not for war, but to find or make homes; that, however good the discipline of the army, they would decline to smite to force out these thousands of their brothers and their wives and children, and drive them out from peaceable possession; and that new appointments and arrangements must be made, or that the Indians might suffer thus the loss of all things.

We must take men as they are, not as they should be. But take the case of the average man. He finds himself in some period of his history with a wife and a little group of children growing up about him. He goes west to make a home. He comes to the southern border of Kansas. He looks southward. He steps over into the Indian Territory. He sees tens of thousands of square miles unfarmed and uncultivated—a wide, wild waste. He says, I

will settle down here. He builds a little fence around fifty acres of land, builds him a little cabin for his wife and children, and says, "Now I will cultivate this land. I will raise corn and beef to give my family bread and meat." Perhaps this was a volunteer in the army. But at the end of a few months, while he is bending over his toil, a squad of United States soldiers appear to him, accuse him of trespass, and order him out of the territory. He rises up before them, wearing the Grand Army of the Republic badge, and says, "I am a native-born American citizen. My father and grandfather were born in this country. I fought and bled for my country in the late civil war. Shall every Indian in this territory, every man, woman and child, have each 551 acres, not one foot of which they cultivate, while I may not quietly cultivate a little fifty-acre patch to keep my wife and children from starvation?" Would these soldiers eject him—drive him out of the territory, with his wife and little ones, and make them homeless wanderers in the highways of Kansas?

It is to prevent the possibility of any such catastrophe that the severalty bill was framed and passed. By it the Indian shall choose his farm, which shall be inalienable for twenty-five years. He shall have a good title to it. He may enclose it if he will, and he probably will. His dwelling, however humble, his barns, his cultivated fields, will show that this land has an owner and is accomplishing the purposes for which it is made, and then the owner need fear no raids and no attempt to dispossess him of what is so manifestly his own.

Meanwhile, the bill provides that the lands not selected or needed by the Indians shall be sold to white men who are seeking homes and homesteads, and the money for the same shall be held for the Indians for school purposes and other useful measures for self-improvement.

THE PEACE POLICY.

Another good and modern device is what is called the peace policy.

Strange it is that our most eminent man

in war, General Grant, as President of the United States of America, should have originated what has come to be known as the peace policy. He organized the Board of Commissioners, which, though somewhat shorn of its former powers, continues to this day. In the purchase of supplies for the

government it has saved millions. It has created and fostered a sentiment adverse to the Indian wars, and has done much to bring about the present state of things, in which we have no war. Perhaps this measure will prove to be of more consequence than any war measure General Grant ever devised.

ALASKA AS SEEN BY OTHER EYES.

Senator McDonald, of Toronto, has just visited Alaska, and has given the results of his observations in the *Toronto Globe*. Among other things he became greatly interested in our school work, and so deeply impressed with the present condition and prospects of the young girls that he calls for "homes" for their protection wherever we have a mission station or a school. So great is the exigency that on reaching home he issues an appeal to all the readers of the *Globe* to join him in an effort to save the girls to Christian womanhood. The following are extracts from that appeal:

I have said I cannot describe the degradation that exists, neither can I adequately tell of the transformation which has been accomplished in the existing schools through the instrumentality of faithful, loving, Christian men and women.

If every reader of these letters will send me one dollar, or more if they feel disposed, so that sufficient aid will be furnished to accomplish this most desirable and much needed object, I venture the statement that never will money have been better spent, never will it have accomplished better results, never have hearts been gladdened more than will be the hearts of the noble missionaries, their wives and the lady missionaries who are doing such grand work among those Indian tribes to-day.

Then will I feel that my Alaskan trip has had an object far beyond all that is implied in the gratification afforded by travel through its many wonders.

Should it appear that these letters have awakened in the hearts of the men and women in Canada, in the United States and in Great Britain a desire to do something to rescue the young Alaskan women at least from a future too terrible to contemplate, and to invest them with that womanly modesty and those pure and home-like affections, the certain outgrowth

of Christianity, affording the best guarantee, not for the preservation only, but for the healthful development, of their race, I shall feel that my own humble efforts have not been devoid of healthful results. Already, before this appeal has been presented, a letter containing one dollar, with loving and sympathetic words from a Christian mother in this city, has been received for the school at Fort Wrangel. Is it too much to hope that it may only be one of thousands? For these I appeal with all the earnestness of which I am capable.

The editor of the *Globe* seconds the senator's appeal with such words as these and others:

The facts are too dreadful to be published with any fullness. It must suffice to say that the primal immorality of the natives has been indescribably worsened since their districts were taken possession of by traders who employ a very rough and brutalized class of white men, mostly unmarried. These men find the native mothers willing to sell their daughters to prostitution, and native husbands willing to live on the proceeds of leasing the persons of their wives. Not only so, but the evidence taken before the United States Commission shows that the white men of many trading establishments systematically get the Indians into debt with intent to make them lend their women and girls to the lusts of the employees. Senator Macdonald himself saw three young girls at Juneau begging for admission to the Presbyterian Home because their mother wished to sell them. He heard from missionaries the particulars of many such sales. In short, the natives, though many of them are by no means devoid of intelligence or the desire to be improved, are generally so debased as to be unable to rise from the dreadful situation without a large amount of assistance. The missionaries, who are among the most enduring and self-sacrificing in the whole world, do what they can, but they sadly lack funds, buildings and help.

A SECRETARY'S VISIT TO THE INDIAN TERRITORY.

WILLIAM C. CATTELL, D.D.

The Sabbath after the adjournment of the Synod of Texas (at Taylor) I spent with Dr. Wright, the honored and beloved pastor of the First Church at Austin. His people are building a large and handsome church edifice. Meanwhile they worship with the Methodist church (South), the two pastors preaching alternately to the congregations thus dwelling together in unity. I presented the cause of ministerial relief in the morning, the Methodist brother following in a brief appeal to his own people on behalf of their supernumerary ministers. It was very evident from his remarks that other churches besides our own need to be stirred up as to their duty toward the worn-out preachers and their families.

The next morning, after an early breakfast with one of my old Lafayette "boys" (I meet them everywhere; God bless them!), I took the nine o'clock train, and alighted on Tuesday at Muskogee, where the Synod of the Indian Territory was to meet the next day.

I propose to give in this and a following paper some recollections of this meeting and of brief visits I made elsewhere in the territory.

The situation of the Indian Territory is peculiar. Geographically in the centre of the Union, and larger than the whole of New England, it is in many respects a foreign land—foreign in its language (or rather languages), in its habits and customs, and in those traditions which so largely influence the life and character of a people. It is occupied by several "nationalities," each of which has exclusive jurisdiction over its own citizens. The white man here has no rights which the Indian is bound to respect, except so far as these rights are guaranteed by treaties with the United States. There is but one way he can acquire the rights of citizenship, and that is by marrying an Indian woman. But the large number of "half-breeds" shows how frequent these intermarriages have been. The celebrated chief of the Cherokees, John Ross, who held

for forty years the elective office of chief of the Cherokee Nation, was the son of a Scotchman. Of late years, however, these adopted citizens—"squaw men" as they are called—are not looked upon with much favor. The Chickasaw council recently passed an act disfranchising them.

It is among this people, insulated from the white race, that the brethren of this synod dwell and labor. It is as exclusively a missionary field for the Presbyterian Church as Africa, although the eastern part, occupied by the Seminoles, Creeks, Choctaws, Chickasaws and Cherokees, may be called both a civilized and Christian country. Every minister upon the roll of the synod is a missionary. A large part of the territory (the western part) is occupied by the wild or "blanket" tribes, such as the Apaches, Comanches and Arapahoes, who are veritable heathen.

Two lines of railroad pass entirely through the Indian Territory from north to south. Two other lines cross a part of it. Along these the white men have built many villages and little towns. These present very much the appearance of towns at railway stations in the surrounding states of Kansas, Missouri, Arkansas and Texas,—for the Indians, even those of the civilized tribes, generally keep away from the railroads and from towns. They are scattered all over the country on their homesteads and little farms. At Muskogee, in the Creek Nation, where the synod met (a town of about one thousand inhabitants, on the Missouri, Kansas and Texas Railroad), there is little to remind one of being in the very heart of a country owned and governed by a nation of another race and speaking another language than ours. You have to go into the country to meet the Indians.

The Creeks have but few laws. It seems scarcely credible that in the very centre of our land dwell a civilized and Christianized people who have left the great questions involved in the family relation to be regulated by natural affection and popular

opinion. Said one of these Creek citizens to me, "If my wife is such a fool as to leave me and marry another man, there is no law to prevent it, and I won't bother about it. Let her go. I'll get another." Of course all professing Christians among them "marry in the Lord;" and, in fact, so largely is popular opinion moulded by the prevailing Christian sentiment that the state of affairs in the Creek Nation does not differ much from that in the tribes which have laws for marriage and divorce.

The Creeks have not thought it worth while to build any jails. For capital cases the punishment is of course death. For minor offences they use the lash upon a first and second conviction, and for the third offence the citizen is shot. A Creek said to me, "We've got no use in our nation for men with such *inconvenient habits*;" and he deplored the fact that a reprieve or pardon by the chief, which alone can remit the death penalty to a thief on his third conviction, was getting to be altogether too common.

Very little money is in circulation among the Creeks, or indeed among any of the civilized tribes in the territory. The farmers trade their produce among themselves or for what they need at the stores. The Indians are not a commercial people. There is not a bank in the whole Indian Territory. The national councils have steadily refused to permit them, though of course the traders in the towns are thereby put to great inconvenience. As the land is held in common by each nation, there are no title deeds to real estate, as with us; and, happily, no mortgages. It would seem to be essential to a permanent and satisfactory solution of the Indian question that this tribal ownership of the land should give way to the occupation of the land in severalty.

The principal work of the synod is done among the five civilized tribes I have named, through organized churches, preaching stations and mission schools. Many of the difficulties and hindrances to the work are common to all the tribes. The languages are very difficult. The Bible has been translated and printed in them all. The missionaries have

also published hymnals and other books of devotion. Among those now on the field, Rev. John Edwards among the Choctaws, Rev. A. N. Chamberlin among the Cherokees, Rev. Dr. Loughridge among the Seminoles, and Mrs. Robertson among the Creeks, have all done most efficient work in this direction. Since I commenced this paper the mail has brought me the new translation of the psalms into Choctaw by Brother Edwards—my beloved friend and classmate at Princeton College. But the difficulty of acquiring these languages so as to speak them accurately and fluently is very great.

There is another difficulty the missionaries meet with, not only among the wild Indians of the territory, but in a measure also among the five civilized tribes. The Indians have all been so often cheated and so cruelly wronged by the white men that they have an hereditary suspicion of them. They distrust even the missionaries who come without money and without price to bring them "glad news." Many imagine that, at the bottom of all this missionary zeal, there is some deep-laid scheme to cheat the "poor Indian" again out of something. Few of them probably ever heard of the warning of Laocoon to his fellow Trojans, "*Timeo Danaos et dona ferentes*;" but if translated to them "I fear the *white men* even when bearing gifts," it would exactly express their sentiments. No one can preach the gospel among these tribes without the express permission of the National Council. It so happened that the first thing I heard read in the Council chamber of the Choctaw Nation was a paper from the "Choctaw Presbytery" duly signed by the stated clerk. The paper set forth that Rev. Hartwell A. Tucker was a member of the presbytery, that he was commissioned by the Board of Home Missions of the Presbyterian Church, and the Council was respectfully asked to recognize and approve him as such, and permit him to preach the gospel at Atoka! This paper was read both in English and in Choctaw, and then, after a brief discussion, it was referred to a committee, who were directed to report, at a subsequent meeting of the Council, upon the expediency of granting the request!

To deal with a people who have such hereditary prejudices against the white man, and who have besides many peculiar habits and customs that have come down from their early life in the woods (to say nothing of the difficulties of their languages), demands, in a missionary, more than mental endowments of a high order; more even than piety and a devout consecration to the work that will not falter at self-denial and hardships. With all these the missionary in the Synod of the Indian Territory must have good common sense and tact.

The synod reports to the General Assembly 34 ministers and 135 elders. There are 56 organized churches, many of them, of course, very feeble. One great difficulty is the scarcity of the material out of which to construct an efficient eldership. There are 1664 communicants and 2118 members of Sabbath-schools. As may be supposed, they do not report large sums either for the boards of the Church or for congregational purposes; yet in this synod of 56 feeble churches the contributions last year to one Board alone were one hundred and six dollars *more* than the entire sum contributed to that Board by three thousand other churches on the roll of the Assembly! I refer to the Board of Ministerial Relief; and I can give you the names of those three thousand churches that gave *nothing*—if you would like to see them!

The attendance at the synod was not large. The great expense in travelling such long distances largely accounts for this. Why should not the General Assembly take some action in this matter and order the expenses of the brethren to be paid to and from synod and presbytery, as well as the Assembly? In many respects it is more important to have a full attendance at the presbyteries than at the Assembly. About one half of the ministers answered to the roll-call. Some of these were old men who first came to the territory with commissions from the Foreign Board nearly fifty years ago. They made their way mainly on horseback to what was then a far-off and but little-known country. Dr. Loughridge, who has been on the field since 1841, is still in active service. He preached before the synod; and, without a scrap of

paper before him and for over three quarters of an hour, the veteran (now past fourscore) held the close and delighted attention of a crowded house. It was an old-fashioned gospel sermon, vigorous in thought and expression. It showed what good work such men are doing in their old age on these mission fields.

There were several full-blood Indians present—among them Rev. Thomas W. Perryman, a member of the Creek Council, and a man of great political influence, which, I need not add, is always used for the right. There were but few elders present—not over half a dozen. But they were all earnest and thoughtful men. They were present at all the sessions, and though they did not often speak, they gave close attention to whatever came before synod. Among these was a son of the old Cherokee chief and bearing his name—John Ross. He is a colporteur of our Board of Publication and Sabbath-school Work, and is full of energy and zeal. After the synod adjourned, I met him several times as he was galloping to his appointments—his saddle-bags filled with the publications of the Board. I had the pleasure also of meeting at Muskogee, where he resides, General Pleasant Porter, who was an elder-commissioner at the General Assembly last May in New York. General Porter is easily the foremost man among the Creeks. He has several times been sent by the nation on important missions to Washington, and deservedly has a great influence not only in his own tribe but among the others.

The business of the synod was but little out of the usual routine. There were reports and narratives from the presbyteries; then there were the usual reports of the standing committees upon the various boards—the report upon home missions, of course, always receiving most attention. This year it was of special interest owing to the welcome presence of Dr. Irvin, one of the secretaries of the Home Mission Board. His address before the synod, let me add, was in his happiest vein, and that is saying a good deal. I wish it were proper for me to speak of Mrs. Irvin's address to the girls of the mission school. All who heard it can testify

to her rare gift of holding the delighted attention, not only of the young whom she specially addressed, but of the large audience of grown people who were present. I had the pleasure of meeting her at four synods during the month; and I frequently heard the ladies express the most grateful

appreciation of her presence and of the addresses she made at their missionary meetings. But Mrs. Irvin is not a "secretary," and I have no right to pursue the subject further in these pages. Some further account however of the synod will be given in the next number.

THE FRENCH EXPOSITION OF 1889 AND THE JUBILEE OF 1789.

EDMOND DE PRESSENSÉ, D.D., SENATOR.

[Translated from the French by Rev. J. C. Braeg, Secretary of the American McAll Association.]

It is impossible to speak of France at the close of this year, 1889, without giving the first place to two great preoccupations which have dominated it during these last months, namely, the Universal Exposition of the Champ-de-Mars and the Centennial of the Revolution. It is true that the year has been the prey of cruel agitations, having been threatened by a new Cæsarism which would have been more miserable and more shameful than all the dictatorships endured and overthrown in the past. The danger arose less from Boulangism [*per se*] than from the support which it received from the old monarchial parties, and more especially from the clerical party, and also from the lower clergy, whose intervention on behalf of General Boulanger has been scandalous. But, thank God, this peril has been averted by the general elections of this autumn, which have given us a parliamentary majority both moderate and republican. Thus the Jubilee of the Revolution of 1789 could be celebrated without becoming a veritable irony, and the Exposition was not dishonored by having added to the success of such a usurper.

I would like to set forth that which has been to the honor of Christianity in these two manifestations of the greatness of our country.

The Exposition has fulfilled all that it promised, during the long months in which it has been open to the immense tide of visitors from all parts of the world; and it has terminated in *perfect splendor*. It may be called the Austerlitz of human labor, which has never before shown a power comparable

to this in subjecting nature to science; for, indeed, the triumph of thought over matter was celebrated at the Champ-de-Mars—of thought rising step by step to that glorious height where it shines forth in the loftiest art and reaches the ideal. France has given at the Exposition a magnificent proof of her progress through labor, and the satisfaction found therein has contributed to her political appeasement. In this most legitimate satisfaction she has had to beware of all forms of narrow Chauvinism, and she has not forgotten all the other nations that have taken part in this great industrial jubilee. A broad feeling of human fraternity has been revealed and developed in it all, making a comforting contrast to the armaments of governmental Europe. Here we find the true peace league. Universal democracy tends more and more toward this end. Ultimately it will triumph.

The social side of the Exposition cannot be too strongly set forth. It has given a large place to all endeavors, not only those for the relief of the helpless, but also those for reparation in view of the future regime of justice in liberty, toward which our aspirations and our efforts must tend. It is in this, above all, that this Exposition has shown that the great movement of 1789, with which it was directly connected, continues its ascending march toward the ultimate realization of the principles that inspired it. These great principles of liberty, of equality, would remain a dead letter, soon transformed into a cruel irony, were they not to cause that liberty, that equality of rights, to become a reality by the progress-

ive deliverance of the proletariat. The Exposition of 1889 has shown that we are in the current of an evolution that will never be staid. To what do we owe this beneficent evolution, if not to the influence of that gospel that has for its motto, To save that which was lost; and to raise up the fallen? One could, even at the Exposition, recognize the direct traces of its powerful action for the uplifting of mankind; not only by the special and very interesting exhibits of our foreign missions and our Bible societies, but also by congresses like that for Sunday rest, and by the missionary work, pursued with untiring ardor by the McAll mission at the very gates of the Champ-de-Mars.

Now, coming to the Jubilee of the Revolution of 1789, we have the right, we evangelical Christians, to maintain in our lectures and in our writings that all that was fruitful and universal in this great movement came from Christianity. If we endeavor to disentangle its dominant thought, which may have been obscured in the terrible struggles within and without, we will recognize that it is summed up in the great and formal principle of the Declaration of Rights of August, 1789—the rights of man as man—which sufficed to overthrow the principles of the old monarchic and Catholic society founded upon privilege. Once recognized, the rights of man entail national sovereignty, equality before the law, and, first of all, the enfranchisement of conscience from all state religions. It is, indeed, here that we find the first inspiration for the great social revolution whose centennial we have just celebrated. Well, this great idea of the rights of man, notwithstanding appearances and protestations, is the daughter of the gospel, which, from the first, has upheld the idea of humanity; it is by this that it is distinguished from the ancient world, and by this that it has deposited in the soil, sprinkled with the blood of its first witnesses, the germs of the modern world. Pagan nations hurled at each other the name of barbarians. Their national gods, being but gods, could not recognize the image of a brother in one who was vanquished and condemned without mercy to slavery. Human fraternity

was not recognized until the universal divine fatherhood was itself received. As Bossuet has magnificently said, "After Christ had gathered up in his blood a people of priest and kings. Jewish particularism disappeared in Christian universalism; and each son of man, from the most powerful to the most wretched, is wrapped in the glory of the same rehabilitation, after having been confounded in the same condemnation. Cicero's Republic of Mankind was, in his great mind, only a prophetic flash of lightning. It is only since Christ came that the inalienable dignity of man, and, consequently, his right before God and before human powers, could be recognized." "Christianity," said Tocqueville, "passing over barriers that could not be surmounted by pagan religions, conquered, in a very short time, a great part of mankind" (Tocqueville, *L'Ancien Regime et la Révolution*, p. 42). That kinship between the French Revolution and the gospel has been recognized by some of the most independent minds of our times. "Christianity," said Madame de Stael in her considerations upon the French Revolution, "has truly brought liberty upon earth; justice toward the oppressed; respect for misfortune; even equality before God, of which equality before the law is but an imperfect image" (Madame de Stael, *Considerations sur la Révolution Française*, iii. p. 381).

I cannot refrain from quoting that remarkable page with which Lamartine opens his epic of the History of the Girondists, over which hovers a thought so elevated and so liberal, in the midst of many contradictions. No one has had glimpses of a truer intuition or a broader view of our destinies than that incomparable poet. "That which one could then see dimly of the French Revolution," said he, "announced what is greatest in the world—the advent of the democratic idea, and, later, that of democratic government. This idea was the efflux of Christianity. Christianity found men enslaved and degraded everywhere. It rose at the fall of the Roman empire, not as a vengeance, but under the form of a resignation. It had proclaimed

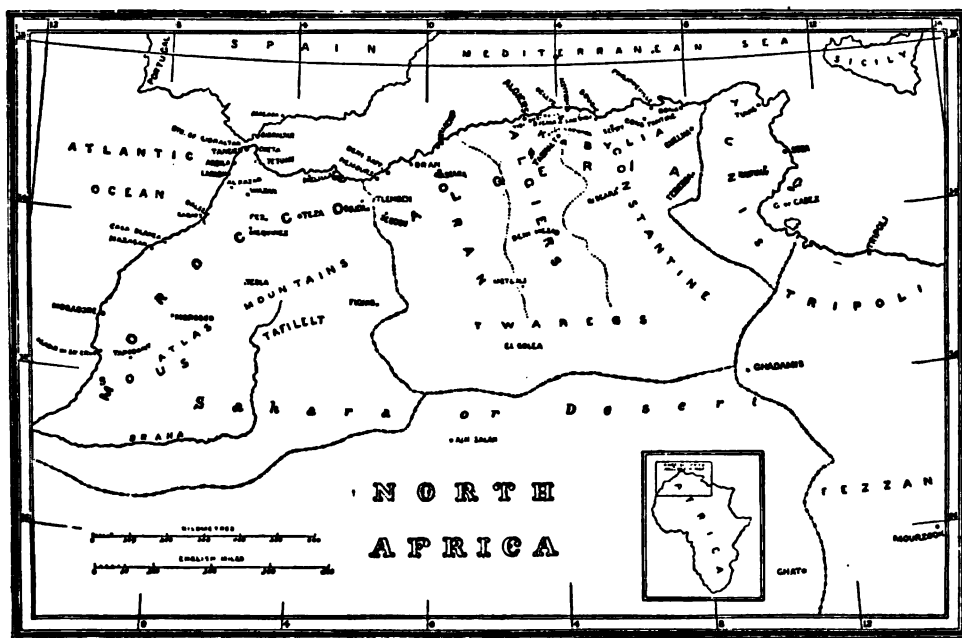
the three words which French philosophers, at a distance of two thousand years, now repeat, 'Liberty, equality, fraternity' of men. But for a time it had buried that dogma in the depths of the souls of Christians. Being too weak to attack civil laws, it had said with power, 'I leave you for a little time the political world. I will emancipate men's souls. I may require two thousand years to renew men's minds, before appearing in institutions, but a day will come when my doctrine will escape from the temple, and will enter the congress of nations.' On that day the world itself will be renewed."

Lamartine makes us feel how difficult it was, at the time when the Revolution burst forth, to connect it with Christianity; for the evident reason that the form which Christianity had assumed in France was at absolute variance with its constitutive principles. Catholicism had become foremost among the privileged ones. It granted everything to royalty, which, sustaining it with the sword, violated on its behalf and with its consent the first right of man, that of conscience. The Revocation of the Edict of Nantes, with its tragic consequences, stood, in some way, between primitive Christianity and the French conscience, and prevented the latter from connecting her best aspirations with their original principle; which, however, was reviving, although imperfectly, among the Anglo-Saxons, taught at the school of the Reformation. The religious revolution of the sixteenth century had, indeed, lifted man up into the domain of a superior life, by breaking the chains of ecclesiastical hierarchy, and by stimulating the spirit of inquiry; but it had rarely been consistent. Too often it had stopped on its way or had gone backward by re-establishing state religions, as in Germany, or in the official anglicanism of Great Britain. However, the impulse that it had given to the human mind could not be stayed, and it had certainly prepared the state for a parliamentary regime, after the genius of Calvin had created and admirably organized it for the Church in its synods, which were for her

the best equilibrated representative government. One had seen the English Puritans take up arms for their civil and religious liberties, according to their noble program, and, crossing the Atlantic to safe-guard their liberty of conscience, establish a democracy which is the most liberal, the most respectful of the rights of man, that could be imagined. Moreover, if the Revocation of the Edict of Nantes had contributed powerfully to undermine, before public opinion, a system capable of such a heinous crime, the indomitable heroism of the persecuted had done more for freedom of conscience than the most eloquent vindications had done. These martyrs affirmed it by dying for it. It was one of their most worthy representatives, Robaut St. Etienne, a deputy to the States-General of 1789, who, with Mirabeau, obtained, after many admirable speeches, the proclamation of the liberty of conscience in the Declaration of Rights, and this notwithstanding the opposition of fanatical Catholics and the disciples of Jean Jacques Rousseau, who wished to make their pale mottoes a state religion.

We must recognize that this profound accord between Christianity and the essential principles of the new society was disregarded by it. And this was because the Catholic Church, which gave itself as the faithful representative of the religion of Christ, had become a living calumny of it, the religion of privilege and of intolerance. Hence the ardent opposition made to it by the philosophers of the eighteenth century of which the principal promoters of the French Revolution were the representatives. This misunderstanding still exists among us, through the fault of the continuators of the Catholic traditions. However, non-Protestant liberals like Tocqueville and Edgar Quinet have done everything to dispel it. The duty of Protestants is to do their utmost to cause it to disappear, by manifesting their firm attachment to liberal institutions and their generous efforts for the uplifting of the unfortunate.

It is only on these conditions that they can assure the success of their home missions, now more necessary than ever before.



NORTH AFRICA MISSION.

REV. JAMES JOHNSTON.

Cradled in an atmosphere of self-abnegation, the North Africa mission has rapidly taken a front rank among the undenominational missionary agencies in the latter half of this century of missions. Heavenly in inspiration, it is a noble offspring. A child compared with the venerated English Baptist, London Church and Wesleyan Missionary societies, it already promises to run a distinguished career. The arc of its operations across the north African continent sweeps eastward from Tripoli to Morocco westward, and on the north from Algeria to the frontiers of the sultry Sahara. In this vast area, covering 1570 miles from east to west and about 1000 miles from north to south, thousands of towns, villages and hamlets are scattered, whose fourteen millions of inhabitants mainly comprise Arabs, Berbers, Negroes, French, Spaniards, Italians and mixed nationalities. A greater darkness broods not over the tribes of inner Africa than amidst the races found in the valleys and plains of long-forgotten North Africa.

So recently as 1881 the council of the

North Africa mission dispatched its fore-runners on this peaceful invasion of the Barbary States. Hitherto these regions, a week's voyage only from British shores, had remained unevangelized. To-day the same lands have forty-five missionaries under the North African mission flag, twenty of whom are unmarried ladies, and five accepted female candidates. With this vanguard of Christ's witnesses should be mentioned above thirty colporteur-agents of the Bible Society. In 1881 Algeria was entered, Morocco in 1884, Tunis in 1885 and Tripoli in 1889. Since 1886 Mr. S. Van Tassel has been seeking a foothold to carry the faith to the Bedouin of Northern Arabia. The larger tribes number, in some instances, 40,000. Mr. Tassel's temporary central location is Homs, 130 miles north of Damascus, whence he intends penetrating desertward.

The evangelical doctrines of redemption are the cardinal standards of this apostolic enterprise. Touching its aims and means a recent issue of *North Africa*, the Quarterly Record of the North Africa Mission, says:

As far as we are able to read the purpose of God in his word and providence, it is his will we should continue our forward movement in North Africa till the gospel has been preached for a witness to all its numerous tribes. At present we have only with stammering lips touched the fringe, and to finish this undertaking the workers in the field must be sustained while they study and labor, and new laborers must be thrust forth. . . . In the pages of *North Africa* we make known the spiritual needs of the inhabitants of those regions, and the efforts that are made to supply them. We pray to God to incline his servants to sustain those who thus spend their strength for him. We do not personally solicit money, but consider the facts themselves, under God, should be a sufficient appeal to those who have a willing mind. On this high spiritual platform the mission which requires comparatively limited funds for the workers and board of management has generally commanded adequate aid. Last year, the highest income realized, amounted to £4320.

Upon Jew, Moslem, Negro and European in North Africa the mission is making a profound impression. Its martyr roll shines with names of saintly heroines. In remembrance of Miss Tulloch, a beloved laborer, the Tulloch Memorial Hospital is erected on the spot where she "fell asleep" in Tangier, Morocco. At Arzila, southward, Miss Caley's memory has a cherished fragrance. To her spirit of dedication an Arab bore this testimony: "She *knew* the Lord Jesus *very* well." The sight of young ladies of gentle birth and cultured training essaying on a perilous mission to face benighted heathenism and that masterpiece of Satan's device, Islam, has evoked genuine admiration. In a variety of ways, by instruction, visitation, conversation, addresses and hymns, the Saviour, "Sidna Aissa," is being alike commended both to the poorer classes and likewise to the Cadis and Kaids, Taleb readers and Marabout saints. Nor from the commission of those who open the "unsearchable riches" are suffering and misery excluded.

Populous cities are unhesitatingly challenged. Fez, the Moorish capital, of 150,000 souls, has suffered admission. When Miss Herdman, a lady of brave faith, was ap-

preaching it by the Sebou river, a determined Arab female seized her by the throat with one hand, and drawing the other across it in imitation of cutting it, cried out, "That is what we ought to do with you." Of picturesque situation rising from a circular depression, Fez is surrounded by snow-crowned summits of the higher Atlas range. Their under slopes are clothed with orange and lemon gardens, red-leaved pomegranates, extensive olive plantations and perennial evergreen shrubbery. Amid patches of green wheat and barley, brilliant poppies, marigolds and groups of tinted flowers effect a radiant scene. For centuries the Mogreb from the elegant tower of the historic Muley Idrees mosque has daily sounded, and to it the muezzins on distant minarets have as faithfully answered. Upon this stronghold Christ's angels of mercy have hazarded their lives, and in the gorgeous sunsets have climbed the flat roofs of the houses to the *'alliyahs* to sing the melodies of Zion, or read the "Wordless Book" in the hearing of richly attired Moorish dames and timid negress slaves. Not the least triumph of the North Africa Mission is the willingness of men to allow their wives and daughters, unescorted, to visit the mission gatherings. The medical mission at Fez is an incessantly besieged refuge. A helper wrote recently, "We were all hard at work from 9 A.M. until 5 P.M., except for a short time at mid-day. The evenings are spent in reading and prayer. Surely the Lord will bless us to the people here. He has always done for us more than we have asked." Women from town and country assemble at the teachers' doors, and even slaves listen to the truth which maketh free indeed. Among the visitors lately was a black slave who accompanied her mistress, saying with glee, "I have brought her to hear about Sidna Aissa." The golden era of Fez is assuredly coming.

At Mogador, on the outlying southwest coast of Morocco, Mr. Baldwin, an unattached missionary, is engaged in a pacific crusade. As in ancient days, the ingathering of souls is the prelude to sore persecution and dispersion abroad. Because of

native rulers' hostility it is dangerous to preach or travel in the provinces of Ha Ha and Shedma. Among the neighboring Sheluhs or Shluhs, named Shlous in south Morocco, Si Abraham, a convert of Mr. Baldwin, has daringly journeyed on several gospel expeditions. On his arrival at Fez last March after being placed in irons in the mountains, Miss Herdman writes: "We feel as if living in apostolic times, the foot-sore brother arriving, the marks of the irons on his feet, and yet rejoicing and full of hope. Abraham is a very fluent reader, and has a clear head. He is now out in the Soke, looking out for Shlous to teach. He says it is good to be converted, and better to win others."

Immediately south of Fez is the industrious town of Sifroo, renowned for its cherry gardens, lying on the main road to Ouj'da, Tafilelt and the treeless Sahara. To the holy city of Tafilelt on the borders of the Sahara are consigned departed sultans' wives and children, who subsist solely on dates and camel's milk. The Jews of superior type at Sifroo constitute the bulk of the population, and transact business; the Moors cultivating the soil. Sifroo Jewesses, as prepossessing as ignorant, give an attentive ear to the teachers. At one of the meetings two young Jewesses about eight years old were noticed. On the missionaries remarking how young they were to be married, the unexpected reply was made, "Oh no; we marry our girls at six years old." The uncivilized condition of Sifroo constrained the governor to send Moorish soldiers for the missionaries' body-guard. In the lower Atlas mountains the Beni Magill, the most powerful of the Berber tribes, have encampments. The missionaries were forbidden by the Moorish government to visit these ferocious Shlous. In person they are handsome, tall, strong and of turbulent disposition. A few know Arabic. Their unwritten language the missionaries hope to acquire. Arabic copies of the Scriptures are occasionally sent to them by the hands of friendly Shlous.

Tangier, the headquarters of the North Africa Mission, is also the principal seaport

of the missionaries. Here, at Hope House, outside the town, they reside until they are inured to the climate and have obtained knowledge of Arabic. From the rocky coast which blooms with scarlet geraniums, yellow cistus and many lovely flowers, outward and homeward bound steamers *via* the Straits of Gibraltar are easily descried. Strenuous endeavors are being made by Mr. H. N. Patrick and a Spanish brother to spread the gospel among the 4000 Spaniards in Tangier. At the hospital, Dr. T. G. Churcher is medically and spiritually rarely equipped for his onerous charge. Patients of every race and color throng the waiting-rooms from districts where small-pox makes ravages on the children of the Arabs, elephantiasis on adults and leprosy in Negro communities. In one of his vivid portraiture he refers to a poor, sick slave from Mequinez, central Morocco, whose face laughed with joy at the news that the very Son of God died to save such an one. Writes the worthy doctor, "All our practical work is as nothing, and less than nothing, as compared with the value of one soul." On the lady missionaries going into the market-place of Soke Hermees, in the vicinity of Tangier, every eye was fixed on them, followed by the cry, "The Nazarenes are here, the Nazarenes have come." Of the place wrote a missionary: "We are surrounded by the suffering and dying. If the Christians at home but saw what we see so much of, we should hear of no scarcity of funds or workers. Oftentimes we can only lose the pain that is in our hearts for this people by coming unto the throne of grace."

The city of Tetuan, a centre of trade and politics on the northern coast of Morocco, nestling between two ranges of mountains, overlooking the Mediterranean, has been likened in the sunshine to a "huge pearl in verdant setting." Although the population of 30,000, comprising Moslems and Jews and a sprinkling of Spaniards, has many of the leading families in Morocco, its filth and dilapidation are typical of its moral condition. Mohammedan darkness curses this scene of natural beauty. Greatly do the heralds of the cross need wisdom, con-

fidence and courage for its evangelization. Tetuan is the terminus of many routes from the interior. As the gate to the Riff country, extending to Algeria, calculated to have a population of 200,000 Berbers, similar to the Kabyles of Algeria, who only render a nominal obedience to the sultan, it is an excellent base for missionary propagation. On the route from Tangier to Tetuan are knots of Angera villages.

In the prettily-situated Algerian town of Nemours, fronting the sea, the inhabitants are chiefly French and Spaniards. Arabs, 1000 strong, tenant the adjacent caves. Figs, vines and alfa grass are of common cultivation, together with the working of zinc and iron mines. The women seldom cover their faces in passing through the streets. Nedromah, an adjoining Arab village from which corn is taken coastward, has a population of 3500 Mussulmans. An address on the words "As Moses lifted up the serpent in the wilderness" held the women spell-bound, who marvelled that Jesus should have died such a death for sinners. To the south is Tlemcen, reposing in the midst of enchanting scenery. Where the ponderous bindweeds, clematis and sarsaparilla entwine themselves in graceful festoons around massive trunks, or the golden-tipped rushes wave before the breeze, rise the turpentine and olive trees and the stems of lofty palms, which shoot skywards their tapering plumes. To learn the holy message the people are singularly disposed. The narratives respectively contained in John 4, of Christ speaking to the woman of Samaria, and in John 8, to the woman taken in adultery, always impress female audiences. The women of attractive grace rigidly veil their faces, except a portion of the left eye. They accord to the missionaries both kindness and reverence. Boys and girls' classes are very popular. By the breath of the Spirit the soul is prepared for the living seed. Says Miss Read of Tlemcen:

I suppose that men such as Arnot* are scarce, not easily to be found, but it is men like him

we need in our mission, consecrated wholly to the work and fully awake to the fact that time is passing and men are dying without the truth. Oh, there is so much to be done! My heart aches as I walk through the Arab quarters and see the throngs of men. People who are willing to listen to the gospel have no one to tell it to them. . . . One little girl of three years old, who has been coming with her parents to the meeting ever since she could speak, fell ill with this terrible scourge (small-pox). One day her mother came to say she was crying for me. Would I just go and look at her? I was not afraid for myself, but for others; but making up my mind to have a long walk afterwards, I went. Directly I entered the room, she lifted her head from the mat on which she was lying and said, "*She's come! she's come!*" and then to me, "*Take me in your arms and sing, Jesus loves me.*" I could not resist the little one's pleading; so took her up in the coverlet and sang to her, and she nestled in my arms and went to sleep—the first time, her mother said, for a week.

Mostaganem, a coast town of Algeria, presents welcome spiritual signs. A few sheaves foreshadow a bountiful harvest. Near it is Relizane, containing admirably-constructed buildings. In its worst parts herd some 1500 degraded Arabs. Upwards of 23,000 of the Fletas and Beni Aflou tribes are settled in the environs. The Dahra villages east of Mostaganem—Bosquet, Ain Ouillis and Cassaigne—are in total darkness. Kabylia, a province of Algeria skirting the Mediterranean seaboard, has a vigorous ministry of service. Constantine hails the light, and Djemma Sahridj, containing numbers of resentful Kabyles, is more favorably inclined. At Misloub, Taourirth-Adin, Tigrin and surroundings, the prospect is joyless. For the sake of thousands of children dwelling in the ravines and mountains of romantic Kabylia, loud calls invoke deliverance from the fatal errors of Mohammedanism. Millions of blinded Moslems observe the five leading injunctions of the Koran—belief in God and Mohammed as his prophet, almsgiving, pilgrimage to Mecca, fasting during the month of Ramadan, and prayer. It is interesting to hear a Mohammedan add "if God will" whenever he is about to make a

* See THE CHURCH AT HOME AND ABROAD, July, 1889, page 64.

journey, and as painful his exclamation "God is great" in all kinds of stations, circumstances and conversation. Fierce antagonism has been roused in Algeria. Latterly a gleam of brightness has been visible. Miss Trotter writes, "We ask prayer that nothing may hinder the wave of his blessing, which has, we hope and believe, begun to arise, and that he may get the uttermost glory here." Not unfruitful results have attended the tours among the Algerian Jews.

In Tunis, whose white shores are laved by the blue waters of the "Great Sea," the messengers of the Prince of Peace have raised his banner. Its 140,000 inhabitants under French protection are made up of 30,000 Jews, 20,000 to 30,000 Italians, French, Arabs, Berbers and Maltese. The city, five miles in circumference, has an outer wall of nine gates, enclosing an inner one which has seven smaller gates. Famed for a magnificent mosque and teeming with lesser mosques, Tunis was built in an age when the mighty Ottoman empire shone in the zenith of its glory. Its narrow, tortuous streets, garnished with bazars in the arched arcades, and motley throngs from every clime, through which struggle strings of soft-footed camels, caparisoned mules and donkeys, make a kaleidoscopic panorama. The upper-class Arab women are entirely secluded or travel in closed carriages. Negroesses of the better type are veiled or masked in black, save a narrow slit for the eyes. But Tunis is spiritually dead. Its drunkenness is appalling. Mr. Bureau remarks, "The greatest hindrance to missionary progress here is alcohol. Friends who think that the Mohammedans are sober

people ought to come and spend a week with us that they might see the contrary." Another missionary observes, "The longer I live in Tunis the more I see and hear of its awful wickedness, and the burden of souls is very real to us. Satan seems to have it all his own way undisturbed, but the Lord of hosts is with us." The French Protestant Church, with the Presbyterian order of worship, has a branch of the Mc-All mission attached to it. In this city of night three gallant ladies, the Misses Grissell, Harding and Harris, began missionary toil a year ago. Of their coming says one, "I trust these reinforcements will open up a new era in our work here, and that we shall henceforward step out more boldly into the promised land and see the giants and walled cities falling before the Lord and his anointed." While the Mohammedans think it feasible to combine good Islamism and the Christian faith, the Roman Catholic Italians in Tunis are moved with the simplicity of the gospel.

Tripoli, in the Turkish empire, bigoted beyond Tunis, is beginning to recognize the preciousness of divine love. From this centre the Bible will be sent by caravans travelling over the Soudan. Through this primitive embassy the faith may be borne to the banks of Lake Chad. The rapid increase in North Africa of Europeans, consisting of thousands of Spanish in Tangier, 80,000 of the same race in Oran, who have only a solitary shepherd, Italians in the regency of Tunis, numbers of Maltese, Jews in multitude, besides hundreds of villages of colonists sinking in blank paganism, constitutes an irresistibly sorrowful cry, "Come over and help us."

THE EVANGELICAL CHURCHES OF THE TRANS-CAUCASUS.

REV. S. G. WILSON, TABRIZ, PERSIA.

Of the four millions of people inhabiting the Trans-Caucasus, one million belong to the orthodox Russian Church. Nine tenths of these are Georgians, who have become merged into the Russian Church. Two millions are Mohammedans. Eight hundred

thousand are Armenians. It is among the latter chiefly that an interesting evangelical work is in progress.

The origin of this work is worthy of mention. From 1823 to 1838 the Basel mission had a station at Shusha. Dr. Pfander, the

author of the *Mezan-ul-Haqq*, was its most eminent member. Good work was done both for Armenians and Mussulmans. Expulsion by the czar Nicolas cut short their work before they had reaped the fruit of the labors. But God has a purpose in regard to it.

One of their pupils was Sergis Hambartsumoff. He became a teacher for the Armenians in Shamakhi, giving gospel instruction and evangelizing the people. After three or four years the size of his meetings and the results of his efforts attracted the attention of the Russian government. He was banished to Siberia. At his departure he released his betrothed from her engagement, promising on his return to renew it if she desired. Returning after a year and finding her married, he has never wedded, and for this reason he is called Vartabed (Monk) Sergis. His efforts resulted in the gathering of a congregation of evangelical Christians. Failing to secure recognition under the name of Evangelical Armenians, they connected themselves with the Lutheran Church. They have now a congregation of five hundred members. In 1881 the venerable pastor, crowned with years of usefulness, retired, and Rev. Gregor Guergian, educated in the East Turkey mission and afterwards preacher in Tabriz, was called. Last year they had a blessed revival. Dr. Baedeker and some others assisted in the services. The Armenian community was deeply stirred. Many were converted, and the church was greatly blessed.

A colony has gone out from Shamakhi to Baku. This city, famous of old for the perpetual flame of the fire-worshippers, and now for its petroleum, is the terminus of the Cis-Caspian Railway. It has had a fine boom. Attracted by trade, many have gone there from Shamakhi, and have not let the fire of God go out in their hearts. Besides this Armenian congregation, there is also one of German Lutherans.

Another point where the gospel seed sprang up was at Shusha. Here a feeble band have suffered much persecution. As lately as 1885 a conspiracy was formed by the Gregorian Armenians, and the brethren

were barricaded in their houses under threat of violent expulsion from the city; but the police soon got control of the offenders, and a fine of three thousand roubles was levied on them. Their pastor, who is also their teacher, is spoken of as eloquent and successful. Lately the subject of baptism has created division among them. The blind evangelist Malkas, led to the doctrine of the disciples at Constantinople, has rebaptized a number "for the remission of sins."

In the western part of the Trans-Caucasus gospel light is spreading. Part of this section, including Kars, belonged to the Eastern Turkey mission before the Russo-Turkish war. Some results of efforts then put forth are evident. The persecuted evangelicals obtained permission of the government to form a new village—Kara Kala—which is entirely evangelical. In the Erivan plain there are eighty-five houses of evangelicals. In Erivan itself one of the brethren is Daniel Bey, a government employé who holds services with the believers. Once he was called before the bishop, who, pleased with his replies, asked his advice as to what he should do. He recommended that the priests be told to preach, and gave a list of texts for the purpose. The bishop gave the texts to the priests. One night Daniel Bey was awakened by a priest, who insisted that, since he had been the means of getting him into that predicament, he should give him points for his sermon. Next Sunday the priest essayed the new role of a preacher.

Etchmiadzin, the seat of the Armenian Catholicos, is not without its witnesses for evangelical truth. As far back as 1845 a young man named Marturas Sardariantz was moved by the Spirit to seek the truth. A vartabed, or monk, a teacher in the Etchmiadzin school, observing his demeanor and learning that he sought the light, placed in his hand a book entitled "Doctrines of Christianity," a publication from the Smyrna press, and directed him for further light to the American missionaries in Constantinople. The young man became enlightened and taught two others, but secretly, for fear, because in the time of the czar Nicolas all such work was prohibited. He had reason

to fear, for the evangelical opinions of the monk had been discovered, and he was compelled to flee. In the following year the Scriptures and other books were received from Constantinople. Marturos was connected by kinship with the villagers of Somaghar, and thus the way was open to proclaim to them the word. Kachar, of Somaghar, also worked in his village with great zeal, and the truth took root. These brethren at various times suffered persecution. In the time of Catholicos Mattios it raged with severity for a month. They were imprisoned and beaten. Efforts were made to drive them from their homes and to seize their property and fields. The priests and officers of the government enjoined them to deny their faith and put their seals to a document pledging themselves "not to speak any more in this name." But all efforts proved futile. They remained firm. In 1870 these brethren made a petition to the Lutheran pastor of Tiflis and to the grand duke Michael to be allowed to assume the name of Lutheran, because that is a licensed religion in the empire and the name would give them standing. But through the efforts of the Catholicos Guerg this was refused. In 1874 Marturos baptized the children of the brethren by sprinkling, and a tumult occurred; but judgment was rendered in favor of the evangelicals. The present condition of these churches is excellent.

Last year these scattered churches of the Trans-Caucasus formed an evangelical missionary society. Its chief organizer was Rev. Mr. Hoijer, a Swedish missionary, who, having been hampered in his work in Russia proper, has retired to this district. Since the banishment of Rev. A. Amirkhiantz to Orenberg the former has taken a leading part in the evangelical movement. The society has for its object the prosecution of

aggressive gospel work in the Caucasus. This year they met at Somaghar. The churches mentioned above, with those at Tiflis and other points, sent delegates. I became a member of the society, and Tabriz station sent its Armenian preacher as delegate. Last year they raised 730 roubles and kept an evangelist itinerating in the field. This year they voted to increase their contributions fifty per cent., support another evangelist part of the year and aid several students. The Swedish society assists their work. Our mission circle also sent a contribution. This is an active, hopeful work. The spirit of Christ, fervent zeal and love for souls, is manifested among them. It has the promise of speedy and solid development.

An account of the evangelical influences in the Caucasus would be incomplete without mentioning the German colonists. Most of these came from Wurtemberg in 1819. Some were going to Jerusalem to await the coming of Christ, but were detained here. Their pastors have not all forgotten their duty to the races about them, and some, though hampered by the government, have witnesses for Christ. The British and Foreign Bible Society has its depositories in the cities of the Caucasus and its itinerant colporteurs. Some Baptist Molokans and Evangelical Nestorians exert a good influence. The American missionaries in Turkey and Persia have done something for its people. There are altogether perhaps twenty thousand Protestants in the Caucasus. One great need is for more evangelists and preachers. It has been an aim before us to prepare in Tabriz workmen for that field. One of our recent graduating class was from that region, and he expects to return there. The American missionary is not permitted to labor there, but we hope to have a part in its evangelization.

MISSIONARY EXPERIENCES IN THE REPUBLIC OF COLOMBIA.

REV. J. C. TOUZEAU.

Mr. and Mrs. Caldwell arrived in Bogota in the beginning of September, and at the

same time occurred one of the saddest events in the history of this mission, viz., the

deaths of their two travelling companions, the new missionaries, one dying in Barranquilla, in the house of her sister, who had looked forward to her companionship, but only enjoyed it for four days; the other, far from home, with persons known only for a short time, on a river steamer, without medical assistance or medicines, his grave in the tropical forest. Truly the Lord's ways are mysterious.

Mrs. Touzeau and I went out to Facatativa, where the mule ride ends. A large number of the members accompanied us. Addresses of welcome were presented to Mr. and Mrs. Caldwell by the officers of the Bogota Evangelical Society, a sort of Young Men's Christian Association; also by the church members, after which we all returned to Bogota on the train. Mr. Caldwell's children had whooping-cough, so we could not receive them into the college or mission building, where Miss Franks and Mrs. Touzeau had prepared them rooms; but our dilemma was settled by the kind offer, voluntarily and promptly made by Mr. Abbott, the new American minister. "I have plenty of room in my house; I will receive them," said he. So, his children having had the disease, we gladly accepted his offer, and took the Caldwells there on their arrival. Our schools would have been broken up by the parents taking out the pupils had the Caldwell children entered the building.

After being pilgrims and sojourners in Colombia for nearly three years, we have settled down in Medellin and opened a new station. In the end of September we left Bogota. Although but temporarily located there, we found that a great many friends were ready to express their sorrow at our departure. They gave us a farewell meeting in the church, and also came in numbers to see us off in the train.

The journey occupied some time; the mode of travel was varied, railroad, mule-back, railroad, river steamer and again mule-back. Most of the way was through a more or less hot climate. From beginning to end we were able to sell tracts and books, besides giving away quite a number. From the river to Medellin we were almost certainly the first Protestant missionaries that had ever passed over the road. A long rainy season had made the roads terrible; our cargo mule once or twice sank to the belly in the soft mud, and lay there until the trunks were unstrapped and lifted off, when she drew herself out, and was again loaded. It rained almost every day, and although we had rubbers, still it was not strange that the exposure produced fever, which developed itself as soon as we arrived here. After partaking freely of purgatives, emetics, quinine, etc., for ten days, we began to feel like going out, and having taken a house, moved into it.

We are in the second city of Colombia. It ranks next to Bogota in wealth and commercial importance, and is the centre of the gold-mining region. The people are called the Yankees of Colombia. There is less of poverty apparent and fewer beggars than in other parts of Colombia. The Spiritualists have broken the ground here and accustomed the people to the idea of dissent from the Church of Rome. They are quite friendly, as are also the Liberals; both seem to regard us as friends. A day or two after entering our house a boy who had been sent with a message asked for and bought a Bible and several tracts. Quite a number of books have been sold to persons met in stores while making our purchases. A native member of the Bogota church came with us, and expects to work at his trade or in the mission, as occasion serves.

The views which Dr. Hays presented, with so much force and clearness and with so felicitous humor, in his "Plea for Jewhillsville," in our December number, page 505, and in his speech in the Synod of Kan-

sas, mentioned on page 553, are confirmed and illustrated in the following article by a competent and credible witness. He is the son of a Presbyterian minister who was eminent in the preceding generation, and

is himself an elder now advanced in life. He has had large experience and observation of the matters concerning which he

writes with so much earnestness. He has a right to speak as one who knows what he is writing about.

INSIDE GLANCE AT HOME MISSION FIELDS.

G. B. HOTCHKIN, M.D.

Our Church courts, especially the presbyteries and the Board of Home Missions, have probably no problem that they must face and study all the time, which is so hard to solve, and presents so many tender and painful points of touch under examination, as the needs of the old depleted churches where the changes in population in these yet forming and re-forming states have rotated away from the parish the families of the church, and rotated in a people of different affinities and other church connections, and a feeble little company remains to stand by the old church, consisting generally of persons too old or too poor to leave the old homes for the new. These take up the load of work and cost that is dropped by one after another, and toil under burdens which cost them more sacred self-denial than is ever dreamed of among the great and rich of whose benevolence we read so much, or by any in the richer parishes.

I have one now in sight where two members, both crowding on toward ninety in years, and both infirm and nearly helpless, are putting on the harness to fill the places of many more than two younger ones who have departed. Like so many others, they have a bright faith that a Presbyterian church must live and will live, and must overcome all its trials, and do the Lord's good work to the end, and that the Lord will send help before the church dies.

In response to the editor's kindly invitation to tell the readers of *THE CHURCH AT HOME AND ABROAD* what more than thirty years of living experience in different presbyteries in or concerned with the affairs of just such churches has taught me, I shall only attempt in this article to give an inside view of the difficulties of these poor old churches and the noble sacrifices for them by a host who, unknown and humble here,

are awaiting coronation to highest rank hereafter.

Look at the difficulties. The greatest churches, strong by reason of hundreds of able, faithful helpers, combining the highest grade of personal talent and influence, and money by hundreds of thousands and millions, to sustain their work, are constantly exhibiting the care and even fear with which they seek for an acceptable pastor, under whose care they can prosper without loss. The feeble church, whose very last chance hangs, so far as human power can help, upon the very same results of the pastor's work which the great church needs, cannot hope for any but one who has first fully proved himself not acceptable to any church that has free choice, except a few glorious servants of the humble Master who devote high abilities to this humble labor, and except the beginner, full of new-born zeal, who soon wins higher place. Elders of poor churches have no doubtful problem when you bring forward the question "Why so many W. Cs and S. Ss on the rolls?" They know, but do not love to tell. The money difficulty is, of course, in all these cases the one obstacle which poor churches, with no shining hope of speedy growth, cannot get over.

Presbyteries probably always give careful consideration to their duty of grouping feeble churches, and perform that in the best way they can. The result, of necessity, is that the appointed supply must give a fraction of his weeks to one church and "the remainder of his time" to one or more other churches. Let us study the best possible state of a "remainder-of-time" church with the second half, that is, twenty six Sabbaths, and very few other sights of the pastor—for small salaries are not good help for the cost of frequent journeys. Of the collections

which can be taken on the twenty-six Sabbaths, eight must be for the treasuries of the eight boards of the Church; two Sabbaths are given for the minister's vacation, and one or two more are apt to fail for sundry reasons. There may thus be only sixteen, perhaps less, Sabbaths available for collections for the expenses of the church. Some get two collections a day. Some prince in Israel—in patched garments, perhaps—jealous and zealous for the honor of God's house, or perhaps some hard-working mother in Israel—sometimes some one called higher in social rank—volunteers to save a sexton's wages by acting as servant. This can be seen any time that you choose to search for it. Others in this divine line of royalty, who are to reach the seats beside the King, forego the needful new clothing (not for show), or the long-wished-for journey to grandfather's, or the music-lessons, or some such heart's desire or body's need, rather than know that the beloved church is in

debt. I could give names and dates to parallel every such statement, and more not a few, but enough to prove that these are and have been general and common over many years, one reaching to giving over a hundred and twenty dollars a year out of only about seven hundred dollars of assured wages for a family's wants. Yet such "doers also" must meet the charge of being beggars when they ask a share of help, to save their little church, from people who never sacrificed a week at Saratoga, nor any such wish, for their church. My blood has boiled for such intimations given to such as I describe, many a time. When the whole Church of Christ gets up to the rank of these its true princes, and sacrifices as they do for the Lord's work, then "the morning cometh"; then the reveille of armed camps will dissolve into the matinee of praise for "peace on earth" very speedily; then the Church will be *the* "army with banners" that covers the whole earth.

THREE NEGRO SCHOOLS.

REV. H. N. PAYNE.

The school is the right arm of our work in the South. In many cases the churches there could not have existed without them. In their eagerness for education the colored children have sought the best schools within their reach. Children and parents, perceiving the benefits derived from Presbyterian schools, have thought, first with gratitude, then with love, of the Church that has established them. They have been glad to be known as members and adherents of a Church that is so conspicuously the friend of education. Our churches could have done comparatively little in elevating the people had not the culture of the schools made possible their appeals to a higher intelligence than was possessed by the masses.

The three schools mentioned in this article are chosen because they were visited in succession on a recent tour. There are other prominent institutions whose history and aims are similar.

The first now considered is in Abbeville,

in western South Carolina. The work there was begun about nine years ago by Rev. E. W. Williams. He found a good deal of Presbyterian sentiment, and a church was soon organized with fifty members. Mr. and Mrs. Williams, both of whom had been teachers, firmly believed that "a Christian education solves the problem" of the future of the Negro. By authority of the Freedmen's Board they established a parochial school. That school grew in numbers and usefulness until it became evident that a larger work was demanded. Out of this demand grew Ferguson Academy, a chartered institution with its own board of trustees. A fine brick school building, four stories in height, has been erected and now nears completion. It is but just to say that the funds for the erection of this building, some five thousand dollars, have been raised largely through Mr. Williams' personal agency. The school is now occupying this structure, though it is incomplete. The two

lower stories, containing living-rooms and recitation-rooms, are finished. The third floor, entirely occupied by the assembly hall, is unplastered, but is in daily use. The fourth story, in which are to be the girls' dormitories, is entirely unfinished and unfurnished. A few hundred dollars would complete and furnish the building, and would relieve these missionaries from great anxiety. The school is doing better and better work with its increasing facilities, and its outlook is all that could be desired. Mrs. Williams and three lady assistants do most of the teaching. Daily recitations in Bible and Catechism are held in connection with morning chapel. A thorough and systematic study of the Bible and of church history lays a broad foundation for a Christian education.

The second school is at Aiken, the famous winter resort in southwestern South Carolina. Rev. W. R. Coles, a missionary of the Freedmen's Board, went there about eight years ago. Though the moral and religious elevation of his people was the great end sought in the establishment of the mission, it was seen that that end could be realized best through the agency of the school. People of mature years are fixed in their views and habits, and can seldom be changed. The young are impressible, and can be moulded in life and character after better models. As at Abbeville, the parochial school soon outgrew its accommodations. In the meantime Mr. Coles has interested in his work strong friends who had seen its need and its merit while wintering in Aiken. York Street School was incorporated, with a board of trustees consisting mainly of gentlemen residing in New York city and vicinity. A large building, erected through the liberality of these and other friends at a cost of four thousand dollars, is nearly complete, and will be occupied by the school after the holidays. Mr. Coles not only ministers to the church which has grown up under his care, but is the principal of the school and is actively engaged in teaching. Three experienced lady teachers are also engaged in instruction.

The third school is the Haines Memorial and Industrial Seminary, in Augusta, Ga.

This is the youngest of the three, having been started, under the auspices of the Freedmen's Board, by Miss L. C. Laney some four years ago. From the first it has been a great success. Last year it numbered 375 pupils. Miss Laney, the daughter of one of our colored ministers, is remarkably fitted for the work she has in charge. A graduate of Atlanta University, she has had wide experience as a teacher. A prominent superintendent of education in that state pronounces her the best colored teacher in Georgia. She has great influence in Augusta and through the state.

It may be asked, Is there need of a church school in that city? We answer—1st, there are five hundred more colored children in Augusta than the city schools can accommodate. 2d, the education given in the Haines school is unlike that given in the public schools. It is primarily and essentially Christian. A considerable number of the scholars were converted last year and united with our church. Two young men, candidates for the Presbyterian ministry, entered college from this school this fall.

Here too a new and handsome building is being erected, and will be completed in this school year. It is built under the direct supervision of the Freedmen's Board, with funds specially contributed for that purpose. Up to the present time the school has been carried on in a rented building that costs three hundred dollars per year. Miss Laney is assisted by four other teachers.

These three schools all illustrate the same idea. They aim to educate head, hand and heart.

1. The Bible is thoroughly and systematically taught, as is the Catechism. The history of the Church, in the old and new dispensations, is made familiar. A direct and positive aim is to win the students to Christ and to develop real Christian character.

2. The teaching is thorough. Those engaged in instruction are qualified by training and experience for their work. The schools are preparatory to higher education for those who want it. Young men went from all of them to college this year. But most of the students will finish their educa-

tion in these schools; they try, therefore, to fit them for the practical duties of life. There is an industrial department in each, in which the girls are taught to cut and make garments and how to make home comfortable and attractive. Bookkeeping is taught, with business forms and customs. A high ideal and aim in life is set before each student, and an endeavor is made to train men and women who will be of use to the world.

3. The principals and teachers in all of these schools are colored. Their entire com-

petency is an encouragement to those who believe in the Negro and his possibilities. Their example and the positions of honor and usefulness to which they have attained are powerful incentives to the best of their race to emulate them.

We are confident that the educational work of the Presbyterian Church, conducted by its Board of Missions for Freedmen, is being wisely and successfully done. Let it have the earnest prayers and practical sympathy of those who are interested in the race in whose behalf it is carried on.

THE CONDITION OF THE TREASURY FOR FREEDMEN.

REV. J. T. GIBSON.

I would like to have the readers of *THE CHURCH AT HOME AND ABROAD* go with me to a meeting of the Board of Missions for Freedmen in the rooms of the Board, 516 Market Street, Pittsburgh, Pa. These rooms are not so well worth seeing, for though they are cheerful and comfortable, they are not, like Mr. Pickwick's apartments on Goswell Street, a good place for observing humanity, being on the fourth floor. Nor would I wish simply to have the Church meet the gentlemen of the Board to whose care this great work has been committed. The two things that I would like to show every member of the Presbyterian Church and every boy and girl in the Sabbath-school are, first, the "docket," and second, the "minutes" of the meeting. Possibly I can help the reader to see how these two pages look when I say that usually one half of the "docket" is made up of such records as follows: "A school wanted at ——. See letter No. —." Now when we read these letters we find the most urgent pleas, telling us of the numbers of children that have no schools of any kind, and no Christian training of any kind, telling us of competent teachers willing to go for very small salaries, and showing conclusively that by spending \$100 we could give four months' Christian education to fifty children. This is the "business docket." Let us turn now to the "minutes" after the Board meeting. How does the page look?

Well, it is excitingly monotonous. Nearly one half of the page reads about as follows, with the blanks filled: "The request for a school at ——— was declined on account of the condition of the treasury," or "the request for an additional teacher at ——— was declined on account of the condition of the treasury," or "the request for a minister to be commissioned to go to ——— was declined on account of the condition of the treasury," or "the request of ——— for an increase of salary was declined on account of the condition of the treasury." That phrase, *condition of the treasury*, occurs so often that the secretary has thought of getting a rubber stamp for it, so as to save labor in writing.

Will not the members of the Presbyterian Church and the boys and girls in the Sabbath-schools think of the "condition of this treasury," and of the great opportunities for doing good that our Lord is offering us? This "treasury" is certainly the Lord's, and the Board of Missions is earnestly and constantly trying to put what is given to it where it will do the most good. The income of the Board is much better than for the same months last year, but the work is expanding rapidly, notwithstanding the constant effort to keep expenses somewhere near the income. Can we take the responsibility of saying that the work shall not be enlarged "on account of the condition of the treasury"?

A STRANGE FANATICISM IN GEORGIA.

Rev. J. T. H. Waite, long a missionary to freedmen in Georgia, has kindly responded to our request for information concerning a remarkable excitement lately prevailing among Negroes of that region. He premises that it was "a community of Negroes grossly ignorant and dull in the extreme, having the three-months school and the church, so called, but showing no improvement in mind or character or condition since they were freed—mostly members of churches with uneducated ministers, except one who was more of a politician than a preacher."

It was in such a Negro community that the fanatical excitement of which he writes arose. He says:

A man suddenly appeared among them, giving no name and no place, only that he came from God for them, to seek and save the lost; that Christ was in him so much that he was Christ; that Christ had been in the body of Moses to save the ancient world; that Christ had been in the body of Jesus to save the white nations; and that now Christ was in his body to save the black nation, and lead them to Canaan far off, but wings would be provided for them at \$5 a pair for men, and \$4 a pair for women; that no one need cultivate, for they would not harvest, and they would soon take to Canaan, as Israel took to the Promised Land, the wealth, the flocks and herds of the whites; that for the several months before, they must camp around him, and be sifted and strengthened and prepared for the flight, by a fight with the devil, who would try to stop them. In looks the strange man was weird, in manner impressive, in eyes wild, in speech fluent. He carried a Bible in hand, and knew all passages relating to Christ, which he applied to himself. To the multitude attracted at once he seemed such a holy and mysterious man that they resented the suggestion that he was an impostor, and scorned the evidence that

he had been seen elsewhere as a man named Dupont Bell, working at a lumber mill. Mystery and marvel and hope spell-bound them, and they fell at his feet in worship, abjectly ready to do all his bidding, and to believe any nonsense, even any immorality right if he, their Christ, willed it for high reasons. They neglected their fields and families, and had all things common. Later on, as the orgies grew wilder, the *all things common* became vile in the extreme. The religious exercises were mere fetich exercises, in a fight with the devil, to curse the devil out of women, and beat the devil out of men, and scare the devil out of the camp. As the men and women came to him one by one, they would say in his ear, "My Christ, how is it with my soul to-day?" Then he would strike the men, and would shout to the women, "Blast you! blast you!" In the last exercise, to scare the devil, the multitude would march round and round the camp, in single or double file, shouting, "Power! power! power!" bending lower with each shout till they fell on their hands and feet, like beasts, and so crawled awhile muttering incantations, then sprang to their feet and presented arms, or clubs, as guns, marching, and shouting "Fire! fire! fire!" looking wildly around in search of the devil.

This heathenism continued for several months, and grew from simple folly to monstrosity, immorality and violence. A man was nearly killed at the camp by infuriated men and women for calling Bell an impostor. The ignorant churches were torn to pieces. The excitement was spreading; the maelstrom was widening and whirling, drawing hundreds into its vortex, and exciting with awe distant thousands. The thrill of sympathy was being felt at many distant points, threatening to whirl them in. A few weeks more and they would be involved, and other churches would be destroyed.

It was time to interfere. Ministers met in council, and appealed to the civil authorities to arrest the craze by dispersing the camp and by removing Bell and his man

James, the Angel, King Solomon, the Virgin Mary, etc., on the ground, 1st, that Bell was a monomaniac; 2d, that the camp was a nuisance, and the excitement dangerous to civil order; 3d, that two Bellites were nearly killed by beating, and a man almost murdered for expressing unbelief; and 4th, that the county would be filled with lunatics, paupers and thieves.

The authorities promptly responded, and sent Bell and James, convicted of lunacy by a jury, to the asylum. But the camp went on in the belief that they would burst their bonds and return. King Solomon was to hold the camp till they came back, and Queen Mary cried out that she was going to give birth to the Christ who was coming again. The sheriff soon hustled her away, and placed the king and others in jail. Recently he died in the jail.

Not being allowed to congregate, many of the multitude have lately come out of their bewilderment, dazed and shamed and looking withered. A remnant have pitched another camp, but have returned to Christian singing and praying, but refuse to return to the churches, yet ask for our ministrations. We decline to encourage them as an organized body. The paralyzed churches will be a long while in recovering their former life.

In contrast with this sad picture of ignorance and fanaticism, Mr. Waite places the following:

A great community of Presbyterians in three congregations, a few miles apart, bordering on the camp community, extended into its district, and mingled with its people as neighbors. They numbered over eight hundred Christians, with fifty officers—elders, deacons and watchmen—and a host of children. All were within a few miles of the camp, hearing of its excitement every day, and many having for neighbors excited Bellites. For the months of the craze not twenty of them all would go near the camp, not even for curiosity. They remonstrated with their neighbors till they received abuse. All but four men, who forced their wives to go with them, kept

steady at their field work and constant at church service. They spoke with scorn and sorrow of the folly of their race. Not a palliating word did I hear from any of them. Not a child was allowed to go near the camp. Not an officer was seen there, except three who went one day to rescue a friend, a crazed man. In the Presbyterian churches there was no appearance at all of any excitement around us. All continued serene, calm, dignified. The great service and the children's service went on as usual, and the "Ordinance Day" was as grand as ever. Only the four of our men were caught in the whirl. Three were ex-slaves who had never been at school, two so distant as seldom to be at church, and one an old man, whose house was at the camp. The other was a young man, one of our scholars, a bright, good, intelligent man, a favorite of mine. He was caught in the craze. But sad as it was, it was not so strange to the church, who knew that the poor fellow had suffered for a whole year before with a great, deep running tumor, that covered his head and doubtless touched his brain, for he could not bear excitement before the craze. He was the crazed man, and is now in the lunatic asylum. One of the other three, with his wife, has returned to the church, glad to get out of the craze, and glad to get back to the only Christ. He said he would have returned a month before, but heard that I had said that I would never receive him again. He was glad, more than he could tell, that I had so kindly sent for him.

Could anything show more impressively the sadly perilous condition of those untaught multitudes of our countrymen, in the ignorance and superstition in which the slavery of their past generations has left them, and their urgent need of the Christian knowledge which we are trying to impart to them? Are we pushing this endeavor on any such scale or with any such liberality as the situation and opportunity demand? Mr. Waite says:

The millions in the South are densely

illiterate by no fault of their own, and millions more are being rapidly born to the darkest ignorance. Since emancipation four millions have been born, while freedmen's missions have gathered about one hundred thousand into churches and a few times as many into schools. All the other dark millions are inclined to the wildest fanaticism. . . . These masses will always be ready for any outburst like the late one, waiting only for the wild man or the adventurer.

Is there in Asia or in Africa any mission field open to us containing so many souls so benighted, and for whose enlightenment we are so evidently responsible? And could anything show more impressively than Mr.

Waite's second picture shows the adaptation of our Presbyterian teaching and preaching to this great need, and the readiness of those people to accept them and profit by them?

The Board of Missions for Freedmen is truly and properly a Board of Home Missions in respect to the geographical position of its field, and Mr. Waite shows that it is truly and properly a Board of Foreign Missions in respect to the mental and moral condition of millions in that field. We cannot regard its opportunity, its proper work and the claim of that work upon our men, our women and our money as at all inferior to those represented by either of the other boards of missions.

MINISTERIAL RELIEF.

THE AID OF THE ELDERSHIP.

The Presbytery of Chester (Synod of Pennsylvania) at its last meeting adopted the plan of the Lackawanna Presbytery (in the same synod) to secure the efficient aid of the eldership on behalf of the Board of Ministerial Relief.

A reference to this plan was made in the December, 1888, number of this journal (page 560), where some account was given of the remarkable movement among the elders which began at the General Assembly of 1885. The elder-commissioners to the Assembly of that year adopted an address to their fellow elders, in which they emphasized the special duty and obligation of the eldership with reference to the Board of Ministerial Relief. Among other things they say:

During the present Assembly many of us have been deeply moved upon this subject. We have felt a special call to go forward, actively and earnestly, in this matter. The hearts of the pastors are with their "suffering brethren,"

but many of them feel a reluctance to press home this subject upon the hearts and consciences of their people. It seems to them like pleading for themselves or claiming their own right. We do not think there should be this reluctance, but we can understand the feeling that underlies it, and we can sympathize with it. And it constitutes an obligation, all the more imperative and sacred, for the elders to give their hearts and hands to the important work of this Board. We ought to esteem it both our duty and our privilege to bring this cause before our people, so that in every congregation systematic and liberal contributions may be made to it.

If the people are instructed, they will promptly, heartily and generously respond. Let us solemnly, and in the fear of God, charge ourselves with this responsible duty.

At the next General Assembly the elder-commissioners not only "heartily endorsed the address and appeal issued by the elders at the last General Assembly," but took an advanced step toward rendering the proffered aid of the eldership more efficient. They recommended—

That each session appoint one elder who shall charge himself with the special duty of disseminating information in his church and awakening its interest in the beneficent work of the Board, and who, on the day of the annual collection, shall be ready himself to address the congregation in behalf of the Board in case the pastor shall consent.

This recommendation was endorsed by the Assembly, and in the following year at Omaha the Assembly resolved—

That the Assembly regards with favor the effort recently inaugurated to enlist and utilize the interest and influence of the eldership in behalf of this agency for the relief and help of those laid aside from the active work of the Church. This Assembly would reiterate its approval of the special arrangements suggested last year, by which an elder should be associated with the pastor in the oversight of the interests of this Board in the congregation.

A full account of these successive steps, from the first meeting of the elders at Cincinnati in 1885 to the centennial year, is given in "The History and Outlook" of the Board, prepared by order of the Assembly.*

It was in this centennial year (1888) that the Presbytery of Lackawanna gave still greater efficiency to the plan recommended by the elders in 1886 and endorsed by the Assemblies of 1886 and 1887. This was done by having the presbytery appoint in each church the elder who shall "be associated with the pastor in the oversight of the interests of this Board in the congregation." It was thought, by making this a presbyterial appointment and requiring the elder to report to presbytery of "his diligence therein," that there would be an added stimulus to the performance of the sacred duty.

And now, by a printed circular issued by the efficient stated clerk, Dr. Roberts, we learn that the Presbytery of Chester has taken the same action. These brethren recognize the fact that "elders ought to be more deeply interested in this work," and also that "presbyterial oversight is essential in order to give the highest measure of success to this movement." As in the Pres-

bytery of Lackawanna, a nominating committee was appointed, so that the selection of an elder in each congregation might be made after due deliberation and consultation with the other elders and with the pastors. The whole circular is given below. It will be read with interest, not only by chairmen of ministerial relief committees in other presbyteries, but by all those who have been led to feel a special interest in the sacred and important work of this Board, and who share in the conviction that God's people ought to be "roused to greater zeal and earnestness in the cause":

The Committee of the Presbytery of Chester on Ministerial Relief, in their report, April, 1889, reminded presbytery that the General Assembly and the Synod of Pennsylvania had, each of them, taken action favoring the appointment of one elder from each church to assist the pastor in bringing the cause of ministerial relief before the people. They also laid before presbytery the special reasons for such action, as follows:

1. That many pastors feel reluctant to press upon the hearts and consciences of the people the claims of this Board, feeling that it might seem as though they were pleading for themselves or claiming their own rights.

2. That elders ought to be more deeply interested in this work; and by these appointments, at least one in every session may thus be roused to greater zeal and earnestness in the cause.

3. That increased activity on the part of the elders in one department of church work prepares the way for increased activity in other departments.

4. And that presbyterial oversight is essential in order to give the highest measure of success to this movement.

The committee consequently made the following recommendations, which, after some discussion, were adopted:

1. That the moderator appoint a committee of three, who shall nominate to the presbytery one elder from each church, who shall be specially charged with the whole interests of this cause in his own church. He shall, under oversight of the session, bring this cause before the people at least once a year for their contributions. He shall also be required to report annually at the spring meeting of presbytery his effort and success. His term of office shall be limited to one year, subject to re-election by presbytery.

* Copies of this pamphlet can be had upon application to the office of the Board.

2. That the stated clerk shall notify each elder appointed and send a list of all to the Secretary of the Board of Relief.

The nominating committee presented, later on in the session, a full list of elders' names, which presbytery adopted as its appointment on the above work.

The names are given below, and each elder appointed is hereby notified of his appointment.

Then follows the printed list of all the churches in the presbytery, with the name of the elder in each church "specially charged with the whole interests of this cause in his own church."

It will be seen by the "tabular statement" printed in the report of the Board to the General Assembly last May (page 53) that out of the 967 churches in the Synod of Pennsylvania, 321—one third of the whole number—contributed last year nothing to our treasury. The churches in the Presbytery of Chester made a better showing than this large average of delinquent churches in

the synod. Out of 43 churches only 12 were non-contributing last year, and five of these were "vacant." But it will be interesting at the spring meeting of presbytery (when each elder "is required to report his efforts and success") to hear the reports from the elders appointed in the twelve churches delinquent last year. It will be interesting also to hear the reports from the contributing churches, and to learn whether, through the special efforts of the elder appointed in each, they have been "roused to greater zeal and earnestness in the cause."

It should be added that although we began the year (April 1) with a balance in the treasury of \$18,388, yet at the last meeting of the Board our treasury was reported as *overdrawn* nearly fifteen thousand dollars! Does not this show the need of some special agency, like that of the eldership, to rouse the churches everywhere to "greater zeal and earnestness in the cause"?

COLLEGES AND ACADEMIES.

FEBRUARY

Is the month in which congregations that have not otherwise arranged are, with approval of the General Assembly, requested to take collections for the Board of Aid for Colleges and Academies. Never before has there been nearly so large motive for making those collections both prompt and generous. That motive does not lie in the direction of special straits out of which the Board begs to be delivered, but of manifest success which all the parties concerned are interested in sustaining. Some items of that success are worthy of particular notice.

THE PROPERTIES THAT ARE ALREADY CLEAR OF DEBT.

Of the 36 institutions to which aid has been voted during the current year, 20 now hold their properties substantially clear of

all liens except those held by the Board itself. In this number a very few are included in whose case the transactions, already provided for, are not quite complete.

THE PROCESS THAT IS CLEARING THEM.

Since April 29, 1888, there have been recorded, in the Board's favor, mortgages to the amount of about \$40,000. That is not to say that that entire \$40,000 was advanced by the Board within that period; for a mortgage, when taken, is required to cover all advances that may have been made through the Board to that property down to the date of the instrument. Arrangements now made, as above stated, will secure the Board other mortgages amounting to \$34,000. And some other negotiations, not yet carried so far, but for which the means are assured, will add still further liens in the Board's

favor of at least \$20,000. The aggregate of all these recent liens will then be about \$94,000; and they will have involved actual payments of more than \$45,000, which personal benefactors will have made through the Board, since April 1, 1889, for clearing or increasing the property of its institutions.

THE LOCAL INSPIRATION THUS DISTRIBUTED.

It is to be observed that in every case these gifts are so availed of as to stimulate to the utmost the self-help of the communities which receive them; so that the establishment of every property is a result of joint effort—home work and Board work. Every property thus established becomes precious to its possessors, who are thenceforth bound in feeling as well as in duty to care for its efficiency. When, therefore, we name such fine and—some of them—admirable grounds and buildings as those of Galeville, Jamestown and Hastings colleges; and of Corning, Scotland and Brookfield academies, as transferring their last burdensome liens from strangers to the Board of the Church whose members relieve them, how plain is it that the Board is doing its work! It was meant to lay foundations; and already in its long and growing list of unincumbered and valuable properties it shows *foundations laid*.

THE OUTLOOK FOR THE REST.

Yet to put emphasis on the fact that more than half of our properties have no incumbrance is to imply that the rest are incumbered to some degree. They are. But in most cases the burden is so small that while all pains should be taken for its early removal, it awakens no just anxiety. And the few burdens that are larger are entirely manageable under such concurrent work as has just been described. *Twenty months* more of just such stimulation of the interested communities as the Board has been able to apply during the twenty months last passed, will be likely to leave not a dollar of funded debt on any property now under its care. Not a campus or building will be held by any lien except that by which the Board will hold it forever for the Church.

This is not said without a careful study of cases and figures. Thus warranted, the prediction is made with a thrill which challenges response in every student of our Church's appointed work on this continent. If, so far within this Board's first decade, the purpose and means that formerly were largely dissipated or unemployed can have been directed to the establishment of nearly forty well-placed outposts of Christian learning,—if these foundations can then, after the manner of all approved schools that are out of debt, begin to command the endowments that pledge their perpetual enlargement and effect, will not such a history have vindicated itself at every step?

ECONOMY.

It will have been observed, however, that the foregoing statements apply to funded debts. There may be debts not funded; and the inexperience of a young institution can easily create and increase them. It will then have been to little effect that a mortgage is paid, if a floating debt grows up that blocks the school work. To prohibit that ruinous process is one of this Board's supreme duties; and the orderly progress of its work appears in nothing plainer than in the attention given to this very matter, of preventing new debts while it is helping to wipe out the old ones. Its recent provision to this effect was noticed in the last magazine. It has conditioned its promise of any current aid this year upon stipulations, to be made with it by both trustees and teachers, which shall ensure a balanced account at the year's end. Such an arrangement binds the trustees and teachers, with their friends, to bear the brunt of any deficit that remains in their school's running expenses after the Board fulfills its promise of specified aid. The proposal has, at first view, a hard side, especially toward the teachers, whose salaries are rarely as large as they ought to be. But its intent and chief effect, as appears from the large number of responses already received, has been a good deal kinder—namely, to stimulate a careful review of the expense account on the one hand, and a

generous effort to increase the amount of home income on the other, so that, with the Board's proposed aid, the two accounts shall balance. Even where this process has required the greatest addition to the local subscriptions, the new and rigid provision has been met with most emphatic approval. For any man who means that an account shall ever be squared and by his help, would rather square it beforehand by a definite subscription than leave himself liable for an indefinite one. As for any local boards that would contemplate more outlay than they would think of balancing, either in advance or afterward, they would simply force the inquiry whether such plans as theirs were practicable and deserving of the Church's backing. But no such issue has been raised. The wise resoluteness with which these young institutions have been begun has in no other way appeared so plainly as by the heartiness with which the Board has been met in this important "new departure." At this writing, a month after the sending out of the new proposal, more than two thirds of the institutions have indicated their acceptance (and in most cases their emphatic approval) of the terms so offered them; and every day is bringing in one or more responses of the same sort.

Thus, with funded debts disappearing and current deficits precluded, is it not true that this work has such a claim upon intelligent support from all the churches as it never had before? It was natural that cautious men should for a time be shy of a new work which, being so widely extended, seemed to allow of so many leaks. To put money into a treasury that attempted to nourish the ventures of a score or two of young boards of trustees at getting land, erecting buildings, hiring teachers and conducting school work, looked much like putting money into a bag with holes. The day of that seeming has gone by. Our last return of property showed that more than a million had been acquired under the Board over and above all debts then remaining. Under the arrangement now made, as above explained, every dollar which individuals give for the reduction of debts will tell; for the process

of debt-making by current deficits is to stop. In order to encourage the schools to this business-like arrangement the Board has promised a payment of 90 per cent. upon the face of its several appropriations; whereas last year it promised and paid but 70 per cent. And it has also added somewhat to the amounts appropriated; for it could not require the trustees and the teachers to do all the bridging of the existing chasms. Accordingly it will need, in order to the efficiency of this new policy, about eight thousand dollars more than it received into its general treasury last year. It is in the hope that hearty and practical approval by all the wise promoters of our Church's work will fully supply this need that this explanation of the Board's developing policy is made.

THREE EARNEST REQUESTS

Are made of pastors by the cause of College Aid:

1. That they will look into those aspects of this work which are elsewhere set forth in these pages as demonstrating its great recent advance, and as requiring and deserving the increased support of their congregations. It is believed that any sympathetic account, however brief, of the policy which the Board is shaping and of the manifest results, would command all needed increase of receipts.

2. That they avail themselves of the offer (which they will already have received by mail) of circulars to be placed before their people a week before their intended annual collection. The ordering of the Board's year makes it impossible to prepare those circulars earlier; and the custom of taking February collections in its behalf brings its statement to the people at the time when it can be most effective. This year the great advance making in the Board's work and the increase of its needs have led to the issue of a circular which, if the people can see it, will probably add very largely to any impression which they have hitherto had of the breadth and promise of this movement. The map, in two colors, of the Board's institutions which has hitherto been given only

in the Board's annual report will be shown by every circular. Such an issue of it has been earnestly asked for. Will not pastors kindly aid our effort to bring its impressive information into all Presbyterian households? In particular we beg that the map and the accompanying account of the Board's work be distributed so as to be pondered by the people at home in advance of their giving.

3. That they take pains to have the collection made and the contribution forwarded to the Board's treasurer so as to reach him not later than April 15. In all former years his books have been kept open till May 1. But with the growth of the Board's work the arrangement of statements after that date so that they could be printed in the Board's report for submission to the General Assembly has become exceedingly difficult. After the present year it is probable that this Board's books, like those of most of the others, will close at the beginning of April; but the change is made by degrees, in order that, if possible, all diminution of the year's income may be avoided. The increase which the Board has made in the promises of the present year, as elsewhere explained, makes it very important that all the churches that have its cause at heart keep in mind the fact that for this year its books close April 15.

OSWEGO COLLEGE FOR WOMEN.

The Board's secretary paid a recent visit to this institution, and received so good impression concerning its buildings, which are far more ample than he had supposed; of its attendance, which has this year largely increased; of its teachers and especially its principal, of whose excellent work his short stay allowed him to see most; and of its resident trustees, whose wise and liberal zeal in their undertaking was abundantly attested in the conference which he had with them; that he requested Rev. Arthur G. Evans, the local pastor and the secretary of the trustees, to give him for publication information concerning one chief branch of that college's usefulness. Mr. Evans' experience as a missionary of our Church

among the Indians of the adjoining territory gives great weight to his judgment of the place which the college is destined to fill in the elevation of Indian girls and in their preparation for Christian work among their people. Responses to his appeal will not fail to be most profitably applied. The school is deserving of hearty support. Its Christian influence is of the best character.

OSWEGO, KAN., December 16, 1889.

You will be pleased to hear that the way seems to be opening for Oswego College to enter on a line of such missionary work as we have always hoped it would be able to accomplish. Last week three Choctaw girls came to us from the Indian Territory. They have received preparatory education at the school of our Home Board at Wheelock. From my five years' experience amongst mission-schools in the territory I am fully persuaded that such an education as is given at the college here is exactly what is needed to supplement the work of our mission-schools. Two of the girls who have thus come to us are being educated at the expense of the Choctaw government. The third, who is an orphan, is boarding in my own family, and her expenses for tuition, etc., are met by friends in the East. We have two promising girls from Utah, recommended to our care by one of the missionaries there. One of these is being entirely supported by the Ladies' and Children's Missionary Societies of our own church. The other is supported by a missionary society amongst the teachers and pupils at the college, helped by friends in the East. Our teachers, whose salaries, as you know, are small enough, are contributing most liberally to this kind of missionary work. We have a wide mission field right at our doors. These girls from the Indian Territory and the Mormon population of Utah are fitting themselves to go out as missionary teachers amongst their own people. When Dr. Timothy Hill was working for the establishment of this college he expressed the hope that it would provide many missionaries for the Indian Territory, and the belief that just such an institution was urgently demanded for that purpose. Had we only the means there are many most urgent cries for help that we would rejoice to respond to. I am personally acquainted with several most promising Indian girls who are needing and longing for just such opportunities as the college here affords. Then there are the daughters of our missionaries. Devoted men are giving their lives to the work in out-of-the-

way places where their children are brought up under great disadvantages. Their salary is as a rule barely sufficient to feed and clothe themselves and their families. We long to be able to say to them, "Send your daughter here and be at no anxiety as to the cost of her education." One faithful missionary sent his daughter here for a time, at what a sacrifice those who have tried to support a family on a home missionary's salary can imagine. He had to withdraw her on account of expense. Others with growing daughters are longing to provide them with a good education, but cannot possibly do so. Men of this class are un-

willing that special appeals should be made in behalf of them and their families; but surely the Church is responsible for seeing that the children of men who are spending themselves in its service, are not deprived of such an education that will fit them for future usefulness. Are there not some who will put it in our power to come to the aid of those needing this kind of help? When our burden of debt is removed we are looking forward to much enlarged missionary work. In the meanwhile we are doing what we can and praying that God may provide us the means for a wider usefulness in this direction.

EDUCATION.

SYNODICAL REPORTS ON MINISTERIAL EDUCATION.

These reports, giving as they do a purview of the condition of things in this department of church work throughout the several states, often present facts and comments worthy of general attention. The following summary of them we hope will prove profitable reading. The minutes which contain them have not all come in yet, and of those which have come in we shall have to omit that of New York, where it would seem no formal report was made. This is to be regretted. Perhaps it was deemed unnecessary, as the general subject was touched upon in connection with the reports of the theological seminaries.

We begin with the important Synod of Pennsylvania. Its committee opens with deploring that out of its 24 presbyteries only 13 had forwarded reports of their doings through their standing committees out of which to make up its statements; and these reports ranged in scope from the carefully-written document of several pages to a postal card containing six lines. If this showing is to be taken as a fair indication of the amount of interest felt by a majority of the committees in the cause en-

trusted to their special management, it is not surprising that so much indifference as appears should be manifested toward it by so large a portion of the churches themselves. Nevertheless some progress is happily noted. There was an advance of \$1191 upon the contributions sent in last year, and a gain of 8 in the number of churches contributing, though 319 still gave nothing! There was also an increase of 34 in the number of candidates enlisting, making in all 216, an item particularly gratifying. "This advance," the report goes on to say, "is better than standing still, as it encourages to further effort for onward movement, the responsibility for making which rests with the pastors. Through them the sessions are reached; and through the sessions, the people. A clear knowledge of the situation is all that is needed. God's people never fail when the issue has been clearly apprehended by them. The responsibility for the record of a number of the non-contributing churches is to be traced to the man in the pulpit." If this be so, what a responsibility rests upon some ministers! Must it be imputed to their neglect that in the bounds of this large state of Pennsylvania there are reported 165 churches vacant,

of which 30 number over 100 members, and 95 have a membership ranging from 25 to 100? Do not these vacancies create a demand that should stimulate to greater efforts to provide a supply?

The report from the Synod of Ohio, a long and able one, tells us that "more than one half of our churches contributed nothing to the Board of Education; that while receiving from it for the 76 students under care of its presbyteries no less than \$7140, it contributed only \$4297, a sum less by \$2843, for which it was indebted to other states; still further, that 134 churches within its bounds were marked vacant, 98 of which had a membership ranging from 25 and upwards, all of which ought to be supplied with a pastor; and finally, that to supply this want the synod had during the past year of the newly ordained, the licentiates and other students in various stages of preparation a total of only 124, which would furnish an accession of not more than 18 or 20 to its ministerial force annually." Such an exhibit was deemed hardly creditable for a great state like Ohio, with over 600 churches, having a membership of 80,000 communicants. "The disparity," it was said, "was certainly too great, and the just inference was that the cause of ministerial education was receiving among the people of Ohio less of consideration than from any comprehensive view of the matter was justly its due." And here again it may be asked, with whom rests the responsibility of this failure? Is it one to be lightly assumed? Will not those who have the matter in charge seriously consider the weight of it?

The report from the Synod of Indiana starts with the important statement that "the theory of the Presbyterian Church contemplates a ministry of its own, born, nurtured and educated in its own homes and by its own institutions according to its own standards." Certainly the production of such a ministry one would suppose to be the most natural and most creditable way for a church to secure its own edification and enlargement. In vigorous vital organisms, the development is ever from within. Yet

in contrast with this order the report presents and emphasizes the fact that last year our Church received from other denominations 125 ministers, many of whom there is reason to believe "never received the standard education or even its equivalent such as is required for ordination by our own presbyteries." In view of this fact it puts the searching question, "Why may we not do directly and by law what we are constantly doing indirectly and by sufferance? Why not seek out and ordain to the regular work of the Church Christian laborers for whom a regular ministerial education is impracticable?" The question is left unanswered and merely suggestive; but it is one that many are putting, since it is plain that the Church seems either unable or unwilling to carry out its own theory. Some evidence for this inability or reluctance is furnished in the statistics given. "Within the bounds of the synod there were 46 candidates under care of the Board who drew from its treasury \$4234, of which its churches contributed only \$1168.91, considerably less than one third, and this was furnished by a little more than one third of all the churches. There are 17 churches in the state with 350 members and over; yet the highest sum contributed by any one was \$65." This must be considered a meagre showing for a synod which has 66 vacant churches, 43 of which have a membership ranging from 25 to 330, and which has only 200 ministers, all told, to serve 310 churches, and which is raising but 53 candidates in all stages of study, besides 12 licentiates, to supply its wants. Naturally enough earnest recommendations follow upon the foregoing exhibit, urging greater effort on the part of church officers and instructors to seek out young men who may be willing and qualified to enlist in the ministry, and kindly remonstrating with the non-contributing churches for their neglect of "a Board whose work is so important in securing an increased and regular supply of ministers for our churches."

The report from the Synod of Illinois confessedly presents "statistics which are not flattering." It says, "This synod has re-

ceived from the Board this past year \$973 more than it gave. This ought not so to be. Surely the great state of Illinois, which in point of resources and population stands in the front rank of the states, ought not to be a pensioner upon the Board of Education for the training of its candidates for the ministry. Hers should be the noble attitude of a helper to the weak. And this position can certainly be attained by an increased effort on the part of pastors and sessions toward this object." These are brave words, and how much they need to be heard and heeded is seen in the fact that of the 480 churches of the synod, 257, or considerably more than one half, gave nothing to the cause of ministerial education this year. As a natural consequence of such neglect the synod reports 114 churches vacant within its bounds, 61 of which have a membership ranging from 25 to 400. The responsibility for this state of things is laid by the committee "at the door of the pastors and stated supplies and sessions of the delinquent churches in not giving information on the needs of the cause, and affording them an opportunity to contribute." (Hear, hear.)

At the Synod of Michigan, in connection with the report on education, which is not given, a paper was read by Rev. G. F. Hunting, president of Alma College, which has some striking points. It starts with the vital question, "What shall we do to fill 1148 vacant pulpits in our Church?" To this three answers are suggested: "(1) A *smooth* one. We are organizing churches too rapidly. Let there be less zeal and more discretion in this matter. (2) A *swift* answer. Gather up the unemployed from all sources—from the Methodists, Baptists, Episcopalians; from England, Scotland, and especially Canada—set them at work, and put the future into the hands of the 'survival of the fittest.' This experiment, if made, it were well to watch. (3) The *slow* answer, which is the best. Seek out the Christian boys and young men at home and school and college and help them climb the Nebo of revealed truth; and when they see the promised land of ministerial useful-

ness, bid them enter it in the name of God." After further comments, the following statistics are appended. While the number of contributing churches is increasing, the amount contributed has declined, being less by \$120.46 than last year. Only four churches gave upwards of \$100, and several of the wealthiest gave nothing. The necessity of greater attention to this cause is seen in the fact that in all the synod, with its 210 churches, there are reported but 8 candidates for the ministry and 5 licentiates, while it has 27 vacant churches, 9 of which report a membership varying from 25 to 300. The paper concludes with a "confession of faith," consisting of five articles, of which the fourth is, "We believe that we ought to increase our gifts to the Board the coming year by at least one half over last year;" to which we heartily respond, Amen, without any revision.

Notices of the other synods must be deferred until next month. Enough has been shown from these reports to warrant the inference that the cause of ministerial development and education is not receiving from our pastors and churches the attention which its importance demands. While some are alive to their duty in regard to it, plainly it suffers from a deplorable apathy on the part of too many. How can we account for it? There must be some reasons operating here which ought to be considered and removed if possible. Recent correspondence with ministers brings to view some of them; and though they have been often noticed and proved invalid, it may be well to notice them again.

One is an invincible conviction on the part of the people that we have more ministers than we can support—a conviction begotten of the fact that every desirable vacant pulpit is besieged by a crowd of candidates anxious to enter. It matters little to be informed that the majority of these candidates are already settled and are simply desirous of a change for one cause or another, and, if successful, would only fill one vacancy by making another. The impression made is still the same—that there is a large surplus; and, what is worse,

the fact proves detrimental to the fair reputation of the ministry itself, as indicating that they are a set of office-seekers and place-hunters just as eager for good position as any in political life, and not worth the raising. It were exceedingly desirable that the practice could be stopped, and it would be stopped if the brethren only knew how the simple fact of applying for a pulpit is the most effectual bar to exclude them from it. Light winning ever makes the prize light. The minister that can be easily had is not the one most wanted.

Another cause assigned is that some student has been known to be aided by the Board who does not need the help, or who has abused its beneficence in extravagant expenditures. No doubt such instances have occurred; but this should not be faulted on the Board, nor on its methods, nor on the general policy. The Board knows nothing of a student until recommended to it by his pastor and session, and then by the committee of presbytery. If these have made a mistake in any one instance, it is not fair to infer that the whole system is rotten. Men do not act on that principle in civil life. They do trust banks, even though a president or a cashier is now and then detected in defaulting. They do continue to dispense charity, even though some beggars are professional frauds. And so all through. The majority of ministers are careful and honest and deserve confidence, and the Board of Education is not more chargeable with the reckless waste of its funds than any of the other boards.

Another objection is that there seems no more necessity for aiding a young man without means into the ministry than for aiding him into any other profession. Perhaps there would not be if the qualifications

demand for admission into all professions were alike in amount, or the facilities for acquiring these qualifications were equally at hand, or the secular inducements were equally strong. But such is far from being the case. From all the information we can gather, it is safe to say that not one third of our physicians or one half of our lawyers are college graduates. On the contrary, the normal course of ministerial education takes the candidate through a nine-years discipline in academy, college and seminary, at an average cost of at least \$250 a year; and it is a rare opportunity which enables a person to meet this expense and to keep up in his studies at the same time. Now if the Church will only consent to lower its standard of qualifications, the force of the objection would in some measure hold. But so long as it refuses to do this, in obedience to the demand for fully-educated men for her pulpits, there remains for her this alternative: either to help a goodly number of her young men to bear the expense she imposes, or to limit its ministry to such as can afford the cost of preparation. What the adoption of the latter course would lead to may readily be imagined. The number of our vacant churches would soon be more than doubled and every missionary enterprise sadly crippled. And still further, it may be asked whether we have any warrant for determining what persons the Lord may be calling to his service by the amount of their means for paying their way into it in accordance with our terms. Would not such a criterion lose us many a jewel, now obscured in humble life, whose lustre when polished would shine long and far in the Church's coronet? Her first preachers were fishermen.

(To be continued.)

CHURCH ERECTION.

SHALL THE GROUND BE HELD?

This is a question for the congregations that together make up our great Presbyterian Church to answer. The last year was one of great advance. God greatly blessed the synods, the presbyteries and our noble Home Missionary Board in their efforts for church extension. Such reports as the following from Rev. H. P. Carson, synodical missionary for South Dakota, come both from the west and the east :

When my predecessor, Rev. J. B. Pomeroy, laid down this work, the synod had on its roll 77 ministers, 99 churches, 3679 church members, 65 church buildings, 14 mansees and 4477 in the Sabbath-schools and only 4 presbyteries. He laid it down, however, to join in organizing and developing the fifth presbytery, Black Hills. This presbytery, organized six days later with 5 ministers, 4 churches, with 2 church buildings, 1 manse, 68 church members and 75 Sabbath-school members, has now 10 ministers, 9 churches, with 4 church buildings, 2 mansees, 133 church members and 449 in Sabbath-schools, 3 Sabbath-school missionaries and a Woman's Presbyterial Missionary Society. The synod now has 5 presbyteries, 86 ministers, 112 churches, with 4061 membership, 74 church buildings, 17 mansees, 5 Sabbath-school missionaries and 6477 in Sabbath-schools. When we remember that less than eleven years ago there were only three Presbyterian churches and only two Presbyterian ministers in all South Dakota, not including the Indians and their missionaries, when we remember that all such ministers and churches in South Dakota were less than eight years ago first organized into one presbytery of 12 ministers and 22 small churches with only three church buildings, we exclaim, "What hath God wrought!"

Shall the ground thus seized be held? Or, to put it in another form, Shall the large contributions entrusted to the Home Board and by it so wisely distributed be spent in vain, or shall the results of such liberal outlay be conserved to the glory of God and the upbuilding of his Church?

Congregations, however courageous, must have spiritual homes or they languish and die. But in the vast majority of cases their infant churches, however zealous and self-sacrificing, find their efforts falling short of success unless their older sisters extend their hands and at the supreme moment guarantee the completion of the work. This help is extended through the Board of Church Erection, and therefore the answer to the question which we ask depends largely upon the contributions to this Board. The Board can only give what it receives, and in some respects more keenly than any other Board it feels the pressure of insufficient funds. The others, however clearly they see openings for an advance, which from lack of funds they cannot undertake, are still not forced into the position of declining aid to those who in reliance upon such aid have already made the advance. But just *this* the Board of Church Erection must do. Applications to it come from churches *already organized*, nay more, in confident reliance upon the implied promise of the Church at large, already building and committed to an outlay involving a life-and-death struggle. These churches appeal to us with the plea, "We went forward in full confidence that you would aid us. You must stand by us or we perish, and the cause of our Master will be disgraced." On the other hand the Church, whose servant the Board is, warns it not to run in debt.

What then shall it do? One thing is now certain: This year the ordinary income is insufficient to meet the increased demand. Unless then largely-increased contributions are received before the end of the year, the Board will have to face the dilemma and either suspend appropriations or, for the first time in its history, close the year in debt. Either choice seems insufferable, and we do not yet believe that the churches will permit the Board to reach such straits.

SYNOD OF THE PACIFIC.

In connection with the above statement, we present below a few sentences from the annual report of Rev. James S. McDonald, synodical missionary in the Synod of the Pacific. One presbytery alone, Los Angeles, has organized during the past two years more than thirty churches, and from the same presbytery the Board has received during the same time applications for aid from two thirds as many congregations.

This is but one example of the growing work of our Church, and an illustration of the vital need of increased contributions to this Board if the ground is to be held.

After a general survey of the field the report speaks more specifically as follows :

The Home Missionary Committee of San Francisco Presbytery is giving renewed and earnest consideration to the subject of church extension in San Francisco. Its population is increasing, and it is recognized as the great mission field of the synod. The strongest possible effort will be made to establish mission churches in growing districts and make them centres of influence.

Mission work in Oakland and its expanding suburbs has been carried on with zeal and much encouragement. During the year the Golden Gate church has been organized, and the Centennial and Welch churches and the Bethany and Prospect Hill missions supplied with houses of worship.

Dr. Steen, of Woodbridge, is also preaching at Clements, where a church of eight members was organized September 29. The erection of a house of worship will soon be undertaken.

A visit was made during the year to Navarro, Little River and Fort Bragg. A church was dedicated in the latter place, and one organized at Little River, with a membership of fifteen. This is a very active, promising church under the care of Rev. R. Maessenger. The chapel at Navarro was dedicated September 18. On my homeward way a few days were spent in the beautiful Sanel valley, in Mendocino county, through which flows the Russian river. The San Francisco and North Pacific Railroad, recently extended to Ukiah, passes through it. The village of Hopeland and the new one at the railroad station, a mile distant, are in need of more than a monthly religious service. The people require and ask for something better than this. The travel and transportation to

and from Lake county have given an impetus to the business of this station. Anderson valley and a portion of the coast will reach the railroad there more conveniently than at any other point. That we should establish a mission there seems providentially indicated, and there are reasons that lead to the belief that it would be blessed of God in doing good work. The owner of the site of the new town promised us a lot for the Lord's house. This would add another golden link to the chain of churches now reaching from San Rafael to Blue Lake on Mad river.

To sum up results, the following churches have been organized since the last meeting of synod: The Welch and Golden Gate in the Presbytery of San Francisco; The Little River, Grizzly Bluff and Fortuna in the Presbytery of Benicia, and the Clements in the Presbytery of Stockton.

In the great work of church building there is much to report of a cheering character. Mention should be made of St. John's church, San Francisco. In the mission field, the four Oakland churches already mentioned: the Centennial, costing \$5000; the Welch, lot \$2000, house \$3500; Prospect Hill, \$3000; Bethany, lot \$1500, house and furniture \$3100; Valona, on the Straits of Carquinez, \$2400; Grizzly Bluff, in Eel River valley, \$2700; Fort Bragg, \$2000; Navarro, \$1500, and Sonora, \$2500.

Larger congregations gather to worship where these new churches have been built than ever before. They place our work on a more permanent and hopeful basis. We need to be generous in our contributions to that liberal and steadfast friend, the Board of Church Erection. One of the most delightful features of the year's labors was the assistance given in dedicating new houses of worship—one each in May, June, July, August and September.

This large increase in our working force calls loudly for more and larger contributions from our churches. An earnest appeal comes to us from the office in New York, where our applications for aid are generously considered. We owe that Board too much not to heed this appeal.

THE FAR EAST.

From Los Angeles to Boston we measure the entire breadth of the continent, and thus widely does our Church extend. Just the same work is being pushed upon the Atlantic coast and in New England as upon the Pacific and in California. Our Church in

Fall River, Mass., although still in its infancy is lengthening its cords and extending its stakes.

The following extract from a Fall River paper explains itself:

The Globe Mission House was opened yesterday for public worship. Rev. John Brown, for whose use it was erected by the people of that district, preached morning and evening to crowded audiences. It is believed confidently by the people of the village that this enterprise will be a great success. Mr. Brown desires this house open every night in the week, as well as on Sundays, that those who wander about our streets and frequent our saloons may have a place to go where they may read books, listen to lectures and good music. In fact, he desires, as he said in his sermon, that it may be a place where he may preach Christianity one day in the week and show it the other six. Funds, however, are needed for this, and he hopes that the good people of Fall River will see that they are forthcoming. This surely is a good work started in a part of our city where it is much needed, and the Christian people of Fall River should encourage it.

LETTERS FROM AN INDIAN PASTOR.

Having glanced from coast to coast, we are sure that our readers will be interested to look into the interior and read the letters from an Indian pastor that we print below. One of them was written in the Nez Perces language, and we give both the original, as a specimen of the written Indian tongue, and also the translation. This letter was forwarded with the following note:

DEAR DOCTOR:—Brother Pond wishes me to write you that he has received your letter telling him of the grant, and that he is very glad. I know that he is very thankful too. I send his letter interlined with a translation of the words as they stand in his language.

Very truly yours,

G. L. DEFFENBAUGH.

MEADOW CREEK, IDAHO, Oct. 3, 1889.

MY DEAR BROTHER DEFFENBAUGH:

Wako in timanusha ki Maiwih kutskuts taeken in wash inpukinin timash E. N. White kinih mishtakeanpti Talapushanwashain wah ki imana A shapatsukiwatsa kans hanaka

kots wash timanutesh E. N. Whiten a inakih in wapshinaiwitatu Soyapotimti timaph tsawin in liluiwatsati amshitakenpitatesha niato kots ilatiwisha in wash wato kepshepsheps mato komomainin wash wah kunki A hitsa imana kumi wat imka inakih kutskuts atimanuteh E. N. Whiten a wako ata hinpukinya yoh timash atka in wash kunki timashki liliuinishnih kunsh.

A hitsa lantiwa kallo yoh,

ENOCH POND.

TRANSLATION.

I write this morning a few words to say that I have received a letter from Rev. E. N. White, giving an answer to the church, and so I wish to inform you of it. Moreover, I wish soon to write to Rev. E. N. White, although I am not yet able to write well in English.

Yet for joy, I will answer him. Moreover, I am still very weak, as I have been sick. On this account I ask you, will you not write even if a little letter to Rev. E. N. White, telling him that I have received his letter, and on account of it am very glad?

This is all from your friend,

ENOCH POND,

The following is the letter in English written to the Secretary of the Board:

MY DEAR SIR:—I write you a few lines. I was receive from you letter, an answer because of church, and I am very glad. I thank you. That's nice. I do say that we have the promised \$100 for the church. And now we have collection \$66 and while not \$32 [still \$38 lacking], yet I hope we perhaps shall gather all dollars.

I do say [this to] you, but I don't know how, for I do not know English language. Again I am weak this day so I cannot write much.

But yet can I do write because of glad and because I am receive letter from Board to help me into church. That's good, my brothers. I true,

ENOCH POND.

SUCCESSFUL MANSE BUILDING.

PETERSBURG, INDIANA.

DEAR SIR:—I send you herewith a draft for \$75, last payment on the \$200 borrowed from the Church Erection and Manse Board three or four years since. The draft is made payable to the treasurer, but Mr. Freeman, our pastor, said his correspondence had been entirely with the corre-

sponding secretary when he obtained this money; hence wished me to inform you what a blessing the money has been to us.

Before we got the grant of \$300 and loan of \$200 our little struggling church was greatly discouraged, as we did not know whether we should sell the manse or not. We felt we could not raise the money to pay off the debt and complete the building; hence the money coming when it did was really a God-send to us. About a year ago we spent fifteen hundred dollars in remodelling our church, and the interior is very neat and tasteful, blue and cherry, seated throughout with chairs. We feel very thankful and happy in it; have taken in more members the past three years than for ten or twelve years previous. We are yet weak financially, and have only about seventy-five members, but hope in the future we may be able to do more for the Board that has done so much for us. We have a flourishing Christian endeavor society, and trust when these young people grow up we will have a stronger church.

Yours respectfully,

(MISS) MARY M. GLEZEN, *Treas.*

HUNTER, NORTH DAKOTA.

MY DEAR BROTHER:—Enclosed please find receipt for money (\$591) the Board has so kindly loaned us on our manse at Hunter. The house is now complete, and we are occupying it, having moved into it two weeks ago. I can assure you that as minister, trustees and people we are all very grateful to the Board, and also to Miss Hills, for the kindness shown us. Had you not come to our help, we could not have built; but now we have a very comfortable and substantial dwelling. There will be no difficulty in returning the loan in such easy installments, as the rent of the house will meet the obligations. I shall esteem it a pleasure to present the claims of the Board to the people and do what I can to build up its funds.

Thanking you again for interest manifested in us, and praying God's blessing upon you, I remain

Yours very respectfully,

GEORGE FURNIES.

FAITHFUL UNDER ADVERSITY.

GOTHENBURG, DAWSON COUNTY, NEBRASKA.

DEAR BROTHER:—On Sunday, October 13, our almost desolate little church (we have no minister now) held what we call harvest thankfeast, and held a collection for the home mission (amount, \$8.13), which I herewith remit to you. I had been sick at the time, and have, thanks be to God, recovered so far that I can leave the part of the time; hence the delay.

Yours in the Lord,

GOTTLIEB BALLMER,

Clerk of Salem Church.

CHURCHES COMPLETED.

The following churches during December, 1889, notified the Board that they had completed, entered and paid for their new edifices. The number is another illustration of what we have this month tried to impress upon our readers:

| Churches. | Value. |
|---|---------|
| Auburn, Iowa, | \$1,500 |
| Bennett, First, Neb., | 2,250 |
| Collinsville, Ohio, | 1,940 |
| Dawson, Penna., | 3,250 |
| Dayton, First, Tenn., | 4,600 |
| Forest Hill, Tenn., | 630 |
| Grandview, Neb., | 1,971 |
| Houtzdale, First (manse), Penna., | |
| Hunter, First (manse), N. Dak., | 2,800 |
| Ironwood, First, Mich., | 2,800 |
| Keyser, Calvary, W. Va., | 2,150 |
| Leola, First, S. Dak., | 2,400 |
| Lonsdale, First, R. I., | |
| Lohrville, First (manse), Iowa, | 900 |
| Newton, Iowa, | 4,700 |
| Pleasant Valley, S. Dak., | 900 |
| Rush City, Minn., | 2,930 |
| Rushmore, First, Minn., | 1,230 |
| Ruskin, Neb., | 1,625 |
| Salem, German, Ill., | 3,100 |
| Sistersville, W. Va., | 2,900 |
| Woodland, Wash., | 1,350 |

\$45,926

PUBLICATION AND SABBATH-SCHOOL WORK.

NEW PUBLICATIONS.

Attention is specially called to the following recent publications of the Board:

BEACON LIGHTS OF THE REFORMATION; or, **ROMANISM AND THE REFORMERS.** By the Rev. Robert F. Sample, D.D., of New York. This is an exceedingly interesting work, containing brief but striking sketches of the lives and works of Wyclif, Savonarola, Huss, Luther, Zwingli, Calvin, Cranmer and Knox. It contains also an initial chapter on the Rise of Romanism, and one in conclusion on the Present Status of Romanism. It is enriched with an Introduction by the Rev. Dr. John Hall, of New York. This work is not only written in an attractive style, but it contains much interesting and valuable information that must elsewhere be sought for in many ponderous volumes. It deserves a place in every Protestant library—ministerial, family and Sabbath-school. Pages, 452; price, \$1.50.

THE POWER AND WEAKNESS OF MONEY. By the Rev. J. H. Worcester, Jr., D.D., of Chicago. A bright and sparkling book, but at the same time thoughtful and highly instructive. It contains six chapters, entitled *The Power and Weakness of Money; The Perils of Money-getting; The Haste to be Rich; The Christian Law of Trade; Covetousness and Retribution; Money as a Test of Character.* Pages, 122; price, 50 cents.

AMONG THE CANNIBALS OF NEW GUINEA. By the Rev. S. McFarlane, LL.D. This work was originally published by the London Missionary Society, and is now republished, with the consent of that society, by the Presbyterian Board of Publication and Sabbath-school Work as one of its Missionary Series. The republication was undertaken on the earnest recommendation of the late venerated president of the Board, the Rev. William P. Breed, D.D. It is the story of the New Guinea mission of the London Missionary Society, and is illustrated with a series of original drawings by

an artist who has visited the place. The book contains a thrilling account of five years of as heroic effort and endurance both by men and women as has ever been exemplified, and closes with a most encouraging account of blessed results. Pages, 192; price, 75 cents.

BEGINNING LIFE. By the Rev. Charles Wood, D.D., of Germantown, Pa. This work is a series of ten interesting and instructive sermons originally delivered by Dr. Wood to the young people of his own church. The character of the entire series is largely indicated by the title of the first: "*Is Life a Career or a Mission?*" Pages, 158; price, 50 cents.

SELECTIONS FROM BUNYAN'S PILGRIM'S PROGRESS FOR EVERY DAY IN THE YEAR. By Fannie M. Jessup. One of the most interesting calendars (though not so entitled) that has appeared this season. It brings some living thoughts of Bunyan before the eye of the reader for every day in the year. It is tastefully gotten up, and is an excellent book for friendly presentation. Pages, 92; price, 25 cents.

CHIMES FOR CHURCH CHILDREN. By Margaret J. Preston. An admirable book of poems for the little ones. Pages, 111; price, 50 cents.

AMONG THE CANNIBALS.

The following extract from one of the works noticed above is a resume of the incidents surpassing fiction narrated therein:

In our mission work in New Guinea we have had to contend with difficulties quite peculiar to the place. We have had to sail in unknown and dangerous waters in order to reach the natives. We have had to contend with savages and cannibals, who regard strangers generally as enemies to be killed, cooked and eaten. We have had to pass through sickly swamps and be exposed to deadly fevers in planting and superintending our mission stations. We have had to reduce the language to writing and translate portions of the Scriptures, school-

books and hymn-books into them. . . . We have had to guide the natives in making and administering laws, in developing the resources of their country, in building houses, making roads, and, in fact, in everything connected with their material as well as their spiritual progress. It is therefore some encouragement to feel that we have opened up about six hundred miles of coast line, gained the confidence of the natives, and established over sixty mission stations all along the coast. . . . We have formed six churches, which contain an aggregate of between six and seven hundred members, reduced six of the languages or dialects to writing, and translated portions of the New Testament, a school-book, catechism and hymn-book into each. We have two institutions at work for the training of native pioneer evangelists and pastors. . . . Twenty-five have been sent out from the former, and eight from the latter, as native pioneer teachers, and are located at stations in the interior, on the coast and on islands off the coast, and are doing excellent Christian work amongst the people with whom, in many instances, their fathers used to fight.

CATECHISM BIBLES.

The total number of Bibles distributed to those who have committed the Catechism from the date of the offer in December, 1887, to December 1, 1889, was 5120. To these must be added 137 that were not forwarded at the close of the year, indicating a total of 5257 young persons who have been certified to the Board as having fulfilled the conditions of the offer. The whole number of certificates received from April 1 to December 31, 1889, was 2152.

The great demand made for these Bibles exhausted the Bible fund before the close of the year, and the deficit could be supplied only from the Sabbath-school fund. A draft had to be made on it for \$2000. The results have been so gratifying, as indicating a renewal of the study of the Catechism, that the Board decided to continue the offer during the present year, notwithstanding that Bibles can be furnished only by continued drafts on the Sabbath-school fund.

Are there not those in the Church who will see to the supply of the exhausted Bible fund?

IN THE BLACK HILLS.

The most important event of the year for the Black Hills region has been the opening of a branch of the Burlington and Missouri Railroad from Alliance, Neb., across the southwest corner of Dakota to Coal Camp in Wyoming. At the latter place valuable coal mines have been opened, which promise a rich supply of good bituminous coal. All the coal heretofore used in reducing and smelting the various ores of the region has been brought from Pennsylvania, and to find this deposit at their very doors is a matter of prime importance to the inhabitants. It is no less so to our missionary workers, for it fixes the location of a large population. Towns are growing up like mushrooms all along the railroad, and saloons, dance-houses and haunts of evil spring up on every hand.

Rev. Mr. Currens, one of the missionaries of the Board of Sabbath-school Work in the Black Hills, has labored heroically all summer to overcome evil with good in these growing settlements while there is still time. Last spring the Presbyterian Sabbath-school at Wenonah, N. J., presented him with a fine tent, large enough to hold two or three hundred people. Equipped with this and a cabinet organ, he visits the new towns, holding gospel meetings in the tent every night, and by day visiting the people and seeking out the children. After a few weeks of such work a Sabbath-school is organized and housed in a little board chapel, with such furniture as can be improvised on the spot; and the missionary folds his tent and moves on to the next town, where the same process is repeated. In this way Mr. Currens has gone over the hundred miles of territory reached by this new railroad, preaching, planting schools, searching out and encouraging Christians. No other denomination but our own is at work in this region.

At Marsland, Neb., assisted by one of the student workers from McCormick Seminary, Mr. Currens has gathered and organized a church. A house of worship was built before the town was laid out, and was ready for service the day the church was organized.

There are four principal points which seem

likely at present to be the centres of population: Collins and Barton in Dakota, and Field City and Coal Camp in Wyoming. At Collins, Mr. Currens has superintended the erection of a little church, still unfinished but capable of being used for Sabbath-school and preaching services. At the other places preparations have been made to build as soon as the situation of the towns has been definitely fixed. From all these points comes the cry for more men, to care for the work which is actually thrust into our hands. The Presbytery of Black Hills will shortly celebrate its first anniversary, with twice as many churches and houses of worship as it started with. The stronger churches are already looking toward self-support. The little Sabbath-schools of to-day will before many years be efficient churches, ready to do their part in helping other destitute regions.

"MAY OUR DESIRES BE INCREASED!"

The work of our Sabbath-school missionaries has been scarcely anywhere more effective than among the Indians and half-breeds in the Indian Territory. The following letter, received from a Choctaw freedman, shows how much they appreciate what is done for them:

DEAR SIR:—With pleasure and gratitude I feel thankful to say to you that our Sabbath-school has improved since I saw you, and is improving by divine grace every lesson, and we are in hopes that you will care for us still until we receive more strength, both material and spiritual. This leaves us in a cheerful condition, and we hope to hear from you soon.
May our desires be increased!

The good brother's prayer goes straight to the root of the matter. It is not our opportunities or our means that need increasing, but our desire to make use of what we have. Mr. Barnes used to say that, so far as his observation went, most Christians were just about as holy as they wanted to be. Perhaps it is equally true that many Christians are quite as much interested in the progress of Christ's cause on earth as they care to be. Enthusiasm is sometimes

inconvenient. If the Presbyterian Church as a whole should really earnestly desire to do all that God's providence shall make possible for her to do the coming year toward the evangelization of this country, does any one doubt that it would be done?

Let us cry unto God to stir up the wills of this faithful people, that they, plenteously bringing forth the fruit of good works, may by him be plenteously rewarded.

HIGHWAYS AND HEDGES IN MISSOURI.

A Sabbath-school missionary in Missouri writes as follows of his experiences in "compelling them to come in:"

Since writing you last, I have, by the blessing of God, organized nine schools, five or six of them in very destitute places. One is in Barry county, Mo., a mountainous and isolated region. The people live in small log houses. The school-house is of logs, with a slab floor and backless seats of slabs, a board roof and no windows. The people gathered in from five or six miles around to see the "new man." They are very poor, and most of the children were barefooted. After addressing them, I asked whether they wanted a Sabbath-school, and all present voted for it. We found a very good man, who was chosen superintendent. He had had no experience, but promised to do his best. I gave the young people some papers and tracts, and it would have done your heart good to see how glad they were to get them.

Leaving this settlement, I travelled through a wilderness for five miles without coming to a house of any kind. On reaching a small log hut, the man told me it was three miles to the school-house, but promised to send his children if we would organize a school. After visiting from house to house, we appointed an hour for meeting, and found the school-house filled with people. I organized a school of sixty-five scholars and six teachers.

I talked with one man after service, who told me he had not been at church before for twenty years. I find many such destitute places.

Twenty years ago I organized a union Sabbath-school in Ozark, Mo. There was not a church building or even a school-house in the place, and we had to meet in the court-house. There was but one man in the town at all qualified to act as superintendent. Lately I

went there again, and found that four churches had grown from that small beginning.

One of the student missionaries from McCormick, who worked in this same field last summer, reports:

I have been revisiting my schools planted early in the season, and find in them all cheering indications of God's presence and blessing. At Monmouth Springs I was accompanied by Rev. Mr. Leyda, of West Plains. We labored together there for three days and raised \$652 and a plot of ground for a church. If I did not have to return to the seminary, I think I could get enough money in three months to build a church. At Jonesboro', Ark., I found the women had obtained land for a church and \$350 toward building it. God has wonderfully helped our cause in this region.

NORTH DAKOTA.

All over Dakota the missionary work of the summer and autumn has been full of interest and promise. One says:

The work grows upon our hands. Last year we had to go and search out the destitute places where schools could be planted. Now we have more applications than we can attend to. . . . We have a number of schools a little more than a year old which are ready to be organized into Presbyterian churches as soon as ministers can be found for them.

Mr. Haug, of North Dakota, reports:

This has been a very busy quarter. I have organized six schools and visited twenty-one; made fifty-one addresses and written forty-three missionary letters, and in addition to this I have visited 920 families and travelled 2466 miles, most of the distance by horse and buggy. . . . At Faris we started a Sabbath-school a little more than a year ago. Last Sunday a beautiful church building was dedicated to God's service. It stands out upon the open plain like a beacon light, and draws in the people for ten miles around the country.

Last week a gentleman came to see me. He lived in a town where there was no Sabbath-school, but seven liquor saloons were open every day in the week. "If you will only

come and help us," said he, "I will do all I can to aid you. I have no money, but I will give two lots upon which to erect a building in which to hold Sabbath-school and preaching services." I promised him that I would go as soon as possible. . . . During the past summer I organized a school in a community where there had never been any religious service. Two weeks ago I went there, and learned with great pleasure that they had started a weekly prayer-meeting and a Christian endeavor society, and are now trying to obtain regular preaching.

I daily receive letters of invitation to come to different points and hold gospel services. During the past year eight new churches have grown out of our Sabbath-schools, and more will follow.

A CONVERTED HALL.

One of the most *serious* difficulties in the Sabbath-school missionary's work is to find a place suitable to hold his school. Often the only available rooms are controlled by those who are opposed to any religious movement, and hope to drive the missionary away by refusing him a place to labor. A missionary says:

More than once we have found the school-house doors closed against us. Often we have gone into a grove near the school-house and held our meeting there. Twice, while we were in the grove, the school authorities have come to apologize and offered us the use of the house. Sometimes we are allowed to use the railway depot, and I have had passenger coaches put at my disposal where the little station proved too small.

Last year I found a little settlement where most of the men were infidels, and there was not a professing Christian in the place. I gathered the children together, and organized a little school in a kitchen. After a few weeks the managers of an infidel club came to me, saying that they wished to show their liberality, and would be glad to have the school meet in their club-room. In less than a year the Sabbath-school influence dissolved that club, and the hall was converted into a school-room.

FOREIGN MISSION LETTERS.

WEST PERSIA.

A PERSIAN ROBBER.

SALMAS, October 26, 1889.

REV. J. C. MECHLIN :—It seems that Russia has demanded from the shah a highway robber named Karim, who has been committing depredations on the Russian and Persian borders near Djulfa, Khoy and Erivan. The shah has pardoned him, being a Sheeite, and given him a monthly allowance. Russia claims him as her citizen, and wants him for punishment. Persia refuses to give him up. But it is just as well to state that the shah is not able to do anything with this man, for he has a band of well-armed men with him, and he is armed to the teeth himself, and always on the lookout for treachery. I have been told that he always enters the house with his pistol drawn and ready to fire, and he is a dead shot. He was in this plain some four or five weeks this last summer. No one is brave enough to capture him, and so the amir bought him off from his robberies for a Turkish *lira* per day (about \$4.75). At one time one hundred and twenty-five men were sent to take him; he killed two and the rest fled.

SACRIFICES AND VOWS.

Last Sunday I went out with my native preacher to visit a near village. Some people had a vow at the church, and perhaps thirty men and women or more were there from this village. It was one of the priests here who presented the offering. The goat, kid or lamb is killed and eaten and washed down with what they call wine. A very common way of making a vow to the Lord (or Virgin) is to say that if he give them their request they will offer a kid at a certain sacred holy church, of which there are several in this plain.

TEMPERANCE AND PROHIBITION.

The authorities do not believe in high license. There are in this plain six or seven villages which belong to the crown, and the taxes go to the crown prince. We are in Haft Dewan, and the French Lazarists in Khosarorah. And these two villages make wine and sell it to the Moham-

medans. For a Mussulman to drink wine is no according to his religion; but he is human, and his appetite for strong drink is quite as keen as that of his Christian brother; and when he gets a taste for the liquor it is hard for him to let it alone. "His heart wants it," you know. The governor had ordered the sale stopped before, but they went on selling secretly. To stop this he put the chief men of the village under bonds, and each one is liable to a fine of \$15 if he knows of a place where wine is sold and does not report it. All the priests are thus under bonds.

The son of an Armenian priest, in Khoy, insists on coming to our school, though his father has many times severely beaten him for it. He says he is a Protestant, and wants to go to our school in Tabriz. He is a bright fellow, sixteen or seventeen years old. If he leaves home he leaves everything. They will give him neither money nor bed nor clothes. I think he is a brave boy. It is hard to be whipped in that way, but he will be the better Christian for it. Pray that he may be a true child of God and a power in Persia.

A RAPID RIDE.

I was at only two days session of the annual meeting. At the close of the first day's session a telegram from Mrs. Mechlin said that our very sick boy was getting worse. As soon as I could I took post-horses and went home. I was twenty-six hours from Tabriz to Salmas, and in twenty hours rode one hundred and thirty miles, and the eight and a half hours out from Tabriz I rode seventy-two miles; then my horses were used up, and I made time slowly. In the last part of the ride I left Khoy in the middle of the night, and ere I was half way home I became so sleepy that I got off my horse and lay on the ground for one hour in a splendid sleep. There I was, twenty miles from anybody I knew, with only a servant and the man who was to take back my horses. When I reached home the nurse had the little boy on the steps. But how poor and thin and white he appeared! I brought with me from Tabriz a bottle of Nestle's food, and that seemed to start him toward health again.

HOME MISSION LETTERS.

INDIAN TERRITORY.

REV. JOSHUA GIVEN, *Anadarko*.—Ten days after my arrival at the agency, a council was called by the Kiowa, Comanche and Apache chiefs. I was invited to attend the council, and of course the invitation was accepted. Lone Wolf, the then principal chief of the Kiowa Indians, got up in the midst of others and delivered an eloquent speech, welcoming me home, and he then told his people and others that he was really thankful to the "good white people" in the East who took so much interest in Joshua Given, and had him educated at their expense. He expressed his belief that Joshua, because of his superior knowledge, will be of great help to his people, and for that reason he counselled his people to help the young missionary in his work among them. He assured me of his warm feelings for me and also for my work, and he would not hesitate in saying that the rest of the chiefs have the same feelings for me and my friends and workers, Rev. S. V. Felt and wife. Many other speeches were delivered, and all the chiefs were thankful for my return to them in good health. They were also thankful to the benevolent people who have given me such an important education. Sun dance was the subject brought before the council. From the speeches of the chiefs I learned that the United States Indian agent had been talking with them on the subject, and had told them that when Joshua Given returns to the agency then they could confidentially speak to him and get him to write to the Commissioner of Indian Affairs, and that they might be able to obtain a necessary permission to have the desired annual sun dance during the summer. They were of course advised that it was wrong for them to have such a hideous sun dance, and that Joshua Given will not help write such an offensive letter to the Commissioner of Indian Affairs. They were further told that the good Christian people in the East are not desirous of having Joshua do the writing for Satan. As a result of my weak efforts we have had no sun dance thus far, and I hope it will stop forever. There being no house at Anadarko where I could gather the Indians for a profitable worship, I am obliged to adopt the plan of visiting them in their camps, and hold meetings with them

in that way. I selected as my visiting stations the following chiefs' camps or settlements. They are: Zabile, Lone Wolf, Stumbling Bear, Two Hatchets, Ten and Noi-o-geah. These are the most influential chiefs, and about from twelve to fifty miles from Anadarko. Noi-o-geah, the latter-named chief, is a medicine man, but he does not make objections to my teaching. He is rather anxious for me to come out often to his settlement and tell his people the good and new ways. The meetings at these different camps have been largely attended, and mostly by men. The medicine man could not understand how God the creator could have made all things "out of nothing." The Kiowas are so very willing to hear the "strange story" from the lips of one of their own tribe. On the visiting tours I have as companions three chiefs. Their strong voices take the places of church bells, calling the people to "come out now and listen to the good talk of the young praying man." Many chiefs and others have already expressed their desire to be baptized, and Stumbling Bear is one of them.

Having no house of my own, on my arrival I made my home for two weeks with my brother Zabile, and for that period taught a day-school. The attendance was large, but having no sufficient means to feed the parents of the children, I gave it up. After having spent the two weeks at my brother's I came to the agency and rented a small house of another Indian, which I am now occupying. For the last two months I have from six to twelve Indians in my house; every day of course they leave the house full of new ideas, and in doubt, thinking over the wonderful story of Christ. I have in my house a picture of the crucifixion of Christ; and one day while I was alone in the house reading, I heard a voice in the sitting-room. I opened the door very quietly, and behold, there was a Kiowa woman kneeling beneath the picture of Christ and praying. She was asking that her grandchildren's lives might be spared and be made good. I told her that we ought to pray to Jesus Christ every day, with reverence, but not to offer prayers beneath his picture, because he himself told us not to worship images. I then asked that if she had no objections for me to pray with her. I

would be very happy to do so. She had none, and so we both bowed our heads before the Saviour and asked him to hear our prayers. This old woman is now camping near my house, and promises to let Mr. Fait and myself have a boy and girl for our school in case we build one. Unless we have a school-house built and a church put up where we can have Indian children to teach, I am afraid we will not do much this winter. We need the building of a school-house, and I hope the matter will be pushed.

SPENCER ACADEMY, IND. TER.

ALFRED DOCKING, SUPERINTENDENT, *Nelson*:—School opened with promise in September. Men said they had "never seen boys come in so fast at beginning of session." Most of the old boys came back, and the new places have since been very rapidly filled up. We have today ninety-three boys and one tuition student. Numbers then were very encouraging. The desire to return to us was encouraging, but we found that summer had not helped our boys very much in anything. Old companions and old associations had caused them to forget much of what had been learned, and had caused them to return to old habits. Many had been drinking and carousing during the time they were away. Even the strongest and the firmest of the Christian boys wrote me in August that he "wanted to come back to the Spencer. Boy can be better Christian boy when he at the Spencer." He lived near the coal-mining town of McAlister. The influence of bad white men began to be felt very early in this session. Two of them, known as very hard drinkers, threatened to shoot me to break school up, and one of these is uncle by marriage to one of our boys, and encourages the boy to drink, sending him back to school with a whisky-flask in his pocket. All these matters we look after very quietly but very firmly. These men tried to make serious trouble at the Indian council; but the Lord reigneth over the action of men and overruleth all things in his own way and time. This distressed me very much from about August to November. Mrs. Docking also was very much worried at times. It was not for ourselves, but for Spencer, we feared. I am afraid we needed to remember that the Lord's power and not man's is carry-

ing on the work at Spencer. Yet it did seem as though an avalanche of trouble was coming. And now the silver lining of the cloud is with us, the smiling face behind a seemingly frowning providence. We move on cheerfully to renewed effort, and trust the Master will bless the labors put forth in his name. Gains of the past are among boys. Better health (physical) from good care, and better self-management (mental progress) from school work and an awakened interest in reading matter and literary societies. Some higher ideals of morality from association with teachers and matrons. An attraction toward home life from general atmosphere of Spencer. Some progress in skill with hands from workshop duty and the fact that the boys do all the incidental fence and window mending, etc., that they can possibly do. Some gains for the Master's kingdom. I have put the most important at the close. I do wish we could say that we rejoice in the Lord continually as one happy, united family. Our efforts must be directed first and always toward leading our boys to know Christ as their own personal Saviour. They can grasp the need for Christian living when they have accepted Christ (a kind of Christian moral life). But a little conception of God's relation to us needs to be developed. Next the need that the best of Choctaws admit, very frankly, the moral man must be subject of special effort. The conception of the beauty and righteousness of the virtuous life, a higher ideal of womanhood, the important place of morality in a community's progress, the only view which God's children may accept upon this great issue, these are points which line upon line, precept upon precept, and earnest example, aided constantly by God's word, must bring out. Industrial skill needs more labor upon it. I have seen too many head-educated Indians already. If the man is to be a good man he must be industrious and take a personal pride in his particular range of work. The possibility is here in the boys far beyond the expectation of those who have not seen them. "Satan finds mischief for idle hands to do." Hence labor, skillful and "to stick to it," is exactly what an Indian boy needs to learn. More home spirit is needed, that the boys may go out and find

homes of their own, and not merely live with some one now and some one else later, etc. Health and growth of mind and body come in connection with what has been mentioned. More perseverance in personal habits, both physical and mental, is needed. This restless, weary, changeable nature is perhaps one of our very hardest obstacles, and needs to meet it a constant inculcation of rigid Presbyterian living, *i. e.*, Presbyterian as it should be. That type of living pleases this people, too, and is best adapted to their natures.

NEW MEXICO.

REV. JAMES FRASER, *Las Vegas*:—In sending this report I cannot but feel that the Lord has done great things for us. I have been the instrument, by divine grace, through whom one hundred and nine Mexicans were received from Romanism to the Presbyterian Church since January 1, 1889; and still they want to come. At every station on this wide field, extending about eighty miles north and south by about seventy miles east and west, except at Agua Negra, members were received. These members ranged in age from about twelve years to seventy or over. Nor is this cheering news merely from our standpoint; but it is especially cheering and joyous to those who felt themselves free from the galling chains of Rome. I could say, from what I have seen during the past eight months, where the gospel had free course, that "there was great joy in that city." This may be said with special significance of our work in the vicinity of C—. Then the school work is equally hopeful in this field. Indeed the schools are in the true sense the forerunners of the gospel. We have reason to believe that our work at C— was propagated by our pupils from Las Vegas school. And this good work, as far as I can see, with God's blessing is bound to go on till this whole country is claimed for the gospel and for Jesus.

BLACK HILLS, DAKOTA.

REV. H. P. WILBER, *Rapid City*:—At the end of my first year in this place, I am glad to be able to report to you a year of constant advance, from first to last, in the three lines of church growth—numerical, financial and spiritual. When I came here last October, the church was worshipping in

a small frame chapel, 24 by 30 feet, on which was a debt of \$250. During the year we have paid this debt and have carpeted the church at an expense of \$75. Before the year was half over the audiences filled the room, and the congregation began to consider the necessity of building a larger house of worship. By the liberality of one of our trustees, who headed the list with a subscription of \$3000, the plan was made possible, and the new church is now going up. The building will have a basement under the entire structure that will seat over two hundred persons. The audience-room up stairs, including gallery, will have over three hundred sittings. The church will be built of white stone, quarried in the hills about town, and is to be lighted with stained-glass windows. We estimate the total cost, not including the finishing and furnishing of the basement, at \$7000. Of this, we think we have in sight \$6500 in contributions of money, labor and materials. The church assumed quite a load in attempting to build at present with so small a membership. But the prospects of the town seemed to require a house of that size, and the liberal assistance we receive would be given only on condition that we built a good church. Numerically we have grown during the year from thirty to forty-six members. Four children have been brought into the church by baptism. Our work progresses also, as we believe, spiritually. The preaching services, Sabbath-school and prayer-meetings are well attended. The Sabbath-school enrolls over sixty names. During the last quarter this church has paid the pastor's salary in full, a receipt of which should have accompanied their application for next year. Besides this, there has been contributed by members of the church during the last quarter \$40 to assist in building a Presbyterian church in the country twenty-seven miles from town. This makes an aggregate during the past year of \$149.40 given by the Rapid City church or its members in assisting neighboring churches and in regular contributions to the boards, and a sum total of over \$400 raised on this field for church work, apart from the contributions to the new building. This exhibit shows that it is the aim of the Rapid City church to extend its influence to the utmost of its ability into the needy fields that surround us. I mention this local benevolence because much of it does not appear in our statistical reports. I have made appointments and preached twice on Sabbath afternoons at a school-

house eight miles from town in the hills, where no preaching has ever been had, and I find a desire among the people to have me make a regular appointment. Health and home work may prevent further supply till spring. Meanwhile the Sabbath-school started there will be cared for by Brother Edward Cook, our Sabbath-school missionary. We thus close the year in a most hopeful condition, thankful to the Board for their liberal assistance during the past year and to a kind Providence who has enabled us in turn to do something for others.

MINNESOTA.

REV. D. E. EVANS:—During this quarter I have maintained services at the following places: Harrison, Mananah, Burbank, Hawick, Long Lake, Crystal Bay, Dundas and Forest. In doing so I have travelled 1978 miles by rail, 209 by team, held 106 gospel services, made 170 pastoral calls, received 74 members, 60 of which were on confession of faith, organized 3 churches, and ordained 5 elders. The churches at Crystal Bay, Hawick and Burbank are building church edifices. These will soon be dedicated. The one at Hawick will cost about \$1300; the one at Burbank, \$1000; the one at Crystal Bay, \$1000. In each of the three cases, especially in the last two, great self-sacrifice has been manifested. My care in these hard times has been to avoid building whenever suitable accommodations could be procured for the religious services. There was absolute necessity in each of the three cases named, as the enemies of the Lord's work were opposing the use of school-houses for evening meetings. Thus the devil, as usual, overreaches his point and is defeated. He is the greatest fool in the universe when he gets mad. At Burbank two consecrated lady school-teachers gave \$100 apiece toward the building. Two others gave \$75 and \$60. These four young sisters had labored hard to obtain the education to prepare themselves for teaching, and now they are showing their love for the Master's cause by denying themselves so as to build up the walls of Zion. May the Lord deal graciously with them and fill the house with his presence. I am arranging in each of the fields under my care to have a special meeting at the holidays devoted to home missions, and to have a special collection taken up for the Home Mission Board. I have good reason to hope that it will be a liberal one. I am arranging to have

these meetings on different evenings, so as to be present myself to assist at each place. The work of the year has been very cheering to the little churches, and God's blessing has been manifest in connection with the work. I have rejoiced to see my arduous labors appreciated and the cause built up. The collections in these small churches have reached the sum of \$374.

REV. R. N. ADAMS, SUPER., *Minneapolis*:—I herewith submit my report for last quarter, which ended with October and closed the synodical year. It was a year of varied experiences in the mission work of Minnesota. Showers of mercy have fallen upon many of our mission churches, and in some cases, namely, Windom, Dundas, Harrison, Crystal Bay, Ely and Maine, the membership was more than doubled.

Eighteen churches were organized during the year, with an aggregate membership of 249. All these new organizations I have reported to you, except the church at Barnum, Duluth Presbytery, organized August 18, with eight members, and the Presbyterian church of Mananah, St. Paul Presbytery, organized October 11, with fifteen members, and the Presbyterian church of Hawick, St. Paul Presbytery, organized September 4, with twenty members.

I call special attention to the field of Rev. D. E. Evans, pastor-at-large for St. Paul Presbytery. Five of these are new points, namely, Harrison, Burbank, Crystal Bay, Mananah and Hawick, and these five have grown into churches under Brother Evans' care during the past year. He is now holding continued services at Long Lake, with cheering prospects. Mr. Evans' work received a very hearty endorsement by St. Paul Presbytery at its recent meeting.

Our growth also in the new Presbytery of Duluth has been very gratifying indeed; and as two new railroads are being built through that and Red River presbyteries, we will expect to open several new fields this winter.

MICHIGAN.

REV. J. B. HALL, *Grand Ledge*:—I am glad that we are doing something more than merely holding our own. In the matter of contributions

to the Board a decided advance was made last year, which it is to be hoped will not be lost the present year. The numbers in the congregation and Sabbath-school remain about the same. It has been my practice everywhere to gather the young people into a meeting by themselves. This was done here two years ago, and our greatest success of ingathering to the church has been from such efforts. Nearly a year ago the form of effort was so changed here as to adopt the constitution of the young people's Christian endeavor society. It has gone on quietly, prosperously, so far as numbers are concerned, especially of associate members. I have made it a point to be present at the meetings. I believe good has been done. The active members have felt a responsibility that does not appear in the regular weekly prayer-meeting of the church. The experience and habit of doing duty in their own meetings does not seem to develop a freedom to do duty in ordinary prayer-meetings, as I had hoped. Neither has it increased the attendance at the weekly prayer-meeting. I fear there is a disposition to excuse themselves from attendance on the part of young Christians on account of their own meetings, so that I am not prepared to say that the new on the whole is any better than the old. I have often thought that the pastor, as leader, could make better improvement of the time than under the present management.

Their voices are needed, especially in singing, among the older Christians, and I realize the necessity of an effort to bring them together.

NEBRASKA.

REV. R. M. L. BRADEN, *Tekamah*.—It may not be amiss for me to give a brief resumé of my work for the year, as with this date the year closes. It has been our privilege to welcome into the membership of these various churches 140 persons. Ten of these are by letter and 130 on examination and confession of their faith in Christ. Five of the ten churches in which we have labored during the year now have settled ministers and two others are hopeful of being supplied soon. Have preached 210 times, and conducted 150 Bible readings and social meetings; ordained and installed five elders; conducted ten communion services or assisted in them; baptized forty-eight adults and eight infants. In doing this work we have travelled 800 miles. It has been one of the best years of my ministry. For the past three months my labors have been almost wholly with the Tekamah church. We now have almost sufficient money raised to build a house of worship at this place. Will build in the spring, without aid from the Board. Also at Silver Creek money is being raised for a church building.

HOME MISSION APPOINTMENTS FOR NOVEMBER, 1889.

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| Rev. P. M. Macdonald, Boston, St. Andrews, | Mass. | Rev. F. J. Clark, Paris, | Ky. |
| Rev. S. C. Gunn, Boston, Scotch, | " | Rev. J. E. Alexander, Rushsylvania, Rush Creek | " |
| Rev. James Mitchell, New Bedford, | " | and Mt. Victory, | Ohio. |
| Rev. David Junor, Brooklyn, Mt. Olivet, | N. Y. | Rev. J. O. Pierce, Wilmington, | " |
| Rev. R. G. McCarthy, Saranac Lake and stations, | " | Rev. George B. Laird, Independence, | " |
| Rev. G. H. Chatterton, Peru, | " | Rev. A. B. Brice, D.D., Groveport and Greenfield, | " |
| Rev. J. J. Wolf, Essex, | " | Rev. Benjamin J. Brown, Lima, Main St., | " |
| Rev. N. McLeod, Beekmantown, | " | Rev. W. H. Roberts, Paulding, | " |
| Rev. M. Gaffney, Sodus Centre, | " | Rev. F. M. Elliott, West Union and Bourbon, | Ind. |
| Rev. J. Waugh, Cohocton, | " | Rev. J. A. Adair, Portland and Blaine, | " |
| Rev. F. Gutelius, Pliford, | " | Rev. H. L. Dickerson, Bethany, | " |
| Rev. Alex. Hill, Warrensburg, | " | Rev. D. Volz, Laurel, | " |
| Rev. W. C. Brass, Hannibal, | " | Rev. J. F. Knowles, Rising Sun, | " |
| Rev. R. P. Gibson, Somers, | " | Rev. H. G. Pollock, Union, | " |
| Rev. John A. Boyden, Wilkesbarre, Covenant, | Pa. | Rev. Wm. H. Moore, Hopewell, | " |
| Rev. F. E. Bessey, Rome and Orwell, | " | Rev. V. E. Taylor, Paptan, | Ill. |
| Rev. J. L. Swain, Allegany, | " | Rev. B. F. Worrell, Glenwood and Homewood, | " |
| Rev. T. S. Armintrout, Harrington and Felton, | Del. | Rev. R. D. Scott, Chicago, Belden Ave., | " |
| Rev. W. H. Edwards, Vienna and Lewinsville, | Va. | Rev. Geo. A. Fulcher, Chicago, Bethany, | " |
| Rev. A. R. Macoubrey, San Mateo, | Fla. | Rev. W. A. Clarke, Chicago, Campbell Park, | " |
| Rev. J. K. Wight, Green Cove Springs, | " | Rev. D. E. Williamson, Deerfield, | " |
| Rev. W. H. Webb, D.D., Crescent City, | " | Rev. M. F. Paisley, Morrisville, | " |
| Rev. John M. Hunter, Tarpon Springs, | " | Rev. H. Hanson, Oquawka, | " |
| Rev. I. A. Pearce, Paola, | " | Rev. S. Benson, Williamsville, | " |
| Rev. Robert A. Bartlett, Dayton, | Tenn. | Rev. Robt. Lenington, Jacksonville, 2d Portuguese, | " |
| Rev. W. C. Clemens, New Salem and Amity, | " | Springfield, 1st Portuguese, | " |
| Rev. J. E. Rodgers, Bethany, | " | Rev. E. Warren, Kalamazoo (North), | Mich. |

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| Rev. W. C. Peabody, Gaines, | Mich. | Rev. J. H. Byers, Emporia, Arundel Ave., | Kan. |
| Rev. C. Daniels, Yuba and Elk Rapids, | " | Rev. J. W. Thompson, Great Bend, | " |
| Rev. J. Maccauley, Maple Ridge, | " | Rev. Jesse Wilson, Toronto, | " |
| Rev. H. M. Tyndall, Iron Mountain, | " | Rev. W. H. Humphrey, Garnett, | " |
| Rev. John Ferries, St. Ignace, | " | Rev. A. W. Wright, Cherokee, | " |
| Rev. F. A. McGaw, Ironwood, | " | Rev. J. E. Kearns, Cherryvale, | " |
| Rev. B. N. Adams, D.D., Synodical Missionary, | Minn. | Rev. W. B. Chamberlin, Coffeyville, | " |
| Rev. Marion Moore, Kasota, | " | Rev. W. B. Brown, Wakeeney, | " |
| Rev. Geo. W. McKenney, Beaver Creek, | " | Rev. J. W. Crawford, Ellsworth, | " |
| Rev. G. W. Wadsworth, East Grand Forks, | " | Rev. E. Paradis, Mulberry, French, | " |
| Rev. W. S. McNea, Red Lake Falls, | " | Rev. D. R. Hindman, Clyde, | " |
| Rev. W. C. Covert, St. Paul Park, | " | Rev. A. E. Thomson, Tablequah, | Ind. Ter. |
| Rev. Lewis Richter, Royalton, | " | Rev. A. E. Weston, Eureka, Greenschool & vicinity, | " |
| Rev. Charles Christianson, Riverside Mission, Minneapolis, | " | Rev. E. P. Robertson, Pleasant Valley, Clear Creek and Long Pararia, | " |
| Rev. F. G. Weeks, North St. Paul, | " | Rev. S. Manus, Elm Springs, Summers and Ketcher- town, | " |
| Rev. H. H. Winter, Madison, German, | Wis. | Rev. S. V. Falt, Kiowas and Comanches, | " |
| Rev. W. C. Smith, Nasonville, | " | Rev. Henry S. Little, D.D., | Tex. |
| Rev. J. C. Caldwell, La Crescent and Hokah, | " | Rev. James P. Lyle, Taylor, | " |
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 " Rev. T. Crowl, Salida, "
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 " Rev. A. Parker, Orange, "
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 Wis. Rev. A. McCalla, Porterville and Piano, "
 " Rev. P. M. Jamieson, Spokane Falls (Centenary), Wash.
 " Rev. J. A. McArthur, Davenport and Muncie Falls, "
 " Rev. A. Robinson, Florence, Oregon.
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 " Rev. J. A. Hanna, Vashon Island, Wash.
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 " Rev. J. A. Irvine, Kerrville, Tex.

CHILDREN'S CHURCH AT HOME AND ABROAD.

TRAVELLING IN PERSIA.

In our October number (1889) I told you about my journey to Persia five years ago, and asked you to keep that number carefully so that you could use the map again if I should tell you more, in some future number, about travelling in Persia. I have concluded to have the printer put the same map into this number, so that you can refer to it more conveniently. You remember that when we had made that journey from Tiflis southward past Mount Ararat, we reached Djulfa on the river Aras, some distance east of Okhoi, which you see on the map, and spent the Sabbath day and the nights before it and after it in the rather dreary Russian post-house. There Dr. Cochran and Mr. Whipple met us. They had come all the way from Tabriz for that purpose. On Monday morning, October 13,

1884, we crossed the Aras on a rude ferry-boat, thus passing out of Russia into Persia—from the empire of the czar into the kingdom of the shah. His full title is *shah-in-shah*, which means *king of kings*. This ruler is hardly powerful enough now to claim that title, but the kings of that country had it many hundreds of years ago, when they were much more powerful, and their successors have kept it. See if you can find it in the Bible. If you cannot find it alone, ask some older person to help you. Perhaps you will take more interest in reading, in that place in the Bible, about that country and its kings as they were so long ago.

There are no roads in that country made as we make them. There are only paths worn by the treading of the feet of men,

horses, camels and donkeys. They do not level and smooth them with ploughs and scrapers and rollers. They do not even remove the loose stones that lie all about. We met hundreds of donkeys in each day's journey. I once counted a hundred that we met in less than an hour. But this did not happen every hour. The camels would usually be five or six, sometimes eight or nine, walking in their queer, solemn way, in single file, one after another, each one's halter fastened to the saddle of the one before him, and the foremost camel or else a donkey, in front of them all, would have a man on his back leading the whole row by the halter of the one next behind him. In one such case, each camel's halter was tied to the tail of the one before him. These camels were loaded with bags or boxes of goods, sometimes with large blocks of salt quarried out of the salt mines, like blocks of stone. Occasionally we met much larger caravans of one hundred or one hundred and fifty camels laden with merchandise. Sometimes we would pass a camp, where such a large number of camels had been unladen; the merchandise was piled together conveniently for protecting it, and the camels were resting or feeding about. You can see that to American eyes this would be a queer and very interesting picture.

In that part of Persia we would often be travelling across a wide plain, hemmed around, in the distance, by a rim of hills or mountains that looked like bare rock. This was partly because, at that season, what grass there was had dried up so that it was no longer green, but more nearly of the color of the rocks. It was still good feed for the sheep and goats, of which we often met large flocks looking fat and well favored. We would also, now and again, come by a threshing-floor, just like those in Syria of which you were told in the December number, page 558, with men and women and

oxen at work just as they are there described. In some of these there would be large piles of winnowed wheat and very large stacks of straw. Thus we saw that the wide plain about us had produced a good crop of wheat, although then, in October, it had nothing green upon it. A month later, as we were returning, the new crop of wheat was just springing up in many fields, making them begin to grow green again. There were ditches running in different directions, crossing one another like a network, through which the farmers could bring the water from rivers which they had dammed up for this purpose to water their fields and make them productive; for not rain enough falls on them in summer to keep the ground from parching and baking so that nothing could grow from it. There are no forests, and no trees except those which men have planted in rows along some of these water-courses. These made one think of such beautiful verses as Ps. 1:3, Jer. 17:8, Ezek. 47:12 and Isa. 44:4. If you will turn to those verses and read them you will see how much more striking they are as one thinks of them in such a land than in most parts of our country where trees grow so well everywhere. Travelling in the Bible lands does not so often give you any new view of a text as it makes the old view more clear and striking than before. It is like wiping off the dust from a picture. You see it then better than before, although it is the same dear old picture. After riding some hours across such a plain, as we came near the hills that seemed to enclose it like the rim of a great platter we would sometimes find an opening that would let us through into another plain of the same sort. In other cases our path, sometimes steep, rough and stony, would lead over a mountain.

At the end of a day's journey we would not find a post-house to lodge in, as we did in Russia, but we would stop in a Moslem

village. The missionaries and our guide Lazar travel so much that the people know them, and a few dimes would hire them to give up to us a room in which a family would have slept, making their beds on the floor—simply rugs and quilts and coarse blankets. Our servants would set up the folding iron bedsteads which we had brought on our pack-horses or mules, and would spread our clean sheets and bed-quilts on them, making us more safe from taking cold or being *eaten up* than we would have been sleeping as the people do.

Our food would be prepared much as it was by Lazar on our way from Tiflis to Djulfa (see October number, page 368). We did not need to go to bed hungry, nor to start on a day's journey without a pretty good breakfast.

It took four days journeying in this way to bring us to Tabreez, as you see it on this map. It is more commonly written and printed Tabriz.

Our friends in Tabriz were expecting us on that day, and according to the pleasant custom of the East, a number of them—gentlemen and ladies—came out on horseback to meet us some distance from the city. I was riding with Mr. Whipple in the carriage which he had been thoughtful enough to bring for me, as he did not know whether I would be strong enough to ride so far on a saddle. I wonder, even now, how he managed to drive that carriage over such a rough, roadless country, but he had had it made very strong for that reason. Dr. Cochran and my son, on horseback, rode faster than we, and the riders from the city met them first. While they stopped to talk with one another a few minutes, two ragged boys who had come on foot with them ran on to meet Mr. Whipple, who had been kind to them, and taught them, and won their honest love. Their faces were bright with joy. These were Goolee and Ali, whose

picture' was given in the April number, 1887, page 317, and has been sent separately to some of you.

I do not know that I can close this account of our arrival at Tabriz in any better way than by copying something which I wrote in Persia, and which was printed in the *Herald and Presbyter* :

In our approach to the city we passed many beggars, some of whom are lepers. A village of such live a few miles away, and are not forbidden to come quite near to the city to beg of those passing along the road. More pitiable objects certainly I have nowhere seen.

Driving into the city, as in the villages, we pass along narrow streets, with mud or clay walls on each side, high enough to conceal entirely all that is beyond them. You see nothing but the walls and the sky. Occasionally this is exchanged for a section of street roofed over, and with sides open into stalls, in which fruit, meat or merchandise is for sale. At length the carriage stops, where a door opens through the wall. We pass through, descend a steep path paved roughly for some twenty feet, and pass through an inner wall. Between these two walls are the stables, etc. Within the inner wall is a court containing flowers and trees. Passing through this, we enter the building, within which the missionary family have a real home. The form of the building, the arrangement of passages and apartments, the adjustments for convenience and comfort, are very different from those we know in America. We see that we are in the Orient; but amid these kind faces and voices, and in the genial warmth of this welcome, we feel altogether at home.

During my stay in Tabriz I was quite ill, and was most kindly taken care of, not only by my son who was with me, but also by Mr. and Mrs. Whipple and by Dr. Holmes, the missionary physician of that station. Dr. Holmes is now in this country with his wife, who is a great sufferer. See January number, page 9. You surely will pray for them.

TEN YEARS OLD.

Anna M. Barrett writes from Iowa City, Iowa:

I have read all the Home Mission Letters in **THE CHURCH AT HOME AND ABROAD**, and have looked up all the places at which the missionaries are stationed. I enjoyed Rev. Mr. Robertson's letter most of all.

It seems very funny to move in a boat, and for the children to go to sleep in an Indian's old house.

My papa is a minister too, and we sometimes move, but we never went from one place to another in a boat.

I like to look on the map of Oregon because I have an uncle and some cousins living there. My uncle is not a missionary, but is superintendent of two Sabbath-schools, and has to travel twenty-one miles every Sabbath to reach them both.

I hope I am not too late to get Dr. Kendall's picture. [No; you shall have it.—**ED.**]

I belong to a mission band, and am ten years old.

To be *ten years old* has always seemed to me a very serious thing ever since the day when I became so. It was on a Sabbath day, my tenth birthday. I think that I had about as good a mother as any boy ever had—very loving, very wise and very faithful. She did not worry me with too many talks and lectures, though she kept her kind, watchful eye on me always, and she had a firm as well as gentle hand. When she did sit down to have a regular talk with me she was apt to say things worth remembering—things which I could not forget. On that Sabbath day, my tenth birthday, she said, "My son, if you live as much longer as you have lived now—ten years—you will be a man, as tall and large as you are ever going to be. Then you will not be taken care of and guided by your father and me. You must learn how to govern and guide yourself before that time."

She made me see that it was a great thing to get ready to be a man, and do a man's part, and bear a man's responsibilities in this world. She made me feel that it would make a great difference to me, and that it might make a great difference to others, what kind of a man I should be. She had not waited till then to teach me the lesson which King David taught to Solomon: "My son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; . . . if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." She was always teaching me that—she and my father—even more by their honest, godly, kind lives than by their wise and faithful kind words. But I remember no one day in which that good lesson sunk deeper into my heart than on that Sabbath day which was my tenth birthday.

When the next ten years had gone and my twentieth birthday had come sure enough, I had gone through college, and I was teaching a school, in which were some scholars as old as I was. I remembered that talk with my mother, and wrote to her about it on that day. Ten more years passed, and I was a father and a pastor. And so the end of each ten years has found me with serious responsibilities, in which at all times it has helped me to recollect what my mother taught me when I sat on her lap, and how she advised me when I was taller than she. I do not remember ever being sorry for having done as I thought my mother would wish. This was so quite as much after she was gone from this world as when I could write letters to her and get letters from her.

A good many little readers of these pages are about *ten years old*, I suspect. Some have had their tenth birthday, and some

will have it soon. Do not wait for that particular day to come before you *seek the Lord*. "If thou seek him now, he will be found of thee." But I still cannot help feeling that it is a very serious thing to be *ten years old*; and there is only one way to make it a

happy and safe thing to be more than ten years old. Has not what I have been saying made it pretty plain what that way is? Think it over, my little Presbyterians, and talk it over with your mothers on any Sabbath day, whether it is your birthday or not.

DR. COLLEDGE AND HIS PATIENTS.

This picture was in our February number a year ago, and I have had it put here hoping that it will make you more interested to read what is printed about China in this number.

It will pay you, too, to get the February number of last year—I guess your mother has kept it—and read the explanation of this picture which is given there.

Perhaps you can make out a pretty good explanation by studying the faces in the picture—the kind, intelligent face of the physician as he stands with one hand on the head of his patient; the bright, eager face

of his assistant, to whom he is giving directions how to take care of the patient; the weary face of the sufferer; the hopeful, thankful face of her kneeling son holding up his letter of thanks for what has been done for his mother; and the bandaged face of the man in the corner waiting his turn for treatment. I hope the doctor will be able to relieve him.

Would not you like to be a missionary doctor, able to give relief to such sufferers from blindness or almost blindness, and then to teach them to look to him who is "the light of the world"—JESUS?

Or YUK TONG.—If you would like to know what that is, you can find out by reading the article by Dr. Kerr, of Canton, among the articles prepared for the *Concert of Prayer* in this number. Your mothers

and sisters will find a good deal to talk to you about in that article and the others on those *Concert* pages. Boys' brigades should also study them. Notice what Dr. Kerr says about the graves of children.

LEARNING TO PRAY IN INDIA.

Mrs. Holcomb, of Jhansi, India, sends the following incident to some young friends who have been dressing dolls and making jackets for her little pupils:

Our school for girls, held in a little bungalow on our own grounds, and very near our own dwelling, is every day opened and closed with prayer—the Lord's Prayer—in the language of the country. At first the children, not one of whom had probably ever before heard a prayer offered except to the idols they are taught to worship, were amused. We tried to teach them that we were speaking to the great God, who, though unseen, was near, hearing all our words and noting all our acts. Soon, during prayer, all heads were bowed reverently, and little

brown hands were pressed tightly over shining black eyes.

Then one of the little girls, a leader amongst them, came one day to the teacher and said, "We never pray at home,—we are not taught to do so,—but we should like to have a little prayer to repeat when we lie down at night. The prayer that you pray every day we think a beautiful one. May we learn that and say it at home?"

The teacher, surprised and gratified, said, "Certainly you may. I have wanted you from the first to pray this prayer, but I did not wish to compel you to do it."

And so we believe that the good seed is taking root in these young hearts. Thankful indeed we are for the privilege that is ours.

Andrew C. Price, secretary of Westminster Boys' Brigade, Minneapolis, writes:

I read the article in *THE CHURCH AT HOME AND ABROAD* (December, 1889) called "Friendly Talk with our Friends," and will say, we, as a brigade, will do all we can in your favor.

This is very gratifying. May not we hope that many other brigades, bands and societies of Christian endeavor will take up that suggestion and offer their services to their pastors to help them get more subscribers for *THE CHURCH AT HOME AND ABROAD*?

A colored girl in Scotia Seminary wrote to her teacher:

When I came to school this term I was not hear long before I wanted to go home and see Mother and Father, but as I wer studing and thinking I made up my mind. I know I am poor and ignorant, but our heavenly father says ask and you shall receive, knock and the door will open, but if life lasted I am going to do what my heavenly father will be pleased in, it makes no difference what it cost. I am going to try to get and education. So farewell mother and father, sister and brother, I am bound and determined by the help of the Lord to get and education. Now my dear Teacher I ask you for an advice, please tell me what to do for my very soul is arouse.

There are many just as earnest girls there. Do not you like to encourage and help them?

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1889.

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch., 5; Baltimore Boundary Ave., 22 50; Bethel, 5. *New Castle*—Federalburg, 2 64; Pender, 8.
COLORADO.—*Pueblo*—Cañon City sab-sch., 8; La Luz, 3; Pueblo, 5 60.
COLUMBIA.—*Idaho*—Rathdrum, 2 50. *Oregon*—Astoria, 10. *Paget Sound*—San Juan, 7 50; Tacoma 1st, 35.
ILLINOIS.—*Alton*—Salem Ger., 5; Woodburn Ger., 3; Zion Ger., 3. *Bloomington*—Chenaca, 5 25; Gibson, 7 05. *Chicago*—Brookline, 4 22; Chicago Covenant, 44; Herscher, 7; Wilmington, 7 50. *Freeport*—Hanover, 3. *Malton*—Ashmore, 7 75; Pana, 1 53; Prairie Bird, 4 70; Tower Hill, 5 60; Vandala, 3. *Poria*—French Grove, 3 50; Princeville, 17 50. *Rock River*—Geneseo, 9. *Schuyler*—Maconb, 18; Monmouth, 80. *Springfield*—Plagah, 1 53; Unity, 56 cts. 191 69
INDIANA.—*Crawfordsville*—State Line, 3. *Fort Wayne*—Fort Wayne 1st, 15. *Muncie*—Wabash, 2; Winchester, 10 35.
INDIAN TERRITORY.—*Choctaw*—Wheelock, 7. *Muscogee*—Red Fork ch. and sab-sch., 2 25; Wewoka, 5.
IOWA.—*Council Bluffs*—Platte Centre, 4. *Des Moines*—Garden Grove, 8 10. *Dubuque*—Dubuque 1st, 1; Dubuque Ger., 6. *Fort Dodge*—Gilmore City, 2; Schall, r, 6 55; West Bend, 2 50. *Iowa*—Keokuk Westminster, 11 37. *Iowa City*—Iowa City, 28 24.
KANSAS.—*Emporia*—Malvern, 1 79; New Salem, 3 30. *Highland*—Troy, 2 13. *Larned*—Freeport, 5. *Neosho*—Princeton, 4; Richmond, 5 20. *Solomon*—Culver, 9 14; Lincoln, 3. *Topeka*—Idana, 5.
KENTUCKY.—*Louisville*—Louisville 4th, 7 00.
MICHIGAN.—*Detroit*—Brighton, 5; Detroit Westminster, 83 98; Ypsilanti, 20. *Flint*—Caro 1st, 10. *Grand Rapids*—Grand Haven, 15 02. *Monroe*—Hilldale, 14; Kalsin, 3 50. *Saginaw*—Ithaca, 5 86.
MINNESOTA.—*Duluth*—Duluth 1st, 25 67. *Red River*—Moorhead 1st, 4 10. *St. Paul*—Macalester, 4 21; Winsted, 2. *Winona*—Owatonna 1st, 11 16.
MISSOURI.—*Kansas City*—Butler, 11; Malta Bend, 2 65; Sharon, 4 55. *Ozark*—Bollivar, 7 70; Carthage, 20 41. *Platte*—Avalon, 3 20. *St. Louis*—Salem Ger., 5; St. Louis 2d Ger., 4.
NEBRASKA.—*Hastings*—Edgar, 3; Hanover Ger., 5; Ong, 5. *Nebraska City*—Adams, 6; Lincoln 2d, 5; Nebraska City, 2; Sterling, 7.
NEW JERSEY.—*Mommouth*—Burlington, 23 72; Farmingdale, 21; Freehold, 17 14; Hightstown, 30. *Morris and Orange*—Morristown 1st, 65 85. *Newark*—Blumfield 1st, 44 03. *New Brunswick*—Dayton, 6; Trenton Prospect St., 46 48. *Newton*—Andover, 5 86; Harmony, 20. *West Jersey*—Blackwood, 20; Bridgeton West, 45 08.
NEW MEXICO.—*Santa Fe*—Santa Fe 1st, 6 50.
NEW YORK.—*Albany*—Ballston Spa, 10; Greenbush, 11 74; West Troy 1st, 1 81. *Binghamton*—Binghamton 1st, 74 97; Nineveh, 11 34. *Brooklyn*—Brooklyn Friedenskirkh., 1; Brooklyn Trinity, 16. *Buffalo*—Fredonia, 6 48. *Cayuga*—Ithaca 1st sab-sch., 19 59; Meridian, 4 50. *Champlain*—Ausable Forks and Black Brook, 4. *Chemung*—Elmira 1st, 40; Watkins sab-sch., 4 14. *Columbia*—Greenville, 4 75; Hunter, 9 60. *Genesee*—North Bergen, 4. *Hudson*—Ridgebury, 65 cts.; Rockland 2d, 8; Washingtonville 1st, 15. *Long Island*—Bridgehampton, 25; East Hampton, 10. *Nassau*—Jamaica, 29 87. *New York*—New York Park, 10. *North River*—Lloyd, 2 87; Pleasant Valley, 6; Poughkeepsie, 16 17. *Osage*—Cherry Valley, 17 55; Unadilla, 5. *Rochester*—Caledonia, 4 77; Pittsford, 15. *St. Lawrence*—Hammond, 11. *Stauben*—Arkport, 86 cts.; Painted Post, 8. *Syracuse*—Lafayette, 9 70. *Troy*—Troy 2d (incl. sab-sch.), 16 35; 81 68.
OHIO.—*Athens*—Barlow, 5. *Bellefontaine*—Bellefontaine, 3 75; Forest, 6. *Chillicothe*—Bainbridge, 3. *Cincinnati*—Montgomery, 3 60; Sharonville, 4 75. *Cleveland*—Cleveland 1st, 46; Cleveland North sab-sch., 12. *Columbus*—Columbus 1st, 50; Columbus 5th Ave., 10 40. *Mahoning*—Leetonia, 4. *Marion*—Marion 1st, 12. *St. Clairsville*—Bannock, 3; Bellair 2d (incl. 15 from Misses Lizzie and Maggie Cummins), 25; New Athens, 9; Seneca, 3. *Steubenville*—Corinth, 7; East Springfield, 4 42; Leesville, 3 82; New Hagerstown, 8 30.
PACIFIC.—*Bentley*—Kelleyville, 2 95; Lakeport, 5 50.

Los Angeles—Azusa, 4 10; San Pedro, 2 12. *Stockton*—Fowler, 7.
PENNSYLVANIA.—*Allegheny*—Cross Roads, 3; Sewickly, 51 30. *Blairsville*—Mador, 3. *Butler*—Plain Grove, 7; Pottsville, 6. *Chesed*—Coatesville, 11 88. *Clarion*—Callensburg, 3; Concord, 2. *Erie*—Kerr's Hill, 2 97; Meadville 1st, 7; Pleasantville, 14; Warren, 55 69. *Huntingdon*—Logan's Valley, 10; Milroy, 8 50; West Kishacoquillas, 18 50. *Kittanning*—Union, 2. *Lackawanna*—Scranton 2d, 187 63; Scranton Washburn St., 16. *Lehigh*—Easton 1st, 27; Pottsville 1st, 12 83. *Northumberland*—Milton, 11; Sunbury, 45. *Philadelphia*—Philadelphia 2d, 115 33; Philadelphia 3d, 29. *Philadelphia North*—Germantown Market Square, 56 12. *Pittsburgh*—Bethel, 38 62; Pittsburgh 7th, 7; Pittsburgh Shady Side, 7 13. *Washington*—Claysville, 29 60; Pigeon Creek, 11 25. *Wellsboro'*—Wellsboro', 5 07. *Westminster*—Leacock, 14 52.
SOUTH DAKOTA.—*Black Hills*—Rapid City, 17 50. *Central Dakota*—Brookings, 8. *Southern Dakota*—Scotland, 4. 29 50
TENNESSEE.—*Kingston*—South Pittsburg, 7 30. *Union*—Knoxville, 43 82.
TEXAS.—*Austin*—Eagle Pass, 2. *North Texas*—Denison, 26 90.
UTAH.—*Montana*—Hamilton, 2 50; Miles City, 7. 9 50
WISCONSIN.—*Madison*—Fancy Creek, 3; Richland Centre, 4. *Milwaukee*—Milwaukee Immanuel, 54 37. *Winebagu*—Wausau, 22 15; Westfield, 4.
Total from churches and Sabbath-schools..... \$2,367 27

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 1 20; "C. Pa.", 4;
 Jos. Le Duc, East New Market, Md., 1; "Cash,"
 25; Casper Lott, Holt, Mich., 3; "S. J. M.", 50;
 "F.", Chicago, Ill., 25..... 109 20

LEGACY.

Estate of Jos. W. Edwards..... 1,779 78

MISCELLANEOUS.

Interest, 404 80; Payments on church mortgages,
 100; Sale of church property, 661 50; Premium
 of insurance, 248 39; Interest on Stuart Fund,
 86 27..... 1,450 96

SPECIAL DONATIONS.

BALTIMORE.—*Washington City*—Washington
 Covenant, 75 00
 W. S. Ladd, Portland, Oregon, 100 00
 Special for work in Alabama, 500 00
Total..... 675 00

Total..... \$6,882 21

Church collections and other contributions for
 8 months, April-November, 1889..... \$30,179 89
 1888..... 30,912 01

MANSE FUND.

NEW YORK.—*St. Lawrence*—Gouverneur, 25 00
 Rev. J. Edwards, Meadville, Pa., 4 00
Total..... 29 00

MISCELLANEOUS.

Installments on loans, 855; Interest, 4; Insurance, 6 75..... 865 75

SPECIAL DONATIONS.

Miss Jaffray, New York city, 20; Mr. Robert Jaffray, New York city, 20..... 40 00
Total..... \$934 75

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER, 1889.

BALTIMORE.—*Baltimore*—Ba'more 1st sab-sch., 5. *Washington City*—Washington City Covenant, 29 69. 34 69
 COLORADO.—*Pueblo*—Pueblo 1st, 4 20
 ILLINOIS.—*Alton*—Chester 1st, 3; Salem Ger., 5; Woodburn Ger., 2; Zion Ger., 5. *Chicago*—Chicago Fullerton Ave., 52 75. *Freeport*—Woodstock, 3. *Mattoon*—Pana, 1 15. *Schuyler*—Perry, 3 25. *Springfield*—Pisgah, 1 53; Unity, 56 cts. 77 24
 INDIANA.—*Crawfordsville*—Beulah, 2; Newtown, 5. *Fort Wayne*—Fort Wayne 1st, 15; Fort Wayne 3d, 7 38. *Logansport*—Union, 1. *Muncie*—Wabash, 1 75. 32 13
 IOWA.—*Dubuque*—Dubuque Ger., 7 00
 KANSAS.—*Neosho*—Chanute 1st, 5 00
 MICHIGAN.—*Detroit*—Detroit Westminster, 44 18; Ypsilanti 1st, 20. *Kalamazoo*—Richland, 8 50. 72 68
 MINNESOTA.—*Duluth*—Duluth 1st, 18 93. *St. Paul*—Buffalo, 7 02. 25 95
 MISSOURI.—*Ozark*—Webb City, 10. *St. Louis*—Salem Ger., 5; St. Louis 2d Ger., 5. 20 00
 NEBRASKA.—*Hastings*—Edgar, 2. *Nebraska City*—Auburn, 12 51. *Nobara*—Oakdale, 4 30. 18 81
 NEW JERSEY.—*Elizabeth*—Rahway 2d, 36 00. *Monmouth*—Hightstown, 30; Lakewood, 14 62. *New Brunswick*—Dayton, 4 50. *Newton*—Hackettstown, 25. 110 12
 NEW YORK.—*Binghamton*—Binghamton 1st, 74 97; Oswego 1st, 3 97; Windsor, 6 75. *Boston*—Quincy, 2. *Brooklyn*—Mt. Olivet, 4; Ger. Friedenskirk, 1. *Buffalo*—Fredonia, 3 42. *Cuyaga*—Meridian, 8 21. *Chemung*—Elmira 1st, 30; Watkins sab-sch., 3 12. *Genesee*—North Bergen, 4. *Geneva*—Seneca Falls 1st, 34. *Hudson*—Ridgebury, 1. *Long Island*—East Hampton 1st, 10. *New York*—Adams Memorial, 5; Knox, 10 07. *North River*—Plasent Valley, 6; Poughkeepsie, 12 13. *Rochester*—Sparta 2d, 5 65. *St. Lawrence*—Sackett's Harbor, 5. *Steuben*—Arkport, 64 cts. *Troy*—Brunswick 1st, 8 25; Troy 2d St., 113 67. *Westchester*—Peekskill 2d, 6. 358 85
 OHIO.—*Chillicothe*—Bloomington, 6 42. *Cleveland*—Cleve-

land 1st, 34 50; Cleveland North sab-sch., 9. *Columbus*—Westerville, 5. *Dayton*—Dayton 1st, 34 48. *Marion*—Marion 1st, 10. *Steubenville*—Yellow Creek, 5. *Zanesville*—Mt. Zion, 108 40
 PACIFIC.—*Los Angeles*—Rivers 1st, 1. *San José*—Cayucos, 5 50
 PENNSYLVANIA.—*Allegheny*—Sewickly, 20 19. *Blairsville*—Blairsville, 19; Pike Run, 9 14. *Curtis*—Harrisburg Pine St., 118 21. *Chester*—Bryn Mawr, 65 77. *Erie*—Cambridge, 6; Girard, 8 89; Miles Grove Branch, 3 02; Kerr's Hill, 2 98. *Kittanning*—Indiana 1st sab-sch., 20. *Lackawanna*—Scranton 2d, 138 62. *Philadelphia Central*—Covenant, 5; Hebron Memorial, 5 68. *Pittsburgh*—Centre, 7 65; Forest Grove, 8; Hebron, 11; Pittsburgh East Liberty, 25; Pittsburgh Shady Side, 7 13. *Redstone*—Pleasant Unity, 2 14. *Shenango*—Neshannock, 3 50. *Washington*—Wellsville, 8 50. *Wellsville*—Wellsville, 3 81. 499 23
 UTAH.—*Montana*—Hamilton, 2 50; Spring Hill, 1 50. 4 00
 WISCONSIN.—*Chippewa*—Baldwin, 3 75. *Winnebago*—Oshkosh 1st, 15. 18 75

PERSONAL.

Frank I. Janeway, New Brunswick, N. J., 150;
 Rev. John Edwards, D.D., Meadville, Pa., 5;
 John Austin, Burlington, Iowa, 15; Julia Clark,
 Orion, Ill., 5; Cash, Midlandburg, Pa., 5; M. L.
 Webber, Sackett's Harbor, N. Y., 5; A teacher,
 Brooklyn, N. Y., 5; A member of the Presbytery
 of New Brunswick, N. J., 100; C. Pa., 3; Rev.
 W. L. Tarbet and wife, 1 20. 294 20

Total receipts for November, 1889..... \$1,696 75
 Previously reported..... 21,165 24

Total since May 1, 1889..... \$22,861 99

C. M. CHARNLEY, Treasurer,
 P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, NOVEMBER, 1889.

ATLANTIC.—*McClelland*—Mt. Zion, 2 50
 BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch., 5; Emmittsburg, 26 08; Taneytown, 19 63. *New Castle*—Lower Brandywine, 8 60; Wilmington Central (sab-sch., 6 47), 107 47; Wilmington Hanover St., 24 50; Wilmington Rodney St., 13 38. *Washington City*—Clifton, 2; Darnestown, 5; Herndon, 2; Washington Covenant, 50. 263 66
 COLORADO.—*Gunnison*—Lake City, 5. *Pueblo*—Eastonville, 3; La Luz, 3; Pueblo 1st, 3 50; Table Rock, 3; Trinidad 1st, 20. 37 50
 COLUMBIA.—*East Oregon*—La Grande, 4. *Idaho*—Rathdrum, 1. *Oregon*—Portland 1st, 36 21. *Puget Sound*—Olympia, 9 15; Port Townsend, 7; Tacoma 1st, 44 64. 102 00
 ILLINOIS.—*Alton*—Salem Ger., 5; Woodburn Ger., 5; Zion Ger., 5. *Bloomington*—Clinton, 21 50; Fairbury, 4 44; Gilman, 5 65; Pontiac, 6. *Cairo*—Fairfield, 4 79. *Chicago*—Hyde Park, 58 14; Lake Forest 1st, 147 07; Oak Park, add'l, 10 21. *Mattoon*—Pana, 96 cts. *Ottawa*—Aurora 1st, 5 35. *Peoria*—Elmhurst, 17 32. *Rock River*—Millersburg, 4; Peniel, 4; Princeton, 14 50; Rock Island Broadway, 18 75. *Schuyler*—Brooklyn, 5; Doddsville, 3; Monmouth, 40; Plymouth, 2; Rushville, 36 07. *Springfield*—Mason City, 7; Pisgah, 1 15; Unity, 42 cts. 432 32
 INDIANA.—*Crawfordsville*—Beulah, 4; Newtown, 8; Rock Creek, 2; Rockfield, 2. *Fort Wayne*—Fort Wayne 1st, 66 05; Fort Wayne 3d, 15; La Grange, 5; Lima, 4. *Indianapolis*—Indianapolis 4th, 5 16. *Logansport*—South Bend 1st, 25. *Muncie*—Union City, 5; Wabash, 1 25. *New Albany*—Hanover, 8 12; New Albany 1st, 21 75; Sharon Hill, 2 15. *Vincennes*—Evansville Walnut St., 36. 210 48
 INDIAN TERRITORY.—*Muscogee*—Wewoka, 6 00
 IOWA.—*Cedar Rapids*—Mechanicsville, 8; Scotch Grove, 4. *Council Bluffs*—Clarinda, 11 36; Walnut, 3 70. *Des Moines*—Dallas Centre, 5; Des Moines Central, 24 25; Grimes, 6; Indianola, 7; Knoxville, 8; Ridgedale, 4. *Dubuque*—Bethel West Union, 5; Dubuque 1st, 25; Dubuque Ger., 6 50. *Fort Dodge*—Carroll, 17; Dana, 6; Spirit Lake, 4 15; Storm Lake, 1 50; Vail, 7 20. *Iowa*—Fairfield, 17 35; Keokuk, 6 88; Kosuth, 4 82; Troy, 5. *Waterloo*—Ackley, 20; East Friesland Ger., 25; Tama City, 80 cts.; Toledo, 4 76. 229 25
 KANSAS.—*Emporia*—Jalwell, 10 80; El Paso, 2; Marion 1st, 18; Sedan, 5 70; West Side, 19 68; Winfield, 15. *Highland*—Axtel, 8; Baileyville, 4; Troy, 4 95; Washington, 4 60. *Larned*—Burton, 8 10; Hutchinson, 37 50. *Neosho*—Central City, 1 30; Mineral Point, 1 55; Parsons, 20 08; Sugar Valley, 2 58. *Solomon*—Cheever, 3; Ellsworth, 6 45. *Typeka*—Wakarusa, 2. 170 29
 KENTUCKY.—*Louisville*—Louisville 4th, 5 50; Pewee Valley, 14 50. *Transylvania*—Paint Lick, 11 95. 31 95
 MICHIGAN.—*Detroit*—Detroit Westminster, 74 01. *Grand Rapids*—Grand Haven, 12 93. *Kalamazoo*—Edwardsburg,

10. *Lansing*—Delhi, 3 86; Tekonsha, 3; Windsor, 3. *Monroe*—Tecumseh, 31. 137 80
 MINNESOTA.—*Red River*—Moonhead, 4 10; Red Lake Falls, 5. *St. Paul*—Minneapolis Highland Park, 9 67. *Winona*—La Crescent, 3. 21 77
 MISSOURI.—*Kanans City*—Sunny Side, 2. *Ozark*—Golden City, 1 25; Shiloh, 75 cts. *Platte*—New Point, 8 55; Oregon, 4 70; Parkville, 10 09. *St. Louis*—Salem Ger., 5; St. Louis 2d Ger., 3; St. Louis Westminster, 5 85. 41 19
 NEBRASKA.—*Hastings*—Edgar, 1. *Kearney*—North Platte 1st, 25. *Nebraska City*—Adams, 2; Nebraska City 1st, 3 50; Raymond, 2; Sterling 1st, 4; Table Rock, 7 50. *Omaha*—Fremont 1st, 23 58; Omaha Ambler Place, 3. 71 58
 NEW JERSEY.—*Elizabeth*—Cranford (sab-sch., 10 59), 29 53; Elizabeth Marshall St., 23 17. *Monmouth*—Beverly, 36 50; Farmingdale, 21; Freehold 1st, 23 39; Hightstown, 35; Lakewood, 12 57; Manchester, 10; Mt. Holly, 11. *Morris and Orange*—Boonton, 25. *New Brunswick*—Dayton, 3 75; Kirkpatrick Memorial, 6 50; Lambertville, 45; New Brunswick 1st, 75 10; Princeton 2d, 5; Stockton, 3; Trenton 2d, 14 42. *Newton*—Bloomsbury, 8 03; Phillipsburg 1st, 45 90; Yellow Frame, 14 94. *West Jersey*—Blackwood, 25. 257 90
 NEW YORK.—*Albany*—Ballston Centre, 5 40; Esperance, 4; Schenectady East Ave., 9 70. *Binghamton*—Binghamton 1st, 74 97; Binghamton West, 25; Cannonsville, add'l, 1; Windsor, 9 70. *Boston*—Antrim, 14; Boston 1st, 13 55. *Brooklyn*—Brooklyn 1st, add'l, 69 75; Brooklyn East, 7 72; Brooklyn Friedenskirk, 3; Brooklyn Mt. Olivet, 3 50; Brooklyn St. Third St., 16; Brooklyn Trinity (sab-sch., 5) 11. *Buffalo*—Clarence, 4; Franklinton, 4; Fredonia, 7 98; Silver Creek, 6. *Cuyaga*—Auburn Westminster, 5; Port Byron, 8; Sennett, 4 60. *Champlain*—Ausable Forks and Black Brook, 4. *Chemung*—Elmira 1st, 25; Watkins sab-sch., 2 62. *Columbia*—Greenville, 2; Hunter, 7. *Genesee*—Geneva North, 75; Seneca Falls, 35. *Hudson*—Chester, 18 31; Circleville, 6; Hamptonburg, 17; Ridgebury, 95 cts.; Washingtonville 1st, 15. *Long Island*—Southampton, 25. *Lyons*—East Palmyra, 8 50; Galen, 36; Palmyra, 14 71. *Nassau*—Jamaica, 38 30. *New York*—New York Park, 37 93; New York Washington Heights, 27; New York West, 471 41. *North River*—Poughkeepsie, 10 11. *Otsego*—Unadilla, 4. *Rochester*—Fowlerville, 3 83; Lima, 16 60; Sparta 2d, 11 45. *St. Lawrence*—Sackett's Harbor, 5. *Steuben*—Arkport, 54 cts.; Campbell, 20; Jasper, 3 45. *Syracuse*—Amboy, 5. *Troy*—Troy Second St., 118 87; Troy Woodside, 37 30. *Utica*—Westerville, 12. *Westchester*—Gilead, 18; Katonah, 22 50; Peekskill 1st, 54 90; South Salem, 18 59; Yonkers Westminster, 8 70. 1540 39
 OHIO.—*Athens*—Pomeroy, 6. *Bellevue*—Bellevue, 2 34. *Cincinnati*—Avonale, 50 25; Cincinnati 6th, 15; Cincinnati Walnut Hills, add'l, 5; Clifton, 15 50. *Cleveland*—Cleveland 1st, 28 75; Cleveland North sab-sch., 7 50. *Colum-*

bus—Bethel, 2 60; Bremen, 1 70; Mifflin, 8; Rush Creek, 5 70.
Dayton—Dayton 1st, add'l, 1; Seven Mile, 5 63; Troy, 16 07.
Huron—Huron, 6; McCutcheonville, 1 60; Republic, 4.
Marion—Richwood, 3; York, 2. *Maumee*—Bryan, 12; Toledo 1st, 45 08. *Portsmouth*—Red Oak, 6. *St. Clairville*—Crab Apple, 15 34; Kirkwood, 10 15; Seneca, 5. *Steubenville*—Bakersville, 5 50; Bethel, 4 86; Carrollton, 13; East Liverpool, 40 85; Long's Run, 3 63; Potter Chapel, 6; Toronto, 9. *Woooster*—Apple Creek, 11 32; Doylestown, 5 20; Fredericksburg, 16; Marshallville, 1 25; Ferrysville, 1 55. *Zanesville*—Dresden, 4 55.

408 98
PACIFIC.—*Bentica*—Healdsburg, 1 45; Kelseyville, 2 15; Santa Rosa, 12. *Los Angeles*—Rivers, 1. *San Francisco*—Oakland 1st, 72 90. *San José*—Cayucos, 3 75; San José 1st, 105. *Stockton*—Fowler 1st, 4; Grayson, 4 95.

207 20
PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 43 31; Glasgow, 2 54; New Salem, 5; Plains, 5; Sewickly, 44 13. *Blairsville*—Black Lick, 4; Chest Springs, 50 cts.; Gallitzin, 75 cts.; Irwin, 8 25; Livermore, 2 95; Plum Creek, 5 05. *Butler*—Mt. Nebo, 6 38. *Carlisle*—Big Spring, 13 19; Harrisburg Market Square, 29 45; McConnellsburg, 2 60; Monaghan, 8; Shippensburg, 12. *Chester*—Darby Borough, 17; Honeybrook, 14 14; Marple, 6 67. *Clarion*—Du Bois, 16; West Millville, 1. *Eric*—Bradford 1st, 23 23; Corry 1st, 6 50; East Greene, 3 10; Oil City 1st, 26 91; Sandy Lake, 6; Warren, 15; Waterford Park, 2. *Huntingdon*—West Kishacoquillas, 15 65. *Kittanning*—East Union, 1 77; Indiana 1st, 57 66; Worthington, 8. *Lackawanna*—Carbondale ch. and sab-sch., 61; Langcelyffe, 19 25; Scranton 2d, 85 90; Scranton Washburn St., 21 50. *Lehigh*—Easton 1st, 24; Reading 1st, add'l, 2. *Northumberland*—Buffalo, 4 41; Great Island, 20; Milton, 9; New Berlin, 4 86; Shiloh, 4. *Philadelphia*—Philadelphia 9th, 61 25; Philadelphia Southwestern, 13 08. *Philadelphia Central*—Philadelphia Columbia Ave., 12 80; Philadelphia Hebron Memorial, 7 88; Philadelphia Northminster, 115 85; Philadelphia Princeton, 175 85. *Philadelphia North*—Ann Carmichael, 1 25; Germantown 1st sab-sch., 53 55; Germantown Market Square, 49 22; Jenkintown Grace, 10; McAllister Memorial, 3 50; Mt. Airy, 23 02; Newtown, 45 10; Providence, 80; Thompson Memorial, 26 45. *Pittsburgh*—Bethany, 10 35; Duquesne, 5; Hazlewood, 22 87; Hebron, 10; McKee's Rocks, 10; Mingo, 3; Oakdale, 26 45; Pittsburgh 7th, 15; Pittsburgh Shady Side, 14 25; Sharon, 16 25. *Redstone*—

Dunlap's Creek, 12 47; McKeesport 1st, 130 20; Tent, 6. *Shawangone*—Mahoningtown, 6; New Castle 1st, 33 88. *Washington*—Pigeon Creek, 8 30; Unity, 5; West Union, 6. *Wellsboro*—Wellsboro, 3 17. *Westminster*—Slate Ridge, 7; Union, 22.

1804 44
SOUTH DAKOTA.—*Black Hills*—Rapid City, 18. *Southern Dakota*—Scotland, 2. 20 00
TENNESSEE.—*Union*—Hopewell, 3; Washington, 6. 9 00
UTAH.—*Utah*—Springville, 4. 4 00
WISCONSIN.—*Chippewa*—Hudson, 11 55. *Milwaukee*—Cedar Grove, 12. *Winnebago*—Neenah, 28 98. 52 53

Total receipts from churches for November, 1889..... \$6,181 15
 Total receipts from sab-schs. for November, 1889..... 78 53
 \$6,259 68

LEGACIES.

Estate Alex. Folsom, Bay City, Mich., in part, 4000; Estate Margaret S. Purviance, Baltimore, Md., 317 78..... 4,317 78

INTEREST ON PERMANENT FUNDS.

20 25; 29 75; 26 25; 28; 18 38; 21; 24 50; 17 50; 22 05; 21; 33..... 261 68

REFUNDED.

33; 33..... 66 00

MISCELLANEOUS.

Prof. E. P. Gilbert, 27 50; Rev. C. H. Park, 3; Casper Lott, 3; From a friend in Utica Presbytery, 1000; "P." 25; "J. C." 2; Rev. J. H. Dulles, 8; Rev. A. G. Taylor, 40; F. A. Ferris, Esq., 130; Rev. Charles S. Howland, 100; C. T. Kilsam, 27 50; "C. P." 2; Rev. W. L. Tarbet and wife, 90 cts.; J. A. Gould, 10..... 1,378 90

Total receipts in November, 1889..... \$12,284 04
 Total receipts from April 16, 1889..... 46,170 98

JACOB WILSON, Treasurer,
 1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, NOVEMBER, 1889.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial (of which 107 sp. for Syria), 505 77; Deer Creek Harmony sab-sch., 9; Piney Creek, 18 26. *New Castle*—Newark, 38. *Washington City*—Washington City 1st, 39 23; Washington City New York Ave., 52 79. 663 05

COLORADO.—*Boulder*—Valmont, 99 cts. *Gunnison*—Lake City, 5. *Pueblo*—Cañon City, 145; La Luz, 3. 153 99

COLUMBIA.—*Idaho*—Rathdrum, 1 50; Rockford, 3; Spangle, 5. *Oregon*—Astoria, 40 60; Portland Chinese, 4. *Southern Oregon*—Roseburg, 4. 58 10

ILLINOIS.—*Alton*—Chester sab-sch., 5; Collinsville, 60; Lebanon, 4; Upper Alton, 10. *Bloomington*—Bloomington 1st, 76 sab-sch., 14—90; Chenoa, 14 15; Cooksville, 10 50. *Cairo*—Shawneetown, 15 20. *Chicago*—Chicago 3d, 30 75; Chicago 6th, 426 23; Chicago Belden Ave., 13 06; Chicago Jefferson Park, 50; River Forest sab-sch., 5; South Evanston, 70. *Freeport*—Prairie Dull Ger., 10; Willow Creek, 96; Winnebago, 52; Zion Ger., 15. *Mattoon*—Bethany, 1 95; Vandalia, 20. *Peoria*—John Knox, 9; Lewistown, 5; Princeton sab-sch., 12 60. *Rock River*—Aledo, 10. Y. P. S. C. E., for China, 8 35—18 85; Alexis, 21 50; Arlington, 6; Ashton, 17; Beulah, 4 25; Centre, 1 80, sab-sch., for Barranquilla, 10—11 80; Coal Valley, 5 60; Franklin Grove, 6; Kewanee, 4; Milan, 6 80; Morrison, 22 90, sab-sch., 3 96—26 86; Norwood, 53. *Schuyler*—Augusta, 20; Camp Point sab-sch., 3; Rushville, 38 21. *Springfield*—Pisgah, 11 52; Springfield 1st, 74 81; Springfield 3d, 58 32; Unity, 5 19. 1419 55

INDIANA.—*Crawfordsville*—Lebanon, 7. *Fort Wayne*—Elkhart sab-sch., for China, 25; Fort Wayne 1st, Mrs. E. P. Williams, 30; Hopewell, 6. *Logansport*—Lake Prairie, 17; Union, 1. *Muncie*—Marion, 12 24; Wabash, 24 75. *New Albany*—New Philadelphia, 1 60. *Vincennes*—Washington, 11. 135 49

INDIAN TERRITORY.—*Choctaw*—Philadelphia, 2 50
IOWA.—*Cedar Rapids*—Vinton, 42; Wyoming, 26 40. *Council Bluffs*—Adair, 6 58; Villisca, 11 43. *Dubuque*—Coggon Zion, 9 10; Dubuque 2d sab-sch., 20; Dubuque Ger., 15. *Fort Dodge*—Liberty, 2 75; O'Brien Co. Scotch, 7 25; Sioux City 2d, 15 90, sab-sch., 1 80—17 70. *Iowa*—Middletown, 3 30; Wapella, 7; West Point, 8 50, sab-sch., 6 55—15 05. *Inca City*—Columbus Central, 9 58, sab-sch., 3 07—12 65; Keota, 8; Lafayette, 10; Muscatine Ger., 5. *Waterloo*—Morrison, 8; Nevada, 5 25. 232 46

KANSAS.—*Emporia*—Hamilton, 2 25; Mt. Pleasant, 1; Mulvane W. H. and F. M. Soc., 6; Neal, 2 50; Quenemo, 5 38; Reece, 12 20; White City, 6; Wilsie, 5 50. *Larned*—Liberal sab-sch., 2 90. *Neosho*—Humboldt, 15 30. *Osborne*—Wakeny

sab-sch., 5 55. *Solomon*—White Creek, 1. *Topeka*—Vineland, 8 35. 62 73

MICHIGAN.—*Detroit*—Brockway, 2; Detroit Westminster, 10; East Nankin, 5; Fremont, 2; Milford United sab-sch., for Persia, 15; Plainfield, 8; Saline 1st, 4 64; Ypsilanti, 25. *Grand Rapids*—Grand Haven, 46 64; Grand Rapids Westminster, 27 19. *Kalamazoo*—Richland, 24 17, a member, 2—26 17; Sturgis, 10. *Lansing*—Battle Creek, 40; Concord, 13 20. *Monroe*—Monroe, 35 50. *Saginaw*—Westminster, 29 07. 299 41

MINNESOTA.—*Mankato*—Delhi Y. P. S. C. E., 7 27, sab-sch., 7—14 27. *Red River*—Moorhead, 7 25. *St. Paul*—Howard, 4; Macalester, 17 35; Minneapolis Stewart Y. P. S. C. E., for Japan, 11 25; St. Paul House of Hope Steady Stream Soc., 14 28. 68 40

MISSOURI.—*Kansas City*—Raymore, 25; Rich Hill sab-sch., 14. *Ozark*—Carthage, 37 11. *St. Louis*—Bethel Ger., 7 20; Nazareth Ger., Ladies' Miss. Soc., 20 35; Salem Ger., 20; St. Louis West, 18. 141 66

NEBRASKA.—*Kearney*—Wood River, 10 53. *Nebraska City*—Fairbury, 22 70. *Nobara*—Emerson, 6 73; Wakefield, 10 35. *Omaha*—Tekamah, 10. 60 31

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 259 25, sab-sch., 150 39—409 64; Elizabeth 3d, 55; Lower Valley, Little Rempers, 5. *Jersey City*—Carlstadt Ger., 21, sab-sch., 15—36; Englewood, 1300 64; Paterson Broadway Ger. sab-sch., 5; Paterson East Side, 36 50. *Monmouth*—Calvary, 7 50; Farmingdale, 60; Burlington, 32 28, E. Burlington sab-sch., 48 39—80 67; Matawan, for Syria, 3 40; Sayreville Ger., 5 50. *Morris and Orange*—East Orange 1st, 10 26; Madison, 54 97; Mendham 1st, 21 40; Morristown South St., men and boys, for China, 180; Orange 2d, 657 02; South Orange Vallsburg, 10 50; Stirling, 39 04. *Newark*—Newark 1st sab-sch., 261 62; Newark 2d Y. P. Miss. Soc., 29 23; Newark Calvary, 22 25; Newark Roseville, 282 59. *New Brunswick*—Amwell 2d, 10 25; New Brunswick 1st, 15 51; Trenton Prospect St., 48 20. *Newton*—Hackensettown, 16; Newton, 240; Yellow Frame sab-sch., 3 09. *West Jersey*—Blackwoodtown, 25; Brainerd, 5 94, Elwood sab-sch., 2 29; Weymouth sab-sch., 1 77—10; Bridgeton West, 100, sab-sch., 50—150; Merchantville, 41 51. 4153 29

NEW YORK.—*Albany*—Albany State St., 180 60; Albany West End, 25; Corinth, 3; Rockwell Falls, 10. *Binghamton*—Cortland, 167 93; Masonville, 6; Windsor, 7 50, sab-sch., 7 50—15. *Boston*—Bedford, 22 37; Taunton, 3. *Brooklyn*—Brooklyn 2d, 62; Brooklyn Bethany, 6 82; Brooklyn Friedenskrohe, 15; Brooklyn Lafayette Ave. sab-sch., 175;

Brooklyn S. 3d St., 50 48; Brooklyn Throop Ave., 85; Edgewater 1st, 7 24. *Buffalo*—Buffalo Westminster, 81 81; Fredonia, 80 62. *Champlain*—Ausable Forks and Black Brook, 6 67. *Chemung*—Burdett, 23 41; Watkins sub-sch., 15 80. *Columbia*—Hunter, 20. *Genesee*—Bergen, 28 08; North Bergen, 6 60. *Geneva*—Geneva North, 1419 38; Gorham, 13; Phelps, a member, 40. *Hudson*—Circleville, 8; Middletown 2d, 29 12; Nyack, 63; Otisville, 6. *Long Island*—Bridgehampton, 22 49; East Hampton, 50; Moriches, 46 71; Port Jefferson, 16 80; West Hampton, 5. *Lyons*—Palmyra, 5. *Nassau*—Islip, 80; Smithtown sub-sch., 17 32. *New York*—New York 1st, 832 93; New York Covenant, 443 40. *Niagara*—Medina, 69. *North River*—Cornwall, 16 84; Little Britain sub-sch., for China, 46 61; Newburg Calvary, 13 68. *Rochester*—Genesee Village sub-sch., 80; Lima sub-sch., 10; Ogden, 26 07; Pittsford, 20; Rochester Central, 150; Rochester North, 55; Rochester Westminster, 48. *St. Lawrence*—Cape Vincent sub-sch., 5; Waddington, 12. *Steuben*—Canipbell sub-sch., 50. *Syracuse*—Amboy, 17; Marcellus, 29 51; Otisco Y. F. M. Soc. sub-sch., 27. *Troy*—Cohoes, 60; Lansingburg sub-sch., 34 53; Schaghticoke, 19 60; Waterford, 28 59. *Utica*—Clayville, 5 20; Little Falls, 118. *Westchester*—Peekskill 1st, 15 44; Peekskill 2d, 13 60; Rye sub-sch., for Syria, 100; Yonkers Westminster, 66 11. 5178 96

OHIO.—*Bellefontaine*—Bellefontaine, 35 51; Spring Hills, 6 25. *Chillicothe*—Hamden, 6 75; Mt. Pleasant, 14 10. *Cincinnati*—Cincinnati Cumminsville, 15 09; Cincinnati Mt. Auburn, 123. *Cleveland*—Cleveland North sub-sch., 49 50; Guilford, 40. *Columbus*—Columbus Broad St., 1; Groveport, 4 58; Mt. Sterling, 6 75. *Dayton*—Dayton 1st, 208 87; Springfield 2d, 152 15. *Huron*—Huron, 15, sub-sch., 5 20—20 20. *Lima*—Lima Market St., 28 55. *Mahoning*—Lintonia, 10. *Marion*—Marion, 50; Marysville, 14 24, sub-sch., 7 16—21 40. *St. Clairsville*—Crab Apple, 82 30, sub-sch., 32 50—64 80; Wheeling Valley, 5. *Steubenville*—Berch Spring, 28, sub-sch., 3—31; East Springfield, 1 12; Yellow Creek, 12. *Zanesville*—Ousego, 4; West Carlisle, 3 80; Zanesville 1st, 53 50. 970 92

PACIFIC.—*Los Angeles*—Colton, 18 50; Glendale, 1; Orange, 17 55; San Diego, 52; San Geronimo, 5 20; San Pedro, 2 13. *Sacramento*—Gridley, 8 45. *San Francisco*—San Francisco 1st sub-sch., 8 50; San Francisco Westminster, 91 75. *Stockton*—Fowler, 8. 213 08

PENNSYLVANIA.—*Blairsville*—Murrysville, 38; Poke Run, 23, sub-sch., 32—55. *Buller*—Mt. Nebo, 6 15; North Liberty, 11 74. *Carlisle*—Harrisburg Market Square, 90 73. *Chester*—Ashmun, 50; East Whiteland, 10. *Clarion*—Brookwayville, 6. *Erie*—Edinboro', 12; Franklin, 32; Garland, 13 68; Northeast, 145; Pittsfield, 11 44. *Huntingdon*—Altoona 3d, 7 30; Houtzdale, 13 77; Pensfield, 10; Winterburn, 4. *Lackawanna*—Archbald, 2; Harmony, 50; New Milford, 7 28; Pittston, 35 82, sub-sch., 28 24—64 06; Rushville, 6; Scranton 2d, for Persia, 149 90; Scranton Washburn St., 40; Stevensville, 6; Tunkhannock, 35 10. *Lehigh*—Catasauqua 1st sub-sch., for China, 5; Easton 1st, 100; Hazleton, 53 68; Mauch Chunk sub-sch., for China, 40; Pen Argyle sub-sch., for China, 8 19; Pottsville 1st sub-sch., for China, 67 63; Riverside sub-sch., for China, 6; Stroudsburg sub-sch., for China, 33 28; Summit Hill, 36 05, sub-sch., 24 54; Jamestown sub-sch., 5 41—66; Tamaqua sub-sch., for China, 5; Lansford sub-sch., for China, 5 75. *Northumberland*—Lycoming, 57 28; Shiloh, 9; Williamsport 1st sub-sch., 75. *Philadelphia*—Philadelphia 1st, for Oroniah College, Persia, 500; Philadelphia Peace Ger., 7; Philadelphia Tabor, 63 50, sub-sch., 63 50, for S. A.—127. *Philadelphia Central*—Philadelphia Cohocksink Second St. Mission, 4 11; Philadelphia Gaston sub-sch., 21 46. *Philadelphia North*—Germantown Redeemer, 41 25, sub-sch., 6 24—47 49; Hermion sub-sch., 10; Providence sub-sch., 51 98. *Pittsburgh*—Chartiers, 16 50; Pittsburgh East Liberty, 126; Pittsburgh Shady Side, 171 01; Point Breeze, 500; Raceoon, 4 87; Wilkinsburg, for Slam, 40 05. *Redstone*—Dunlap's

Creek, 22 27; Laurel Hill, 98 54; Mt. Vernon, 4; Uniontown, 192 50. *Shenango*—Little Beaver, 4 02. *Washington*—Clayville, Miss M. McCoy, 60; East Buffalo sub-sch., 5; Frankfort, 50; Mt. Olivet, 19; Waynesburg, 19 50; Wheeling 1st, 201 26. *Wellbore*—Wellbore, 27 31. *Westminster*—Hopewell, 8 67. 8708 43

SOUTH DAKOTA. 14 03. *Aberdeen*—Groton, 10. *Southern Dakota*—Parker, 6 33.

TEXAS.—*Holston*—Beedy Creek, 3. *Union*—Knoxville 4th, 42 70. 45 79

TEXAS.—*Austin*—Austin 1st, 108 60; Lampasas, 6. *Trinity*—Albany, 5 50. 120 10

UTAH.—*Montana*—Helena 1st, 38 80. *Utah*—Hyrum Emmanuel, 20. 58 80

WISCONSIN.—*Lake Superior*—Negaunee, 6 10. *Madison*—Lodi, 18 50. *Milwaukee*—Ottawa, 3 26. *Winnebago*—Stevens Point, 81 89. 109 75

WOMAN'S BOARDS.

Woman's Foreign Missionary Society, Philadelphia, 5633 69; Woman's Board of Missions, Northwest, 3000; Woman's Board of Foreign Missions, New York, 1704 90; Occidental Board, 12 50. 10,351 09

LEGACIES.

Lapaley Estate, 9178 25; Legacy of Margaret D. Purviance, Baltimore, Md., 317 77; Estate of Alex. Folsom, dec'd, Bay City, Mich., 6000; Estate of William Storer, Hillsboro', O., 1225; Legacy of Mary M. Hudson, Orwell, O., 50; Legacy of Chambers Baird, Ripley, O., 200. 16,971 02

MISCELLANEOUS.

Rev. W. L. Tarbet and wife, 8 68; "C." Pa., 22; "Two Sisters," 15; Charles D. Bailey, Brooklyn, N. Y., 50; Through *Herald and Presbyter*, for Indian Mission, 2; Rev. E. J. Hill, Englewood, Ill., 10; "A. F. C." New Orleans, 2; Rev. Samuel Ward, Emporia, Kan., 2; "S. J. M." 200; "F. J. S." for salary of Dr. Rodriguez, Mexico, 125; "Cash," 25; Mrs. Abbie Y. Burr, Auburndale, Mass., for Persia, 25; F. M. Robinson, New York city, 50; William Marshall, Latrobe, Pa., for Kolhapur, India, 100; Rev. J. J. Rankin, Pensfield, Pa., 10; Rev. D. C. Reed, New Castle, Pa., 300; Virgil McDavitt, Quincy, Ill., for China, 10; "Cash," for Teheran Hospital, 400; "Cash," for Bohemia, 5; Waldenae, 5; J. B. Davidson, Newville, Pa., 15; "C. M." 10; "M. G. M." 20, part of which for South America; Students in McCormick Theol. Sem., for support of Rev. R. B. Brier, Africa, 84; Mrs. Nancy F. Blayney, West Alexander, Pa., 5; Meetings held in Madison Sq. Pres. ch., May 28, 1889, by the Woman's Boards, for school building at Tokyo, Japan, 91 64; James Harper, Sand Spring, Iowa, 15; T. L. Milligan, for China, 3; Mrs. Goldsmith and daughter, 10; W. H. Perdomo, M.D., Sag Harbor, N. Y., for India, 10; J. W. Dulles, for Chieng Mai Hospital, 23 26; Rev. E. G. Taylor, Kanazawa, Japan, 30; Mr. E. W. Labaree, 10; U. S. Gov't, for Omaha school, 920 67; C. Arbuthnot, Pittsburgh, 1000; Rev. D. Mouw, Sioux Centre, Iowa, 2. 3,616 25

Total amount received in November, 1889. \$48,799 90
Total amount received, May 1 to Dec. 1, 1889. 182,308 88

WILLIAM DULLES, JR., Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, NOVEMBER, 1889.

CATAWBA.—*Cape Fear*—Mt. Pleasant, 1 46. *South Virginia*—Jonesville, 1 90. 3 36

COLORADO.—*Pueblo*—Canon City, 22; Pueblo, 3 50. 23 50

ILLINOIS.—*Alton*—Greenville, 5 20; Salem Ger., 2; Woodburn Ger., 2; Zion Ger., 5. *Bloomington*—Gibson City, 6 03. *Chiro*—Cobden, 3 93. *Chicago*—Chicago Jefferson Park, 10. *Mattoon*—Pana, 95 cts. *Ottawa*—Au Sable Grove, 4 44; Plato, 3. *Springfield*—North Sangamon sub-sch., 28 50; Pisgah, 2 33; Unity, 83 cts.; Rev. W. L. Tarbet and wife, 1 80. 79 98

INDIANA.—*Indianapolis*—Bethany, 3 30; Indianapolis 2d sub-sch., 30. *Muncie*—Wabash, 1 25. *New Albany*—Bedford, 10. *White Water*—Greensburg, 40 07. 84 62

IOWA.—*Dubuque*—Dubuque Ger., 10; Hopkinton, 5 56. *Iowa*—Keokuk Westminster, 19 48. 35 04

KANSAS.—*Emporia*—Conway Springs, 2 42; Wichita Oak St. (sub-sch., 1). 5. *Neosho*—Girard, 8 20. 15 62

MICHIGAN.—*Detroit*—Detroit Westminster, 56 82. *Grand Rapids*—Big Rapids Westminster, 5 68; Grand Haven,

24 56; Grand Rapids Westminster, 15 84. *Lansing*—Tekonsha, 4 55. 107 45

MINNESOTA.—*St. Paul*—Macalester, 2 63

MISSOURI.—*Platte*—New Point, 4 03; Oregon, 4 75. *St. Louis*—Salem Ger., 5; St. Louis 2d Ger., 2. 15 78

NEBRASKA.—*Hastings*—Edgar, 1. *Nebraska City*—Raymond, 1 75. 2 75

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 167 50; Lower Valley, 5; Rahway 2d, 30. *Monmouth*—Burlington, 19 01; Farmingdale, 21. *Morris and Orange*—Brooklyn, 25; Morristown South St., 123 01. *Newark*—Newark Park, 39. *New Brunswick*—Dayton, 3 75; Dutch Neck, 30. *Newton*—Hackettstown, 25. 488 27

NEW YORK.—*Binghamton*—Binghamton 1st, 42 84; Cortland, 67 26. *Brooklyn*—Brooklyn Friedenkirche Ger., 4; Brooklyn Lafayette Ave. sub-sch. Miss. Soc., 100; Brooklyn Memorial, 27 49. *Cnyuga*—Genoa 1st, 15 40. *Champlain*—Ausable Forks and Black Brook, 2. *Chemung*—Elmira 1st, 25; Watkins sub-sch., 2 62. *Geneva*—Geneva 1st, 19 73;

Romulus, 10. *Hudson*—Haverstraw 1st, 12. *Lyons*—Newark sub-sch., 31 71. *Nassau*—Jamaica, 16 38. *New York*—New York Knox, 10 08; New York Madison Ave., 148 68; New York University Place, 414 63. *North River*—Marlborough, 17 63; Poughkeepsie, 10 11. *Rochester*—Brockport, 18 36; Nunda sub-sch., 14. *St. Lawrence*—Hammond, 15. *Seneca*—Arkport, 54 cts. *Utica*—Clinton, 70 72; Rome, 14 82; Utica Bethany, 7 25. *Westchester*—Mahopac Falls Band, 20. 1132 99

OHIO.—*Bellefontaine*—Bellefontaine, 2 34. *Cincinnati*—Mason and Pisgah, 2 50. *Cleveland*—Cleveland 1st, 23 75. *Duyton*—Oxford, 29. *Mahoning*—Youngstown L. H. M. Soc., 3. *Marion*—Marion 1st, 8. *Maumee*—West Bethesda, 10. *Portsmouth*—Decatur, 4 53. *St. Clairsville*—Bellaire 1st, 22. *Steubenville*—Yellow Creek, 12 50. *Zanesville*—Muskingsum, 23 53. 148 09

PACIFIC.—*Benicia*—Kelseyville, 2 45; Two Rocks, 9. *Los Angeles*—Rivera, 1. *San José*—San José 1st, 45 65. *Stockton*—Fowler, 4; Visalia, 4 10. 66 20

PENNSYLVANIA.—*Allegheny*—Allegheny Providence sub-sch., 45 35; Bridgewater, 19; Plains, 7 25; Sewickly, 51 85; Sharpshooter sub-sch., 25. *Blairsville*—Armagh, 6 25; New Florence, 6 25. *Butler*—Butler, 63; Centerville, 14; Summit, 5. *Carlisle*—Harrisburg Market Sq., 50 73; Mechanicsburg, 6 20. *Clarion*—Clarion, 10. *Erie*—Franklin, 50; Mt. Pleasant, 15; Pleasantville, 12; Sugar Creek, 5. *Huntingdon*—Clairfield (sub-sch., 6), 28 36; Pres. Soc., 8. *Kittanning*—Appleby Manor, 3 05; Kittanning 1st, 58 53; Parker City, 19 53; Slate Lick, 27 63. *Lackawanna*—Honesdale, 29 45; New Milford, 3 60. *Lehigh*—Easton 1st, 31; Stroudsburg, 3; Summit Hill and sub-sch., 10; Pres. Soc., 10. *Northumberland*—Jersey Shore, 10; Muncy, 3; Williamsport 1st sub-sch., 25. *Philadelphia Central*—Philadelphia Cohocksink sub-sch., 9 20. *Philadelphia North*—Germantown 1st sub-sch., 53 51; Neshaming of Warminster, 2. *Pittsburgh*—Crafton, 20; Hazlewood, 38 78; Mt. Pisgah, 10; Pittsburgh 1st, 875 81; Pittsburgh East Liberty, 63; Pittsburgh Shady Side, 17 81; Sharon, 15 58; Wilkingsburg, Buds of Promise Bld., Park Place Chapel, 45. *Reading*—Dunbar, 20; New Providence, 10. *Shenando*—New Brighton, W. H. M. Soc., 25, Y. P. Soc., 3; Piquette Miss. sub-sch., 11 27; Sharon, 7 63. *Washington*—East Buffalo, 40; Pigeon Creek, 6 25; Wellsburg, 8 45. *Wellsboro*—Wellsboro, 3 17. *Westminster*—Union, 10. 1953 64

SOUTH DAKOTA.—*Central Dakota*—Huron, 31 79. *Southern Dakota*—Canton, 3; Scotland, 4. 38 79

WISCONSIN.—*Chippewa*—Ashland 1st, 16 68. *Lake Superior*—Negaunee, 12 39. *Milwaukee*—Beaver Dam 1st, 11 72; Beaver Dam Assembly, 6; Milwaukee Immanuel sub-sch., 27 89. *Winnebago*—Wausau, 35 92. 110 60

Total \$4,311 31

MISCELLANEOUS.

J. S. Lord, Laingsburg, Mich., 1; Choctaw Nation, 100; E. C. Wikoff, Mt. Joy, Pa., 30; Mrs. Electa M. Eames, Albany, N. Y., 10; Women's Exec. Com. of Home Missions for Oct., 2102 48; H. A. Nelson, D. D., Phila., 20; Rev. J. K. Cooper, Lake City, Col., 5; C. Pa., 8; Rev. D. C. Reed, New Castle, Pa., 150; Cash, West Fairfield, Pa., 75; Rev. Jonathan Edwards, D. D., Meadville, Pa., 4; Chas. Marquis and others, New Brighton, Pa., 19; Estate Alex. Folsom, late of Bay City, Mich.,

RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1889.

ATLANTIC.—*East Florida*—Tarpon Springs, 5 00. *Baltimore*—Baltimore 1st sub-sch., 50; Deer Creek Harmony, 17. *New Castle*—Dover, 53; Port Penn, 12; West Nottingham, 26 58; Wilmington Rodney St., 65 08. 223 66

COLORADO.—*Denver*—Akron, 5; Brighton, 6. *Pueblo*—Canon City, 136; La Luz, 3; Pueblo 1st, 21; Table Rock, 60 cts. 171 60

COLUMBIA.—*East Oregon*—La Grande, 6. *Idaho*—Mount Idaho, 2 50; Spokane Falls 1st, 42 15. *Oregon*—Astoria, 30; Bethany, 20; North Yamhill, 2; Portland Calvary, 20. *Puget Sound*—Aberdeen, 6; San Juan, 8; Tacoma 1st, 110 46; 3d, 8 31. 255 45

ILLINOIS.—*Alton*—Alton Ger., 10; Jerseyville (Y. P. S. C. E.), 51 61, sub-sch., 5 96; 53 43; Salem Ger., 10; Sparta, 27 80; Spring Cove, 5; Woodburn Ger., 5. *Bloomington*—Bement, 47 25; Wenona, 14. *Chiro*—Bridgeport, 13; Pisgah, 10 35; Wabash, 4. *Chicago*—Austin, 729; Bloom, 22 50; Brookline, 5; Chicago 1st Ger., 7; 2d, 650; Jefferson Park (mon. con., 2 29), 119 11; Englewood 60th St., 12; Lakeview 1st, 38 50; Manteno, 39 65; Peotone, 87 81; Waukegan, 8. *Freeport*—Prairie Dell, 9; Rockford 1st, 102; Woodstock, 5. *Mt. Pleasant*—Arcola, 7; Pana, 5 74. *Osawa*—Aurora 1st, 35 26. *Peoria*—Canton, 10 50; Eureka, 24; Farmington, 6 63; Galesburg, 10 34. *Rock River*—Centre, 19 10; Munson, 4 88. *Schuyler*—Camp Creek, 14; Camp Point sub-sch., 3; Dodsdsburg, 5. *Springfield*—Irish Grove, 8; Pisgah, 4 60; Sweet Water, 2; Unity, 1 67; Rev. W. L. Tarbet and wife, 3 60. 1571 03

INDIANA.—*Crawfordsville*—Delphi, 27 75. *Fort Wayne*—

4000; Mrs. James Mullin, Wooster, O., 5; R. M. Hamilton, Kingston, Ind., 500; Miss M. H. Chusty, Kinsman, O., 20 50; Amount refunded, 15..... 7,064 98

\$11,876 29

DIRECTS.

Amount received direct for Scotia Sem. by Rev. D. J. Satterfield, D. D.—Mrs. S. E. Chapman, 5; Sub-sch. Central ch., Crawfordville, Ind., 15; Sub-sch., Pulaski, Pa., 3; Coe College Y. M. C. A., 3 05; Y. B. C., Rochester, Pa., 25; Mrs. Wm. H. Ewing, Berwyn, Pa., 30; Mrs. Mary Barkdull, Sidney, O., 25; Robert Rogers, Bellville, Ill., 30; Phila. S. Infant Class, 30; Marion, O., H. M. S. and sub-sch., 25; 1st ch. sub-sch., Plainfield, N. J., 30; Friends, Beaver, Pa., 37; Newburyport, Mass., 1st, 30; Mrs. S. B. Rowley, Phila., 30; H. M. S., Berwyn, Pa., 30; Friends, Freeport, Pa., 25; Mrs. H. L. Dunlap, Pittsburgh, Pa., 25; Sub-sch. class of Dr. J. R. Miller, Phila., 50; Y. L. Bd., Warren, Pa., 28 50; Waterloo, Ind., 45; La Grange, Ind., 40; Central ch., Crawfordville, Ind., 30; Mrs. C. E. Ackley, Buffalo, Minn., 15; Mrs. Julia Waller, Bloomsburg, Pa., 50; Mrs. A. M. G. Steedham, Phila., 15; Miss Lizzie Eddy, Troy, N. Y., 45; Mrs. M. W. Lyon, N. Y., 30; Mrs. A. McKee's class, Pulaski, Pa., 2 31; Miss A. V. Scott, Mt. Vernon, O., 11 50; Wm. McQueen, Schenectady, N. Y., 100; A friend, Topeka, Kan., 2; Mrs. Neal, Bloomsburg, Pa., 5; Leechburg, Pa., per Dr. Sloan, 20; H. M. S., Slate Lick, Pa., 9 50; Broad St. sub-sch., Columbus, O., 30; H. M. S., Delaware, O., 70; Alex. Guy, M. D., Oxford, O., 25; Lima, Ind., 17 18; Deposit, N. Y., sub-sch., 22 50; Neshamock ch. and sub-sch., 20 62; Amsterdam, N. Y., 41 71; Scotia Circle, 1st ch., New Castle, Pa., 45 60; Warren, Pa., 28. 1203 87

By Mrs. M. E. Flater, direct for Good Will School, S. C.—East Bloomfield, 3; Mrs. E. M. Ashley, Lockport, N. Y., 3; Mrs. R. Johnson, 3; Mrs. McNair and daughters, 3; Miss Francis Bennett, 1; Miss Cornelia Bennett, 1; Master Jamie Carson, 1; Rochester Pres. Soc., 15; Mrs. Kincaid, 50 cts.; Miss E. V. Slack, 60 cts.; Caledonia Miss. Soc., 2. 83 00

By Rev. S. Louisa, for Brainerd Institute, Chester, S. C.—John F. Slater Fund, 233 34; L. M. Soc., 1st ch., Litchfield, Minn., 20; Mrs. Mary Walker, sub-sch. class, Freehold, N. J., 12 50. 265 84

By Rev. H. N. Payne, for ch. at Atlanta, Ga.—From Rev. H. A. Nelson, D. D., Phila., 30 00

By Rev. F. C. Potter, for Cotton Plant, Ark.—From Mrs. Carrel, Jacksonville, Fla., 5; Y. L. H. M. S., Minneapolis, 15 00

Total \$1,552 71

Total receipts for November, 1889..... \$12,923 00

Previously reported..... 89,311 67

Total receipts to date..... \$62,240 57

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

In Sept. receipts, Y. L. Bd., Bethany ch., was credited with \$35 that should be credited to Y. L. Bd., Bethel ch.

In Oct., Monroe H. M. S., Cleveland 2d, \$10, should be credited to Handy Miss. Bd., Cleveland 2d.

Fort Wayne 1st, E. P. Williams, 30; Kendallville, 12 11. *Indianapolis*—Indianapolis 12th, 4 40. *Muncie*—Wabash, 7 50. *Vincennes*—Princeton, 25; Vincennes sub-sch., 8 26. 115 02

INDIAN TERRITORY.—*Cherokee Nation*—Fairview, 6. *Chickasaw*—Paul's Valley, 5; White Bear Hill, 5; Wynnewood, 5. 20 00

IOWA.—*Cedar Rapids*—Bethel, 5 15; Cedar Rapids 1st, 223 32; Mt. Vernon, 27 41; Onslow, 11 32. *Council Bluffs*—Atlantic, 17 50. *Des Moines*—Chariton, 14 05; English 1st, 6; Mariposa, 10 75; Newton sub-sch., 4 93. *Dubuque*—Dubuque 1st, 34; 2d sub-sch., 25; German, 10; Farley, 6; Independence 1st, 95; Oelwein, 5; Prairie, 10. *Fert Dodge*—Ashton, 2; Battle Creek, 4; Boone, 50 27; Dana, 16; Inwood, 2; Sac City 1st, 25 38; Spirit Lake, 3. *Jowa*—Keokuk Westminster (Bank St. Mission sub-sch., 11 21); 53 79; Lebanon, 2. *Iowa City*—Brooklyn, 22 65; Williamsburg, 17; Returned by a missionary, 60. *Waterloo*—Ackley (four members), 40; Janesville, 6 75; Waterloo 1st, 25. 835 27

KANSAS.—*Emporia*—Clear Water, 3 30; Indianola, 2 20; Waverly, 13 50. *Highland*—Huron, 4; Lancaster, 9 20. *No-sho*—Chanute, 6 31; Coffeyville, 4 25; Parsons (sub-sch., 20 25), 84 79. *Topeka*—Baldwin, 3 75; Black Jack, 6 80; Clay Centre (sub-sch., 5), 13. 150 80

KENTUCKY.—*Louisville*—Louisville 4th, 14 00

MICHIGAN.—*Detroit*—Alpena, 5 87; Detroit Covenant (sp. 750), 827 31; Westminster, 225 89; Milan, 14; Norris, 2 50; Pontiac (sub-sch., 5 65), 91 42; Saline, 2 30; Ypsilanti, 25. *Flint*—Sand Beach, 15. *Grand Rapids*—Sebewa, 5. *Kalamazoo*—Schoolcraft, 14 19. *Lansing*—Battle Creek, 60; Mar-

shall 1st, 11; Sunfield, 5. *Monroe*—Adrian, 73. *Petokey*—Elmira, 11. *Saginaw*—Emerson, 12. 1400 48
MINNESOTA.—*Duluth*—West Duluth Westminster, 6 24.
Munkato—Le Seuer, 26 45. *St. Paul*—Merriam Park, 35.
Minneapolis Andrew, 21; Riverside Mission (Swedish),
10 41; Oak Grove and sab-sch., 10 50; St. Paul Westminster,
16 22. *Winona*—Kasson, 11 22. 118 04

MISSOURI.—*Kansas City*—Kansas City 2d, 728 10; Welsh,
5. *Palmyra*—Brassfield, 40; Canton, 10. *Platte*—Parkville,
20 29. *St. Louis*—Bethel Ger., 7; Kirkwood sab-sch., 35;
Nazareth Ger. (sab-sch.), 4, 16 50; Salem Ger., 20; St. Louis
2d Ger., 14 50; Memorial Tabernacle, 8 50; Zion Ger. and
sab-sch., 6 50. 911 39

NEBRASKA.—*Hastings*—Edgar (sab-sch.), 4, 13; Hanover,
10; Holdrege, 9 15; Minden, 7. *Kearney*—Grand Island,
14 63; Lexington, 16; North Platte, 31 45. *Nebraska City*—
Auburn, 9 35; Hebron, 13; Nebraska City 1st, 50 cis.; Platts-
mouth 1st, 3; 53. *Niobrara*—Atkinson, 4 15; Stuart, 1 50;
Wayne, 28 10. *Omaha*—Black Bird Hills, 4; Omaha Ger.,
11 75. 207 11

NEW JERSEY.—*Jersey City*—Arlington, 21 13; Jersey City
2d, 42 55; Passaic, 24 63. *Monmouth*—Calvary, 12 50; Farm-
ingdale, 30; Highstown (sab-sch., 12 15), 103. *Morris* and
Orange—East Orange 1st (mon. con.), 10 26; 503 67. *New*
Brunswick—Dayton, 23 22; Lambertville, 107; Millford, 33;
New Brunswick 1st, 112 43; Pennington (Harborton sab-sch.,
7 50), 56 12; Trenton 1st, 856 23; Prospect St. (W. M. Soc.,
14 63), 63 84. *Newton*—Andover (sab-sch., 1 42), 3 79; Blairstown
(sab-sch., 12 56), 190 35; Hackettstown (D. B. Harvey),
8; Oxford 1st, 4 31; Phillipsburg Westminster, 16. *West*
Jersey—Bridgeton 2d, 33 12; West sab-sch., 50; Cedarhurst
1st, 9 15; Merchantville Miss. Soc., 15 01; Woodbury, 48 14.
2364 19

NEW MEXICO.—Arizona—Sacaton,

30 00

NEW YORK.—*Albany*—Charlton, 33; Conklingville, 2;
Esperance, 12; Gloversville 1st, 61; Kingsboro, 21 50.
Binghamton—Bainbridge, 26 26; Binghamton 1st, 267 74;
McGrawville, 55 97; Nichols, 2. *Boston*—Bedford, 4 60;
Quincy, 26 25; Roxbury, 19 80. *Brooklyn*—Brooklyn Cum-
berland St., 10; Ger. Friedenkirche, 4; Lafayette Ave.
(sab-sch. Miss. Assn., 175, mon. con., 68 51), 233 51; Ross St.
(sab-sch., 20), 126; Westminster, 632 75; Edgewater 1st, 7 24.
Buffalo—Buffalo West Ave., 6; Coneywag, 3; Fredonia,
33 57; Olean, 44 17. *Cuyuga*—Ithaca 1st, 861 54. *Champlain*
—Ausable Forks and Black Brook, 20 03. *Chemung*—Elmira
1st, 161 75; Watkins sab-sch., 15 70. *Columbia*—Catskill,
134 17; Hunter, 24. *Genesee*—Leroy, 60 40; North Bergen,
6 50. *Genesee*—Canoga, 5; Geneva 1st, 34 10; Manchester,
5; Penn Yan, 66; West Fayette, 3. *Hudson*—Florida,
45 06; Ridgebury, 2 80; Washingtonville 1st, 25. *Long Is-
land*—Amagansett, 5 28; East Hampton, 26 77; Mattituck,
4; Middletown, 11 38. *Lyons*—Fairville, 6; Newark sab-sch.,
9 34. *Nassau*—Hempstead Christ ch., 51 54; Jamaica, 48.
New York—New York 14th St., 26 38; Brick, 925 64; Scotch,
411 08; W. 51st St., 11 12. *Niagara*—Knowlesville, 3. *North*
River—Newburg Union, 50; Poughkeepsie, 60 66. *Oneago*—
Middlefield Centre, 5 65; Unadilla, 5. *Rochester*—Gates,
17 19; Genesee Village (sab-sch., 30), 330; Lima sab-sch., 10;
Livonia 1st, 15; Parma Centre, 7; Rochester Central, 100.
St. Lawrence—Gouverneur 1st, 112 77; Watertown 1st, 355.
Seneca—Arkport, 3 22; Hornby, 12. *Syracuse*—Skaneateles,
17 24; Whitelaw, 5. *Troy*—Lansingburg 1st, 104 95; Troy
2d (sab-sch., 28 44), 156 43; 2d Street, 1034 52; Woodsie, 250 36;
Waterford 1st, 599 85. *Utica*—Boonville, 11 53; Clayville,
2 60; Clinton, 144 32; Little Falls, 28. *Westchester*—Yonkers
1st, R. E. Prime, 50. 8173 28

NORTH DAKOTA.—*Bismarck*—Sterling, 5. *Fargo*—Blanchard,
5; Durbin, 2 97; Hunter, 3; Mapleton, 3. *Pembina*—
Gilby, 10. 30 97

OHIO.—*Athens*—Logan (sab-sch., 2 30), 32 30. *Bellefontaine*—
Belle Centre, 17; Bellefontaine, 14 07; Huntsville, 6; Ur-
bana, 10 01. *Cincinnati*—Cincinnati 3d, 19 61; Central,
90 35; Walnut Hills 1st, 520 42; Clifton, 23 82; Mason and
Pisgah, 3 80. *Cleveland*—Cleveland 1st, 172 50; 2d, 600;
North sab-sch., 46 50; East Cleveland, 134 18. *Columbus*—
Greenfield, 2 14; Groveport, 2 44. *Dayton*—Jacksonburg
(Miss Stewart's class, 41 cis.), 2 27; South Charleston, 22 02;
Springfield 1st, 90. *Huron*—Monroeville, 5. *Lima*—Shanes
Crossing W. M. Soc., 5. *Mahoning*—Ellsworth (sab-sch., 10),
76; Massillon 2d, 51 28. *Marion*—Jerome, 3; Marion 1st, 46;
Mt. Gilead, 17 50; Ostrander, 8; Trenton, 5. *St. Clairsville*—
Morristown, 8 30; Pleasant Valley, 2 30; Senecaville, 10;
Wheeling Valley, 5. *Steubenville*—East Liverpool, 79 09;
East Springfield, 1 12; Feed Spring, 8; Irondale, 4 75; New
Cumberland (sab-sch., 3, W. M. S., 4), 16; Two Ridges, 9;
Yellow Creek, 6. *Wooster*—Apple Creek sab-sch., 18 53;
Belleville, 3 40; Clear Fork, 4; Orrville, 4. *Zanesville*—
Brownsville, 26 75; Chandlersville, 7 71; Duncan's Falls,
7 60; Madison, 47. 2289 76

PACIFIC.—*Bendia*—Callistoga, 7; Hopland Station, 3 80;
Lakeport, 8 25; Pope Valley, 3; San Rafael (sab-sch., 17 50),
155 80. *Los Angeles*—Antelope Valley, 2; Cucamonga, 2 40;
Fillmore, 6 60; Newhall, 7 25; Pasadena 1st, 15; Pico Oil
Wells, 13 80; San Fernando, 13 85; San Pedro, 20; Santa

Paula, 15. *Sacramento*—Carson City sab-sch., 1 50. *San*
Francisco—San Francisco 1st sab-sch., 8 50; Valona, 6 70;
West Berkeley (sab-sch., 5), 14 15. *Stockton*—Clements, 2 90;
Tehachapi, 5 90. 313 30

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch., 53 75;
Central, 33 46; McClure Ave., 500; Glenfield, 4 25; Hilands,
23; Hoboken, 10; Leetsdale, 81 09; Pleasant Hill, 3; Taren-
tum, 11 65; West Bellevue, 16. *Blairsville*—Beulah, 39 77;
Black Lick, 6 25; Blairsville, 183; Greensburg (sab-sch., 26),
120; Harrison City, 8 50; New Salem, 42; Plum Creek, 10;
Unity, 37. *Butler*—Butler, 215; Concord, 17 94; North But-
ler, 7; Summit, 5; Sunbury sab-sch., 11 45. *Carlisle*—Har-
risburg Pine St., 449 29; Mercersburg, 68 81; Robert Ken-
nedy Memorial, 4; Shippensburg, 53. *Chester*—Downingtown
Central, 19 71; Glen Kiddle, 8; Honeybrook (Harmony sab-
sch., 6), 97 45; Wayne sab-sch., 40. *Erie*—Bradford 1st, 28 11;
Cambridge sab-sch., 1 60; Concord, 2; Mt. Pleasant, 1 25;
Pleasantville, 38; Titusville, 266. *Huntingdon*—Alexandria,
96; Birmingham Warrior's Mark Chapel, 58 02; Fruit Hill, 6;
Kerrmoor, 3 20; West Kisharockillas, 80; Winterburn, 4 25.
Kittanning—Slate Lick, 30 22. *Lackawanna*—Great Bend, 8;
Honesdale, 336 94; Kingston Forty Fort sab-sch., 32 38;
Scranton 1st, 319; Troy, 52 17; Wyoming, 2 50. *Lehigh*—
Easton Brainerd, 665 13; Reading 1st, 117; Shenandoah,
7 19; Summit Hill (sab-sch., 23 06, Jamestown sab-sch., 5 07),
62; Tamaqua, Geo. Wigan, 25. *Northumberland*—Mahon-
ing, 10 2; Millburg, 6 83; Watsonville, 21; Williamsport
1st sab-sch., 75; 3d, 27 28. *Philadelphia*—Philadelphia 3d,
61; 10th, 680 67; Clinton St. Immanuel, 36 39; Woodland,
1117 69. *Philadelphia Central*—Philadelphia Covenant, 26 50.
Philadelphia North—Leverington, 27; Manayunk 1st, 40;
Newtown, 80 86; Norristown 1st, 156 55. *Pittsburgh*—Can-
onsburg, 27; Forest Grove, 40; McDonald, 38 45; Oakdale,
12 50; Pittsburgh 3d, 520 28; 4th, 36 82; East Liberty, 109;
McAndless Ave., 2 50; Shady Side, 35 62; Point Breeze, 500;
Wilkinsburg, 108 05. *Redbank*—Dunbar (sab-sch., 3), 44;
S. outdale (sab-sch., 2 72), 8 52; West Newton 1st, 117 81.
Schenango—Clarksville, 37 06; Little Beaver sab-sch., 13 90;
New Castle 2d, 50; Rev. D. C. Reed, New Castle, Pa., 150.
Washington—East Buffalo sab-sch., 5; Forks of Wheeling,
115; Mill Creek, 27; Pigeon Creek, 5; Upper Ten Mile, 35;
Wheeling 2d, 29 55. *Wellboro*—Beecher's Island, 5; Farm-
ington, 6; Wellsboro, 19 65. *Westminster*—Centre, a friend,
6; Strasburg, 6 25. 9051 06

SOUTH DAKOTA.—Synodical collection at October meet-
ing, 11 22. *Aberdeen*—La Poon, 5; Raymond, 6. *Central*
Dakota—Manchester, 19; Miller, 9 32. *Dakota*—Good Will,
4 78. *Southern Dakota*—Canistota, 10; Hope Chapel (sab-
sch., 1), 5. 67 32

TENNESSEE.—*Kingston*—Kismet, 2. *Union*—Knoxville 2d,
52 54; St. Paul's, 3. 57 54

TEXAS.—*Austin*—Eagle Pass, 5; Pearsall, 2. *North Texas*—
Jacksboro, 12. 19 00

UTAH.—*Montana*—Boulder Valley, 10 20; Deer Lodge, 24 20;
Hamilton, 7; Spring Hill, 3; Stevensville, 2 75; Victor, 1 75.
48 90

WISCONSIN.—*Lake Superior*—Florence, 10 55; Iron Mount-
ain, 5. *Madison*—Baraboo, 7 20. *Milwaukee*—Milwaukee
Immanuel sab-sch., 33 04. *Winnebago*—Wausau, 52; West-
field, 6. 97 31

Woman's Executive Committee of Home Missions, 16,500 00

Total received from churches.....\$45,046 43

LEGACIES.

Legacy of Alexander Folson, dec'd, late of Bay
City, Mich. (in part), 6000; Estate of Esther M.
Newkirk, dec'd, late of Philadelphia, Pa., a bal-
ance, 52 28; Mrs. Anna E. Miller, dec'd, late of
Jersey City, N. J., 2000; Jane E. Kelly, dec'd,
late of Utica, N. Y., 2226 25; Mrs. E. Spangler,
dec'd, late of Williams Co., O., 150; Estate of
Hon. William A. Wheeler, dec'd, late of Malone,
N. Y., 60; Mary M. Hudson, dec'd, late of Orwell,
O., 50; Bequest of Chambers Baird, dec'd, late
of Ripley, O., 100; Martha Buchanan, dec'd, late
of Honeybrook, Pa., 405 64; Margaret S. Pur-
ville, dec'd, late of Baltimore, Md., 314 77; So-
phia Mack, dec'd, late of Marshall, Mich., 25..... 11,883 94

MISCELLANEOUS.

Rev. J. S. Lord, Laingsburg, Mich., 1; Casper
Lott, Holt, Mich., 7; "A friend," 250; Fred A.
Pitkin, Burlington, Vt., 4; "F. J. L." 125; Mrs.
E. C. Junkin, Wyandot, O., 1; "Special Fund,"
500; Rev. A. G. Taylor, Kanazawa, Japan, 15;
"J. J. R." 10; "Cash," 75; "Charlie Little," 5;
"C. M.," 10; "M. G. M.," 10; Mrs. Mary F. Blay-
ney, 5; Miss Lucy A. Mitchell, Cal., 10; Mrs.
Rev. J. B. Buck, Glasco, N. Y., 10; "Mrs. H."
250; "W. L. S.," "E. S.," and "J. M. C.," 158;
James Harper, Hopkinton, Ia., 10; Richard
Schade, 439 E. Houston St., New York, 15; "C."
Pa., 14; "A memorial gift," 12; P. C. Mitchell,

Alamosa, Col., 10; Rev. Walter Mitchell, a memorial gift, 30; Mrs. E. W. Labaree, Boston, Mass., 10; Mrs. John Finlay, Bodega, Cal., 1; Rev. F. D. Seward, Cal., 2 45; John Way, Jr., Sewickley, Pa., 100; Rev. W. H. Robinson, Chillicothe, S. A., 15; "Cash," 15; "Presbyterian," 40; Interest on Permanent Fund, 691 25; Interest on John C. Green Fund, 688 75; Interest on Samuel

Utter Bequest, 24; Interest on Platt Trust, 25; Interest on Bowes Legacy, 50..... 3,194 45

Total received for Home Missions, Nov., 1889..... \$59,624 82
Total received from April 1, 1889..... 361,261 60
Total received during same period of 1888..... 318,172 52

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, NOVEMBER, 1889.

COLORADO.—Pueblo—Pueblo 1st, 70
ILLINOIS.—Alton—Zion Ger., 1. Bloomington—Gibson, 3 10. Mattoon—Pana, 19 cts. Springfield—Pisgah, 77 cts.; Unity, 28 cts.; Rev. W. L. Tarbet and wife, 60 cts. 5 94
INDIANA.—Fort Wayne—Fort Wayne 1st, E. P. Williams, 20; 3d, 3 11. 23 11
IOWA.—Iowa—Keokuk Westminster 1st, 1 38
MICHIGAN.—Detroit—Detroit Westminster, 736. Monroe—Raisin, 4. 11 36
MISSOURI.—Platte—Albany, 1 12; Stanberry, 1 88. St. Louis—St. Louis 2d Ger., 50 cts. 3 50
NEBRASKA.—Hastings—Edgar, 3. Nebraska City—Platts-mouth 1st, 2. 5 00

OHIO.—Cleveland—Cleveland 1st, 5 75. Steubenville—Yellow Creek, 5. 10 75
SOUTH DAKOTA.—Southern Dakota—Canistota, 2 00

Total received from churches..... \$63 74

MISCELLANEOUS.

Mrs. Hatmaker, Pa., 1; A memorial gift, 10..... 11 00

Total received for Sustentation, November, 1889... \$74 74
Total received for Sustentation from April 1, 1889. 3570 28

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, NOVEMBER, 1889.

Albany—West Troy 1st, 2 90. Binghamton—Binghamton 1st, 53 55; Windsor, 7 85. Boston—Quincy, 3 86. Brooklyn—Brooklyn South 3d St., 48 73. Buffalo—Buffalo North, 75; Silver Creek, 17. Cayuga—Auburn Westminster, 6 49. Champlain—Peru, 8. Chemung—Elmira 1st, 5; Dundee, 20. Genesee—Bethany Centre, 5. Genesee—Phelps, 7 53. Hudson—Greenbush, 3. Long Island—East Hampton, 10; Mattituck, 6. Lyons—Fairville, 4. North River—Newburg 1st, 35; Poughkeepsie, 2 02. Otsego—Gulfport Centre, 6; Unadilla, 6. St. Lawrence—Cape Vincent, 4; Hammonds, 11.

Steuben—Arkport, 11 cts.; Hornby, 4. Troy—Troy Second St., 105 46. Utica—Camden, 20; Lowville, 35; Oneida, 70; North Gage, 8.

Total from churches, November, 1889..... \$587 52
Total received for New York Synodical Aid Fund from April 1, 1889..... 6000 40

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., New York.

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1889.

BALTIMORE.—Baltimore—Baltimore 1st sab-sch., 25; Baltimore Brown Memorial, 120 30; Emmittsburg, 24 37; Lona-cuning, 17 58. Washington City—Hyattsville, 16; Washington City 4th, 82 25; Washington City Covenant, 75. 359 50
COLORADO.—Denver—Denver Westminster, 25. Pueblo—La Luz, 3; Mesa, 59; Pueblo 1st, 6 30. 93 30
COLUMBIA.—Idaho—Moscow, 6; Spokane Falls 1st, 34 10. Oregon—Astoria, 15. Puget Sound—San Juan, 2; Tacoma 1st (11 50 from sab-sch.), 68 22. 125 32
ILLINOIS.—Alton—Carlinville, 26 50; Plainview, 4. Bloomington—Bloomington 1st, 38; Gibson 1st, 4 98; Normal, 22 15. Cairo—Galum, 5. Chicago—Austin, 2 43; Chicago 41st St., 41 02; Chicago Central Park, 4 50; Chicago Covenant, 90 30; Lakeview, 12; Oak Park 1st, 23 01. Freeport—Galena South, 41 35. Mattoon—Arcola, 5; Pana, 1 72; Vandalia, 7. Ottawa—Aurora, add'l, 3 25. Rock River—Erlincoetn, 15. Springfield—Pisgah, 77 cts.; Unity, 28 cts. 861 51
INDIANA.—Crawfordsville—Dayton, 18 60. Fort Wayne—Fort Wayne 1st, 64 38; Goshen 1st, 4. Indianapolis—Hopewell, 11; Indianapolis 1st, 60 50; Indianapolis 2d, 31 59; Indianapolis 4th sab-sch., 1 96. Muncie—Marion, 6 97; Wabash, 2 25. White Water—Richmond 1st, 29 63. 259 97
INDIAN TERRITORY.—Muscogee—Wewoka, 7 00
IOWA.—Cedar Rapids—Mechanicsville, 7. Council Bluffs—Clarinda, 26 16. Des Moines—Leon, 7; Plymouth, 5. Dubuque—Dubuque tier, 10; Jessup, 7. Fort Dodge—Callopo, 5; Glidden, 5 75; Le Mars, 13. Iowa—Keokuk Westminster, 39 10; Martinsburg, 6. Iowa City—Davenport 1st, 40 03; Hinton, 4 02; Tipton, 10 10. 185 16
KANSAS.—Emporia—El Paso, 1; Emporia Westminster, 3 69. Highland—Troy, 2 90. Larned—McPherson, 81 50. Solomon—Cheever, 3. Topeka—Clay Centre, 3 25; Olathe, 4. 49 34

KENTUCKY.—Louisville—Louisville College St., 58 53; Pewee Valley, 14 50. 73 03

MICHIGAN.—Detroit—Detroit Westminster, 79 96; Plymouth 2d, 7 51; Ypsilanti, 20. Lansing—Battle Creek, 15; Brooklyn, 9. Monroe—Erie, 4; Tecumseh, 52. Saginaw—Emerson, 4; Flushing, 3 60. 195 07

MINNESOTA.—Red River—Moorhead 1st, 5 65. St. Paul—Macalester, 4 73; Minneapolis Riverside (Swedish), 3 52; Minneapolis Westminster, 290 52. 304 42

MISSOURI.—Kansas City—Deepwater, 4; Westfield, 4. Oark—Neosho, 4 80. Platte—Mound City, 6 15. St. Louis—Salem Ger., 16; St. Louis 2d Ger., 4; St. Louis Glasgow Ave., 29 50; Webster Grove (5 from sab-sch.), 76 75; Woodburn Ger., 3; Zion Ger., 6. 154 20

NEBRASKA.—Hastings—Edgar, 7. Nebraska City—Adams, 4; Beatrice 1st, 22 12; Lincoln 2d, 5; Nebraska City 1st, 2 60; Plattsmouth, 2; Sterling, 6; Tecumseh 1st, 33. Omaha—Marietta, 5. 86 62

NEW JERSEY.—Elizabeth—Lamington, 34; Rahway 2d, 54. Jersey City—Jersey City Westminster, 13 38. Nonmouth—Burlington, 19 48; Freehold 1st, 18; Jacksonville, 4; Mount Holly, 16; Providence, 4. Morris and Orange—Boonton, 85; Mendham 1st, 22 67; Mendham 2d, 15; Orange 2d sab-sch.,

for Perth Amboy, 30 34. Newark—Caldwell, 5; Newark South Park, 41 86. New Brunswick—Amwell United 1st, 5; Dayton, 6 74; Ewing, 18 06; Flemington, 60 87; Stockton, 4; Trenton 4th, 180. Newton—Hackettstown, 50; Harmony, 10. 697 40

NEW MEXICO.—Santa Fe—Santa Fé 1st, 6 25
NEW YORK.—Albany—West Troy 1st, 2 06. Binghamton—Binghamton 1st, 64 24; Cortland, 103 56; Owego 1st, 8 27; Smithville Flata, 3 34; Windsor, 6 98. Boston—Boston 1st, 13. Brooklyn—Brooklyn Friedenskirk, 10; Brooklyn Lafayette Ave., 568 08; Brooklyn Mt. Olivet, 8 50; Brooklyn 8 3d St., 1; Brooklyn Throop Ave., 45; Brooklyn Trinity (3 from sab-sch.), 13. Buffalo—Fredonia, 3 42; Olean, 13 94; Portville, 62; Silver Creek, 11. Cayuga—Weedsport, 33 41. Champlain—Ausable Forks and Black Brook, 10. Chemung—Elmira 1st, 45; Mecklenburg, 7; Watkins sab-sch., 4 82. Columbia—Jewett, 12 50. Genesee—Oaks Corners, 2; Ovid 1st, 19 58; Phelps, 18 77; Seneca, 26 38. Hudson—Ridgeway, 1 56; Washingtonville 1st, 15. Long Island—Setauket, 21. Lyons—Newark, 22 75. Nassau—Jamaica, 32 80. New York—New York 4th, 184 74. New York Covenant, 276 96; New York Harlem, 126 58; New York Phillips, 60 97; Niagara—Niagara Lockport 1st, 61 62; Medina, 16; Niagara Falls, 19 30. North River—Elmendorf, 8 50; Newburg Union, 40; Poughkeepsie, 18 20. Otsego—Worcester, 5. Rochester—Lima, 15 15. St. Lawrence—Waddington, 8. Steuben—Addison, 22 43; Arkport, 96 cts. Syracuse—Cazenovia, 24 79; Oswego 1st, 30; Skaneateles, 10 90. Troy—Lansingburg 1st, 36 01; Troy Woodside, 74 30. Utica—Clayville, 6 30; Rome 1st, 12 58; Utica Memorial, 28. Westchester—Rye, 68 81; Stamford 1st, 1; Yonkers 1st, 142 43. 2474 06

OHIO.—Bellefontaine—Bellefontaine, 4 22; Forest sab-sch., 1 87. Chillicothe—Bainbridge, 4. Cincinnati—Cincinnati 1st (25 special), 76 75; Madeira, 2 83; Pleasant Ridge, 24. Cleveland—Cleveland North sab-sch., 18 50. Columbus—Columbus 5th Ave., 17 80; Mt. Sterling, 4 50. Dayton—Troy 1st, 30 57; Lima—Sidney (10 from sab-sch.), 136 04; Van Wert, 12 35; West Union, 6 25. Marion—Marion 1st, 14; Ostrander, 2 50; Providence, 1 50. Portsmouth—Decatur, 5 25. St. Clairsville—Short Creek, 11. Steubenville—Beech Spring, 9 30; Carroll, 6; Leesville, 2 39; New Hagerstown, 10 30; Potter Chapel, 4; Yellow Creek, 5. Wooder—Apple Creek, 10 02; Fredericksburg, 16. Zanesville—Coshocton, 50; Newark 2d, 26 28. 507 92

PACIFIC.—Benicia—Healdsburg, 5 70. Los Angeles—Redlands, 28; Rivera, 2. San José—Cayucos, 6 75. Stockton—Fowler, 4; Grayson, 5 58. 50 00

PENNSYLVANIA.—Allegheny—Allegheny 2d, 8; Emsworth, 20; Sewickley, 78 97. Blairsville—Livermore, 4. Carlisle—Big Spring, 25 30; Carlisle 2d, 76 98; Great Conewago, 25 cts.; Harrisburg Market Square, 50 14; Middle Spring, 25; Monaghan, 11; Robert Kennedy Memorial, 6. Chester—Coatesville, 37 17; Marple, 16 53; West Chester 1st, 71 19. Clarion—Bethesda, 3; Callensburg, 10; Concord, 3; West Millville, 2. Erie—Fairview, 12; Harbor Creek, 3; Kerr's Hill (53 cts. from sab-sch.), 7 89; Pleasantville, 16; Sandy Lake, 3; Waterford Park, 3. Huntingdon—Fruit Hill, 8 52; Kylertown, 3;

Logan's Valley, 10; West Kishacoquillas, 25 71. *Kittanning*—Boiling Spring, 4; Parker, 11 79. *Lackawanna*—Scranton 2d, 133 06; Scranton Washburn St., 38 42. *Lehigh*—Easton 1st, 45; Summit Hill (sab-sch., 23 09), 65 82; Tamaqua, 25; White Haven, 17. *Northumberland*—Beech Creek, 207; Great Island, 41; Milton, 22 18; Shiloh, 5; Warrior Run, 5 20; Washington, 28. *Philadelphia*—Philadelphia 2d, 188 34; Philadelphia Calvary, 349 74; Philadelphia South, 15; Philadelphia Tabernacle, 153 05. *Philadelphia North*—Bristol, 31 61; Germantown 1st sab-sch., 53 51; Germantown 2d, 251 77. *Pittsburgh*—Bethany, 11 05; Pittsburgh East Liberty, 79; Pittsburgh Lawrenceville, 26 91; Pittsburgh Shady Side, 17 81; Wilkesburg, add'l, 100. *Redstone*—Mt. Pleasant Reunion, 17 06; Pleasant Unity, 5. *Shenango*—Little Beaver, 3 33; New Castle 1st, 32 27. *Washington*—Cove, 5; Pigeon Creek, 6 85; Wheeling 1st sab-sch., 15. *Wellsboro*—Wellsboro, 5 71. *Westminster*—Chestnut Level, 11 29; Union, 22.

SOUTH DAKOTA.—*Central Dakota*—Brookings, 4 18
TEXAS.—*Austin*—Eagle Pass, 6. *North Texas*—Jacksboro', 12
UTAH.—*Montana*—Hamilton, 2 60; Spring Hill, 1 50. 4 00
WISCONSIN.—*Milwaukee*—Beaver Dam 1st, 10 24; Manitowoc, 2 50; Milwaukee Immanuel, 50; Pike Grove, 3 12. *Winnebago*—Neenah, 18 14. 89 00

From the churches..... \$6,881 24

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; J. S. Pomeroy, W. Va., 1; Rev. I. H. Poihemus, N. J., 6; Guest money at Perth Amboy, 143 50; Martha Patterson, Cal., 2 50; "Newton, N. J.", 50; Rev. C. H. Park, N. Y., 2; Infant class and teacher at Elberon, N. J., 13 45; "Friend in Lancaster," O., 10; "J., W. Kalamazoo, Mich., 10; "B. R., W. Pa., 25; W. W. Spence, Md., 500; Mrs. M. Bowen, N. Y., for Perth

Amboy, 10; R. M. Olyphant, N. Y., 100; Mrs. Grizilda Campbell, Ky., 50; "P., Chicago, 15; "Cash," Orion, Ill., 2; "Friend of the cause," N. Y., 5; Miss Hattie B. Wells, N. Y., 5; Rev. A. G. Taylor, Japan, 10; Rev. William T. Doubleday, N. Y., 10; "Inasmuch," for Perth Amboy, 2; Rev. S. Murdoch, N. Y., 5; R. L. Perit, Fla., 5; Rev. J. A. Henry, D.D., Pa., 15; Mrs. H. J. Agnew and daughter, Pa., 25; Mrs. E. R. Norton, Ill., 1; "N. J. A., N. J., 1; Rev. G. W. Newell and wife, Neb., 10; "M. E. P., York, Pa., 5; Mrs. R. S. Marsh, Mich., 3; "C. Pa., 6; P. C. Mitchell, Col., 10; Rev. Walter Mitchell, memorial gift, 10; Rev. W. L. Tarbet and wife, 60 cts. 1,119 08
Interest from permanent fund..... 600 00
Interest on bank deposits..... 330 12
Interest transferred from Centenary Fund..... 4,409 56

Total for current fund..... \$14,839 95

PERMANENT FUND.

(Interest only used.)

Legacy of Alex. Folsom, Bay City, Mich. (on account), 1000; Legacy of Miss Jane E. Kelly, Utica, N. Y., less tax, 950..... 1,950 00

Total for November, 1889..... \$16,789 95

Total for current fund since April 1, 1889..... 74,409 15

From the estate of Mrs. Mary I. Kingsbury, Brooklyn, N. Y., twenty (20) shares of the stock of the Joseph Dixon Crucible Co., par value \$100..... 2,000 00

NOTE.—The \$6 credited in the September receipts, in the December number of THE CHURCH, to "A friend, Pa.," should have been put to the credit of *Centre ch., Westminster Presbytery*.

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1889.

BALTIMORE.—*Baltimore*—Baltimore 12th, 10; Baltimore Boundary Ave., 4. *Washington City*—Washington City Covenant, 25. 89 00

COLORADO.—*Pueblo*—Monte Vista sab-sch., 5; Pueblo, 2 10. 7 10

COLUMBIA.—*Idaho*—Rathdrum, 1. *Oregon*—East Portland 1st (sab-sch., 5), 12. *Puget Sound*—Centralia sab-sch., 8; Nooksack, 6. 22 00

ILLINOIS.—*Alton*—Salem Ger., 2; Woodburn Ger., 2; Zion Ger., 8. *Bloomington*—Gilman, 5 85; Castro, Cobden, 8 87; Du Quoin sab-sch., 14 94. *Chicago*—Chicago Jefferson Park, 15 82; Lake Forest, 148 94. *Freeport*—Warren sab-sch., 4 40. *Maitland*—Pana, 67 cts. *Springfield*—Pisgah, 1 16; Unity, 42 cts. *Virginia*, 208 27

INDIANA.—*Logansport*—Monticello sab-sch., 7 86. *Muncie*—Wabash, 75 cts. 8 11

INDIAN TERRITORY.—*Muscogee*—Red Fork, 6 67; Wewoka, 5. 11 67

IOWA.—*Dubuque*—Dubuque Ger., 5. *Iowa*—Birmingham sab-sch., 5 70; Keokuk Westminster, 10 06. 21 66

KANSAS.—*Emporia*—Conway Springs, 1; Wichita Central sab-sch., 21 85. 22 85

MICHIGAN.—*Detroit*—Croswell sab-sch., 1 75; Detroit Jefferson Ave., 177; Detroit Westminster, 54 46. *Kalamazoo*—Kalamazoo 1st sab-sch., 100 88. *Monroe*—Hilldale sab-sch., 18. 352 09

MINNESOTA.—*St. Paul*—Macalester, 1 58; Oak Grove sab-sch., 4 23. 5 81

MISSOURI.—*St. Louis*—Salem Ger., 5; St. Louis 2d Ger., 2; St. Louis Westminster, 8 25. 13 25

NEBRASKA.—*Hastings*—Edgar (sab-sch., 3), 4 00

NEW JERSEY.—*Elizabeth*—Rahway 2d, 80. *Monmouth*—Burlington, 17; Hightstown, 22 31; Mt. Holly, 6. *Newark*—Caldwell, 17 85; Newark 3d, 329 70; Newark 3d Ger. sab-sch., 25. *New Brunswick*—Dayton, 2 25; Princeton 1st, 19 31. *Newton*—Yellow Frame, 7 47. *West Jersey*—Atlantic City sab-sch., 29 41; Blackwoodtown, 10. 516 30

NEW YORK.—*Albany*—Greenbush, 6 37. *Binghamton*—Binghamton 1st, 42 84; Cortland, 28 32; Owego, 8 81; Windsor, 5 25. *Boston*—Antrim, 14; Quincy, 3; Windham sab-sch., 9 38. *Brooklyn*—Brooklyn Friedenskirche, 1; Brooklyn Lafayette Ave. sab-sch., 50; Brooklyn Trinity, 10. *Buffalo*—Buffalo Bethany sab-sch., 53 14; Buffalo Westminster, 120; Buffalo West Side, 4; Fredonia, 2 28. *Champlain*—Ausable Forks and Black Brook, 13 91. *Chemung*—Elmira 1st, 15; Watkins sab-sch., 1 67. *Columbia*—Hunter sab-sch., 18. *Genesee*—North Bergen, 3. *Hudson*—Ridgebury, 62 cts. *Nassau*—Jamaica, 16 38; Smithtown sab-sch., 82 07. *New York*—New York Park, 43. *North River*—Kingston, 7 16; Poughkeepsie, 6 07. *Otsego*—Unadilla, 4. *Rochester*—Clarkson, 4; Genesee Village sab-sch., 80; Sparta 1st, 26. *Steuben*—Arkport, 32 cts. *Utica*—Rome, 12 33; Waterville, 5 72. *Westchester*—Gilead sab-sch., 20; Greenburg, 40 11. 647 93

OHIO.—*Bellefontaine*—Bellefontaine, 1 40; Forest, 3. *Cincinnati*—Madela, 2; Mason, 1 32; Westwood, 7 50. *Cleveland*—Cleveland 1st, 17 25; Cleveland North sab-sch., 4 50;

Willoughby (sab-sch., 21 50), 27. *Columbus*—Columbus 5th Ave., 10 85. *Lima*—St. Mary's sab-sch., 20 16. *Mahoning*—Ellsworth sab-sch., 20; Leetonia, 3. *Steubenville*—East Springfield, 7 12. 124 80

PACIFIC.—*Bentley*—Kelseyville, 3 20. *Los Angeles*—Rivera, 1. 4 20

PENNSYLVANIA.—*Allegheny*—Cross Roads, 5; Emsworth, 21; New Salem, 5; Sewickly, 50 86. *Carristown*—Burnt Cabins, 1; Harrisburg Market Square, 37 12; Lower Path Valley, 4; McConnellsborg, 2 60. *Chester*—Lansdowne 1st, 15 48; Wayne sab-sch., 45. *Carlton*—Sligo, 3. *Bre*—Waterford, 2. *Huntingdon*—Mann's Choice sab-sch., 2 20; West Kishacoquillas, 13 54. *Kittanning*—Midway, 2; Parker City, 6; Union, 8. *Lehigh*—Tamaqua, 25. *Northumberland*—Milton, 11. *Philadelphia*—Philadelphia South, 14. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 12 70; Philadelphia Olivet sab-sch., 50. *Philadelphia North*—Germantown 1st sab-sch., 49 34. *Pittsburgh*—Pittsburgh 7th, 5; Pittsburgh Park Ave., 7 13. *Wellsboro*—Wellsboro', 1 90. 392 87

SOUTH DAKOTA.—*Southern Dakota*—Scotland, 2 10

TENNESSEE.—*Kington*—Chattanooga Park Place, 6. *Union*—Knoxville 3d, 40 62. 46 52

TEXAS.—*North Texas*—Denison, 32 66

Total from churches, November, 1889..... \$1,799 01

Total from Sabbath-schools, November, 1889..... 684 18

Total from churches and Sabbath-schools, November, 1889..... \$2,483 19

MISCELLANEOUS.

Interest from Trustees, 283 62; Interest J. C. Green Fund, 125; "P., Chicago, 26; Goshenville sab-sch., Pa., 2 25; W. M. Grafton, New York, 1 44; Thos. H. Haug, Dakota, 45 cts. W. J. Hayden, Missouri, 95 cts. E. F. Knickerbocker, Nebraska, 4 04; H. C. McBurney, Cal., 5; Stoneville sab-sch., Dakota, 5; W. T. Jackson, Kansas, 26 cts.; J. C. Gowiland, Minn., 3 48; G. W. Vansickle, Florida, 75 cts.; E. E. Saunders, Dakota, 2; Dorchester sab-sch., Wis., 6 50; Sheridan sab-sch., Wis., 1 80; Rev. David Brown, N. C., 1 20; R. J. Young, Ind., 65 cts.; R. F. Sulser, Minn., 8 21; Brady Island sab-sch., Neb., 2 39; "A friend," Princeton, N. J., 600; Sab-sch., a Picton, Nova Scotia, 8; M. A. Lilley, Booneville, Ind., 1; Ter., 1; R. Frane, Chicago, Ill., 5; "C. Ca., 1; Rev. W. L. Tarbet and wife, Illinois, 90 cts.; One year old girl, Germantown, 10..... 799 79

Total receipts for November, 1889..... \$3,282 98

Amount previously acknowledged..... 54,131 58

Total contributions since April 1, 1889..... \$57,414 56

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

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General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated May 5, 1871, by the Legislature of the State of New York."

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N.B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

EDITOR—REV. H. A. NELSON, D.D., Residence, 204 South Forty-first Street, Philadelphia, Pa.

BUSINESS SUPERINTENDENT—JOHN A. BLACK.

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Business Correspondence and remittances by draft or postal order should be addressed to JOHN A. BLACK, *Business Superintendent*.

All manuscripts offered for publication or relating to the editorial conduct of the magazine should be addressed to the Editor.

The Editor's office is in Room 9, Publication House, 1334 Chestnut Street. He may ordinarily be found in that room from 9 A.M. to 12.30 P.M.; after that time, at his residence, 204 South Forty-first Street, Philadelphia, where he does most of his writing, and where his friends and the friends of THE CHURCH AT HOME AND ABROAD are always welcome.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.
FEBRUARY.—The Indians of the United States.
MARCH.—Home Missions in the older States.
APRIL.—Woman's work.
MAY.—The Mormons.
JUNE.—The South.
JULY.—The Roman Catholics in our land.
AUGUST.—Our immigrant population.
SEPTEMBER.—The Mexicans.
OCTOBER.—The treasury of the board.
NOVEMBER.—Our missionaries and missionary teachers.
DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

| | MONTH. | SEND COLLECTION TO |
|-------------------------|----------------------------|---|
| 1. Foreign Missions, | January, | William Dulles, Jr., <i>Treasurer</i> . |
| 2. Aid for Colleges, | February, | C. M. Charnley, |
| 3. Sustentation, | March, | O. D. Eaton, |
| 4. Sabbath-school Work, | May, | C. T. McMullin, |
| 5. Church Erection, | July, | Adam Campbell, |
| 6. Ministerial Relief, | September, | W. W. Heberton, |
| 7. Education, | October, | Jacob Wilson, |
| 8. Freedmen, | December, | J. T. Gibson, |
| 9. Home Missions, | Whenever deemed advisable, | O. D. Eaton, |

GENERAL INDEX.

Those who wish to find readily what relates to Home Missions, Foreign Missions, or any one branch of our Church's work, will find it easy to do so by careful use of this index.

| | PAGE |
|--|--------------------|
| EDITORIAL, | 195-201, 273 |
| FOREIGN MISSIONS.—NOTES, | 202-208 |
| " " CONTRIBUTED ARTICLES, | 218, 225, 228, 229 |
| " " CONCERT OF PRAYER, | 231-241 |
| " " LETTERS, | 263-267 |
| HOME MISSIONS.—NOTES, | 208 |
| " " CONTRIBUTED ARTICLES, | 209-216 |
| " " LETTERS, | 268-272 |
| MINISTERIAL RELIEF, | 245, 246 |
| FREEDMEN, | 247, 248 |
| PUBLICATION AND SABBATH-SCHOOL WORK, | 248-251 |
| COLLEGES AND ACADEMIES, | 251-255 |
| EDUCATION, | 256-258 |
| CHURCH ERECTION, | 258-262 |

CONTENTS.

| | |
|---|--------------|
| EDITORIAL.—The Current Decade—Meliorism—Negro Philosophy—Robert College—Missionaries Needing Rest and Getting Overwork—Notes—A Christlike Life—Harmless Mistake—Special Responsibility, | 195-201, 273 |
| FOREIGN MISSION NOTES.—International Congress—Foreign Missions Fruitful of Home Enterprises—Dr. Thompson's New Book—Brussels Conference—Free Lances—Ultramontanism in France—British and Portuguese—Lord Dufferin on British Rule in India—Brazil—Obstacles—Dr. Corbett on an Autumnal Tour—Letter from Mr. McKee—Death of Mrs. Cooper, | 202-208 |
| HOME MISSION NOTES.—Correspondence of Treasurer—A Mother's Plea, | 208 |
| CONTRIBUTED ARTICLES.—(See cover, page 1), | 209-230 |
| CONCERT OF PRAYER.—Mexico and Central America—The Mexico Mission—Mission in Guatemala—Religious Condition of Guatemala, Rev. E. M. Haymaker—A Retrospect, Rev. H. W. Brown—A Month on Horseback, J. M. Greene, D.D.—Our Theological Seminary, Rev. H. C. Thomson—March and Sustentation, H. Kendall, D.D.—Synodical Home Missions, H. M. Booth, D.D., | 231-244 |
| MINISTERIAL RELIEF.—R. D. Harper, D.D., | 245, 246 |
| FREEDMEN.—Best Methods of Working—Mary Allen Seminary, | 247, 248 |
| PUBLICATION AND SABBATH-SCHOOL WORK.—Wind-sown Seed—Paradise—Mustard Seeds—Words from Nebraska—News for Young Folks, | 248-251 |
| COLLEGES AND ACADEMIES.—Is it Sound?—Best and "Next Best"—Of Critical Importance, | 251-255 |
| EDUCATION.—Review of Synodical Reports, | 256-258 |
| CHURCH ERECTION.—Architectural Plans—Good Advice—Response to Anadarko—Cities Built in a Day—From Churches—Societies of Christian Endeavor—Churches Completed, | 258-262 |
| FOREIGN MISSION LETTERS.—Persia: Dr. Mary Blackford's Medical Work—Rev. E. W. McDowell—Rev. F. G. Coan, Oroomiah—Rev. S. G. Wilson, Tabriz. Syria: Rev. W. K. Eddy, Sidon. Brazil: Rev. J. M. Kyle, Rio de Janeiro, H. M. Lane, M.D., San Paulo. Dakota: Rev. J. P. Williamson, | 263-267 |
| OFFICIAL COMMUNICATIONS.—Synod of the Pacific, Rev. J. S. McDonald, Synodical Missionary—Synod of the Columbia, Rev. T. M. Gunn, Synodical Missionary, | 268-271 |
| HOME MISSION LETTERS.—Rev. Thomas MacGuire, Tacoma, Wash.—Home Mission Appointments, | 271, 272 |
| CHILDREN'S CHURCH AT HOME AND ABROAD.—Nazareth—President Harrison's Love of Little Children's Love—Letter from Mrs. Eddy, | 274-277 |

THE CHURCH AT HOME AND ABROAD.

MARCH, 1890.

THE CURRENT DECADE.

We have several times seen this year 1890 spoken of as the first year in *the closing decade* of the nineteenth century. This cannot be true unless the century is to end with the year 1899—that is, unless the nineteen centuries contain only 1899 years. Believing that it takes 1900 years to make nineteen centuries, we conclude that the nineteenth century will have a full decade after this year 1890 is past. The last year of the nineteenth century will be the year 1900.

This, however, is only a matter of arithmetic. But the question whether we shall make the most and the best of this passing year is of vast importance, whether we regard it as the last year of a decade or the first year of a decade. Two months of it are already past—its January and its February—and one more month will bring us to the close of our Presbyterian ecclesiastical year, when the statistical reports of most of the presbyteries and the financial reports of the Church's treasurers are made up for the General Assembly. We cannot probably make much change in those reports; and yet it may be that some will nobly respond to Dr. Ellinwood's suggestion, "It is a good time for those to whom God has given large means to come to the rescue with individual gifts." A like suggestion comes from Treasurer Eaton, page 208. May all our Church's boards thus be

saved from the necessity of reporting debts to the General Assembly of 1890. This will be a fit occasion for thanksgiving.

We hold it, however, to be vastly more important for the Church, in all her synods, presbyteries, congregations and membership, to settle into such well-considered methods and such sober certainty of sustained and persistent endeavor as will leave no occasion for spurts and strains of effort in the last month of each year—on "the home stretch," as it is significantly called.

The simple truth is that our ordinary rate of giving for the financial support of our Church's vast and various work is too low, and our mode of accomplishing it is too fitful and unsteady and uncertain.

There is a considerable number of our people—men and women and children—who apply their arithmetic to their income and their privilege of giving from it to God. This number is steadily increasing. Cannot we make a great increase of it in this year 1890? A considerable number of our congregations, led by intelligent sessions and pastors, have outgrown the old method of "annual collections," subject to all the uncertainties of weather and whatever else may affect the question of being present in church on the day assigned to any particular collection, and to the further uncertainty of happening to have or not to have loose money in one's pocket. A well-con-

sidered and faithfully-administered scheme of *weekly offerings to God in his house*, or of thoughtful and prayerful pledges to be fulfilled by means of envelopes, or some equally systematic plan, assures the steady and sustained endeavor to "honor the Lord with their substance," and to provide that there shall be "meat in his house" to feed those, his servants, who have renounced all other means of procuring their own and their children's bread that they may give themselves, "free from worldly care," to his work. Cannot the number of such congregations, by the advice of such pastors and sessions, be

greatly increased in this year 1890? And how does this stand related to the attainment of all manner of spiritual blessings? "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

MELIORISM.

The words *optimism* and *pessimism* have become familiar words in our modern English—of much more frequent use lately than thirty or even twenty years ago.

In recent usage they indicate two opposite tendencies of thought. One indicates the disposition to see all things rose-colored—to ignore all that is disagreeable, and to cherish sanguine expectations with little regard to real evils, dangers and difficulties. The opposite tendency of pessimism is to ignore or disparage all that is good; to observe and magnify evils; to take dark views of life and of events; to shut the eyes to whatever is hopeful, and to look constantly at dangers and discouragements.

The wise and the working men and women refuse their assent to either of these extremes, and practically hold fast a golden mean, ignoring neither the good nor the bad that are mingled in all human experience and all human enterprises.

Is it not time for us to adopt an appropriate term for this more just and sober view of life—this temperate, wise, healthy hopefulness?

We have long had the verb *meliorate*,

to make better, and the noun *melioration*. Why should we not have *meliorism* and *meliorists*, for hopeful expectation of improvement in human affairs and for cheerful believers in such practical improvement and hopeful workers for it?

With or without that word, we insist upon the fact. The world is growing better since Christ is in it. The heaven of the kingdom of heaven is in the meal. The fowls of heaven are building roomy nests in the branches of the mustard tree. This is not to say that Satan is yet bound and cast out of the world. The old lion still goeth about in human society seeking whom he may devour; the old serpent still crawls in human gardens and into human homes. Look only along his slimy tracks, only at his bloated victims, only at the blight and desolation which it is his business to accomplish, and you must be a pessimist. Only by ignoring and forgetting all these can you be an optimist. But without either of these mistakes, behold also the Son of man casting out devils, opening blind eyes and preaching good news to the poor. Not alone and single-handed is he

now going about doing good. He has sent forth myriads of disciples. Many are running to and fro in the earth on his errands, and "lo! he is with them even unto the end of the world."

Let us not be understood to deny that there are places in which you can stand and, looking about you, can see that things are worse than in times you read of.

You can stand on Mount Zion and behold it "ploughed as a field." You can look down from Olivet and behold the long-continuing desolation the near foresight of which wet that ground with Messiah's tears. If you will give up your mind to those thoughts, you may wrap yourself in a mantle of sackcloth and go down into that gloomy ravine below the temple area, and join the Jews in their doleful wail.

You can go to Asia Minor and surveying the ruins of the cities to whose churches the Lord dictated those apocalyptic epistles, you may groan over the doleful fulfillment of those solemn prophetic warnings. But are you less hopeful of Messiah's ultimate triumph because you see his own predictions concerning the antecedent history so signally fulfilled? Seeing how fearfully faithful is the fulfillment of his threatenings, can we doubt his promises?

Go, study this question in the Bible House at Constantinople, in the chapel of Robert College, in schools and churches and missionary homes of western and central and eastern Turkey. Go back toward Jerusalem, but stop at Beirut. Visit the Protestant College, the German Sisters' Hospital, the British and the American schools, the Press. In this remarkable establishment watch its machines and its workmen and its huge piles of Bibles and Christian publications, and learn how widespread and how brisk is the market for them in all the languages of those eastern lands.

Visit the schools and the churches of Mount Lebanon, and number the youths who are getting their minds and memories brimfull of the Bible. Note the now rapid building of well-graded roads along the mountain-side from village to village, and hear the beginning talk of railroads from Jaffa to Jerusalem and from Tripoli to Damascus. "Demands of commerce!" does the pious pessimist sigh? Yes, but the hopeful Christian hears also the voice of the divine prophecy, "Prepare ye the way of the Lord: make his paths straight."

A similarly calm and balanced view of Japan, of the Pacific islands, of India and China, even of Africa—comparing the present condition and prospect of each with what it was at the beginning of this century, or even in the middle of it—will be found as far from justifying the gloom of the pessimist as the raptures of the optimist. *Melioration* is everywhere apparent—betterment already begun, opportunity for continued betterment everywhere apparent.

Nearer home, do we hear some plaintive voice lamenting the prevalence of intemperance, of various forms of vice, of political corruption and the sordid worship of Mammon? The moan is not causeless. Doubtless iniquity does abound, and the love of many waxes cold. Yet "say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Iniquity abounded in the days of our fathers. The good, the just, the patriotic, the devout, in every generation, have had much to vex and worry and discourage their righteous souls. Their best title to our filial reverence and praise is that their souls were not discouraged. Their earnest inquiry was, *How can we make sure that the future days shall be*

better than these? They nobly answered that question for us, but it is still our question for the coming generations. Dismissing the old and unwise question rebuked by the ancient preacher, let us set our faces forward, and give all our thought and nerve to the more healthy inquiry. And there is not

one of us, in this living generation, who, consecrating his ten talents or his five or his one to the Master's service, and constantly seeking the divine guidance and help constantly offered, cannot make it certain that when he dies he will leave the world some better for his having lived in it.

NEGRO PHILOSOPHY.

In a visit to Scotia Seminary, in North Carolina, a year or two since, we met a colored man who was graduated seven or eight years ago from Biddle University. Since his graduation he has been teaching in South Carolina. He took a cheerful and hopeful view of his people's prospects. In regard to the Negroes' exercise of the elective franchise, he pleasantly remarked that the opponents of Negro suffrage had abandoned "the shot-gun policy" for one that is more effective. He explained it thus. The present law requires a separate box for the ballots cast for each officer at any election. Each box is labelled "Governor," "Lieutenant-governor," "Sheriff," etc. Each voter must deposit his vote for each officer in the proper box, or it will be a vote thrown away. Neither the officer guarding the polls nor any other person present is allowed to give any information to the voter who cannot read the labels on the boxes. If a Negro who can read notices the order of the boxes and puts into his illiterate fellow citizen's hand ballots arranged in the same order, it is quite likely that before this voter reaches the boxes their order will have been changed by the official guardian of them, who will also take care that any illiterate voter of *his own party* will find the right tickets for that party's candidates lying directly before the respective boxes.

Our intelligent informant saw clearly the wickedness and meanness of this, but coolly

declared that, as to its effect upon the Negroes, he thought it scarcely to be regretted. The practical effect of it, he said, is precisely the same as would be that of an educational qualification in the law restricting the suffrage to citizens who can read and write. Let the young men avail themselves of the present opportunities to fit themselves for intelligent voting. In that way they can in a few years outgrow this restriction so unfairly applied and every other which such wicked ingenuity can devise. So this thoughtful Negro was diligently pursuing his vocation as a teacher and patiently waiting for an educated generation of his people to outgrow the restrictions of ignorant and stupid tyranny. This is first-rate *meliorism*.

From a recent issue of the *Africo-American Presbyterian* we take the following extract:

A Democratic judge on the bench in North Carolina, in his charge to the grand jury a few days since, took occasion to commend very highly the colored people for their earnest and successful work in educating their children. In this, he said, they excel the whites and are denying themselves even of the necessities of life that their children may grow up educated. He said, without a change among the whites, time would show the colored people to be the educated class. This is a remarkable statement from such a source. Whether the

judge perceives it or not, it is true that the simple fact that thousands of people are denominated *white* is doing more to keep them in ignorance than anything else. To be *white* places them above all colored people any way, as things go, and that is sufficient. In the meantime the Negro is forging ahead, seizing and turning into blessings even the adverse circumstances by which he is surrounded.

Here is the same calmly philosophic and patient view of the existing situation. Let us pray God to help these intelligent leaders among the Negroes to keep the trustful confidence of their people, and to inspire the people with this wise and patient confidence in steady educational growth as their sure way to full possession of equal rights, in all respects, with their colorless fellow citizens. Meanwhile let us generously help and encourage the Negro aspiration for intelligence and for the steady mental growth which the acquiring of intelligence assures. Patient industry acquiring property and homes; patient study acquiring knowledge and power to think; patient bearing of wrongs the infliction of which weakens the wrongdoer more than it harms the sufferer; frank and grateful recognition of such right thinking and utterance as that of the North Carolina judge growing more and more frequent and influential among the whites,—these are the true elements and means of that *growth*, steady and not slow, which will surely win for the Afro-Americans what passionate denunciation, restless turbulence and impatient vehemence or violence would surely hinder and probably defeat.

Walking along the brick-paved sidewalks in the streets of an old town, one may often see a ridge running partly across the walk, in which the bricks appear evidently to have been pushed up by some unseen force beneath. The trees that were planted many

years ago along the edge of the sidewalk have sent their live roots across under the pavement, and neither the weight of the bricks nor the continual tramping over them of human feet can keep them down. The trees and their roots are alive. Very silently, very steadily, very patiently, they are growing. The bricks are not alive. They are dead as Bourbons and are sure to be hoisted out of the way of those live roots without ever discovering what has hoisted them. Let us be patient. Let us be *meliorists*.

We are confident that no portion of our countrymen are more capable of this cheerful melioristic philosophy than the Negroes.

ROBERT COLLEGE OF CONSTANTINOPLE was founded by the late Christopher R. Robert, of New York, under a charter granted by the legislature of the state of New York to "The Trustees of Robert College of Constantinople." All the property of the college, including real estate at Constantinople, valued at \$150,000, and \$200,000 of endowment fund invested in New York, is held by William A. Booth, J. D. Vermilye, D. B. Coe, Caleb B. Knevals, Ezra M. Kingsley and W. T. Hatch as trustees.

The success of the college has been uninterrupted and unprecedented. It has acquired a world-wide reputation as a model American Christian college. The people of the East have manifested their confidence by paying about half a million of dollars for the education of their sons in it. All the Christian churches of the East are in sympathy with it. It has given a Christian education to many hundreds of young men who are growing up to be the leaders of their people. And, although it has never sought for political influence, it is universally acknowledged that it has played a very important part in the foundation and

development of a European state, and has influenced most happily the political history of all Europe.

This American Christian college, supervised by these eminent American Christian men, needs and deserves an increase of its funds. Rev. George Washburn, D.D., president of the college, is now here, and may be addressed to the care of William A. Booth, president Third National Bank, New York.

A missionary who has been nearly forty years in a foreign field, and whose health greatly needs "the toning-up effect of a visit to America," says:

Quite a drawback to the pleasure of returning is the feeling that I am unequal to the task of making missionary addresses such as are expected of returned missionaries. I am afraid of the same result as Mr. — experienced. He said he worked harder in America than he ever had in the mission field, when he had gone home to rest and needed to rest.

The danger of thus exhausting the precious strength which needs to be recruited is very great. Pastors and people, churches and missionary societies should be very considerate about compelling missionaries to choose between the pain of refusing invitations to speak on subjects so near their hearts, and the peril of making themselves unable to resume their loved work. Ordinarily they can do some speaking advantageously. They are always in danger of doing too much. Let us be considerate and careful.

An earnest and diligent pastor writes of his pleasant experience in the week of prayer of 1890. He says:

In the first place reading the articles in *THE CHURCH AT HOME AND ABROAD* gave me an impetus before the week of prayer began. Then I made the article entitled "The Week of Prayer," by W. Rankin,

Esq., the subject of my remarks the first Sunday evening. It is to Dr. Ellinwood's "Outlook" in the January number, however, that I feel especially indebted. According to our scheme, Friday evening was devoted to "The Church Abroad." In the article referred to, Dr. Ellinwood gives summaries of what is going on in foreign missions in our Church in different countries. I took these just as he gives them and passed them around to a number of young people and others. I then made some brief remarks, closing with the announcement that my reporters from various countries were present. They responded to the names of the countries. Between every two or three, according to length, a verse of some missionary hymn was sung. It was really quite a pleasant and profitable exercise. We then had several fervent prayers and closed with "From Greenland's icy mountains," without the book, as it is not in "Gospel Hymns."

Though the weather is bad and much sickness prevails, keeping many away, I do not know when I have enjoyed the week of prayer so much as this year. It is largely derived, I think, from attention given to the subject in *THE CHURCH AT HOME AND ABROAD*.

Is not the method thus adopted equally available for any monthly concert, or indeed for any prayer-meeting? No one method is the best for all ministers or all churches; but we give this as a specimen worthy of study. Certainly all will congratulate that pastor on its success with his people.

The following pleasant note to the editor contained five dollars, which have been sent to Mrs. O. E. Boyd, treasurer of the Woman's Executive Committee of Home Missions:

In the last number of *THE CHURCH AT HOME AND ABROAD* is an article about "Alaska as seen by other eyes," page 130, which has interested me very much. There is an invitation to all who read to contribute one dollar or more to help those poor girls. My sister and myself would like to help

them—wish we could do more. I do not know where to send it, but am sure you will; so commit it to your care with the earnest prayer for our Father's blessing.

MEDICAL MISSIONS: *Facts and Testimonies to their Success.*—This is the title of a tract of forty small pages, compiled by W. J. Wanlers, M.D., published by the Missionary Echo Publishing Company (Limited), 85 Macdonald Avenue, Toronto, Canada. It is a convenient and interesting exhibit of just what its title indicates. Price, 6 cents; 30 cents per dozen.

Just as we go to press the pleasant news comes from the Board of Home Missions that their receipts in the month of January amounted to \$94,191.76. The receipts in January of last year were \$47,509.58. This

is a good beginning—the first month of 1890 giving for home missions almost twice as much as January, 1889.

The treasurer of the Board of Foreign Missions reports receipts from May 1 to January 31, 1888–9, to 1889–90:

| | 1888-89. | 1889-90. | GAIN. | Loss. |
|-----------------------------|---------------------|---------------------|--------------------|-------------------|
| Churches, | \$130,981 43 | \$129,329 89 | | \$1,651 54 |
| Sabbath-schools, | 14,341 90 | 17,268 18 | 2,926 28 | |
| Women's Boards, | 77,772 35 | 82,443 26 | 4,670 91 | |
| Legacies, | 34,495 86 | 51,386 12 | 16,890 26 | |
| Miscellaneous, | 34,127 63 | 32,154 49 | | 1,973 14 |
| Totals, | \$291,719 17 | \$312,581 94 | \$24,487 45 | \$3,624 68 |
| | | | 8,624 68 | |
| Total gain, 1889-90, | | | \$20,862 77 | |

This gain is encouraging, but a much greater gain is needed in the three remaining months. The happy January experience of the Board of Home Missions gives us pleasant hope that February will do as well for the twin-sister Board.

A CHRIST-LIKE LIFE.

The *Orange Journal* publishes a striking narrative of Dr. Daniel Poor, the missionary in Ceylon and father of the present secretary of the Board of Education. The truthfulness of the narrative is vouched for by Rev. Samuel Hutchings, formerly a fellow laborer with Dr. Poor in Ceylon, and now living, over eighty years of age, in Orange. The narrative is given in a letter recently received from Miss Leitch, now a missionary in Ceylon. She says:

The mention of Dr. Poor's name turned the tide at certain meetings where the question was being discussed whether Christianity was the true religion. An infidel lecturer came for the purpose of speaking against Christianity. He took his stand in the heathen temple, which is on the other side of the street from our house. He spoke there night after night to large crowds. Our native Christians undertook to answer this lecturer. They appointed meetings, and

they also were well attended. Mr. Rice (the native pastor at Batticotta) came to speak. After the introductory part of his speech he laid his hand on the Bible and said to those present, most of whom were heathen, "You do not know what is within the lids of this book, but one thing you *do know*, you know the lives of the missionaries who have dwelt among you." Then, with a look of deepest love and reverence, he mentioned the name of Dr. Poor. He said, "He was more than a father to the people in this district. There is not a house but he has visited again and again. [The district contains over 20,000 people.] When the famine and cholera raged, and the friends and near relatives of the sick and suffering forsook them, what did Dr. Poor do? Did he leave them? By no means. He took care of the sick, he sat by the bedside of the dying, he buried the dead. *He gave his life for the people.* Was it a good or a bad religion which could make a man do like that?" He told many beautiful incidents

about Dr. Poor. One was this: He had been out all day visiting in the village. It was a little later than he thought. The darkness came on and he lost his way. He called some one passing by to show him the way. The man went to light a torch, and when he returned he found Dr. Poor on his knees pleading for a blessing on Jaffna. And the preacher asked, "Was it a good

religion or a bad which could make a man forget his hunger and weariness in seeking a blessing for others?" These appeals turned the tide. The infidel lecturer had to stop giving his lectures. The people would not hear him, and the result of these meetings was that many became inquirers and have since been received into the church.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The assembling of the International American Congress marks a new era in the history of the Western Hemisphere. Whatever may be done, much or little, the fact itself of such a gathering and such a movement, all in a friendly spirit and necessarily bringing to our country so many representatives of southern nations, must tell upon the advancement of the general cause of self-government in South America.

The stability of our own institutions and the noble example of Brazil in changing her form of government without bloodshed and without the petty bickerings of personal ambition must have an influence to put discredit upon all filibustering in any of the South American states. There has certainly been progress in this respect since the unfortunate and fatal movement of the late President Barrios of Guatemala for the unification of the states of Central America. It is to be hoped that political changes there or elsewhere, if made at all, shall at least try the peaceful method, and there is hope also that, a community of these republics having been established, advisory councils will become the order of the day, and that arbitration will settle many questions which hitherto have tried the arbitrament of the sword. If liberal ideas and a fraternal spirit prevail in political matters, it is to be hoped that they will be equally prevalent in religious interests, that freedom

of thought and of worship, charity and fellowship, may take the place of those measures which in Mexico and South America survived the dark ages and still lingered on for many generations, even into the middle of the nineteenth century. Books, newspapers, telegraphic communications, commercial relations and exchanges, facilities for travel and inter-communication, will help the general progress. There is perhaps reason to fear that the chief battle will be with unbelief, that in the strong reaction against the bigotry and repression of the past the more intelligent classes may throw aside all faith, and that ultramontaniam may give place to agnosticism and downright infidelity. To guard against this, the diligence and the prayers of the Christian Church are in demand.

The fact that from the broader and more comprehensive spirit which would go and teach all nations, almost every other form of beneficence within nearer circles has taken rise is now recognized by all who are familiar with the history of Christian philanthropy. It is only the sheerest ignorance and the narrowest estimate of the operations of Christ's kingdom that can begrudge the zeal, the prayers and the contributions bestowed on missions to the heathen. The eminent Dr. Griffin, president of Williams

College, speaking of the "haystack" prayer-meeting, says:

I have been in situations to know that from the counsels formed in that sacred conclave arose the American Board of Commissioners for Foreign Missions, the American Bible Society and the African school under the care of the synods of New York and New Jersey, besides all the impetus given to domestic missions, to the Colonization Society and to the general cause of benevolence in both hemispheres.

An interesting addendum to this utterance may be found in the fact that Mills himself, when prevented from becoming a foreign missionary, acted as one of the pioneers in the home missionary movements of the Mississippi valley, and last of all engaged in the work of the Colonization Society and died at Sierra Leone.

History repeats itself oftener than we generally suppose. It would be well for those (fortunately they are not very numerous) who are disposed to criticise the pledge system adopted by college and seminary students at Northfield to hold themselves ready for foreign missionary service if the way be open, to recur to our early missionary history as it is briefly sketched in the admirable book of Rev. A. C. Thompson, D.D., entitled "Foreign Missions." It will there be found (page 201) that out of the little prayer-meeting under the haystack, to whose shelter a few students had resorted during a thunder-storm, there sprang a Students' Missionary Society, formed in Williams College, September 7, 1808, with the following constitution:

1. The object of this society shall be to effect in the persons of its members a mission to the heathen.

2. No person shall be admitted who is under an engagement of any kind which shall be incompatible with going on a mission to the heathen.

3. Each member shall keep absolutely free from every engagement which, after his prayerful attention and after consultation with the brethren, shall be deemed incompatible with the objects of this society, and shall hold him-

self to go on a mission when and where duty may call.

Among the first five signatures stood Samuel Mills, Richard J. Richards and Luther Rice, who a few years later became missionaries. Two months afterwards this society adopted the pledge that "We will every Sabbath morning at sunrise address the throne of grace in behalf of the objects of this society." Here was a missionary union with a pledge similar to that which has now been subscribed to by perhaps three thousand young men and women. It was drawn up eighty years ago, and was one of the prime influences which aroused the missionary spirit in the American churches. May the blessing of God attending the present consecration of educated young men and women be proportionally greater.

The Presbyterian Messenger (English) for November has the following pertinent note:

The Brussels Conference, it is to be hoped, will not meet in vain. Early in the recent session of Parliament, Mr. Sydney Buxton moved in the House of Commons that an address be presented to her majesty, praying her to take steps to convene a conference of the powers to consider the best means of dealing with the African slave trade in accordance with the terms suggested by Lord Salisbury's dispatch to Lord Vivian in September of last year. The motion was at once accepted by the government and unanimously concurred in by the House of Commons. The result is the conference at the Belgian capital, at which this country is represented by Lord Vivian, the British minister there; Sir Arthur Havelock, lately governor of Natal and commissioner for Zululand; Sir John Kirk, who long represented this country at Zanzibar; Captain Moore and Mr. Wylde of the Foreign Office. Not only are the leading powers of Europe also represented, but such slaveholding powers or states as Turkey, Persia and Zanzibar likewise participate in the deliberations. The attention of the conference will doubtless be directed to the question of the suppression of the great slave markets of Tripoli and Jeddah, and to the Turkish and Persian absorption of human chattels; but it can hardly fail to put strong pressure upon such European powers as are not entirely clean-handed in the matter, and in particular upon France and Portugal. The

traffic is chiefly in the hands of the Arabs, but they have their customers in various Mohammedan countries, and even countries that are not Mohammedan are not without a heavy responsibility for this villainous invasion of the common rights of humanity.

One cannot read the above without asking, who are the American representatives? Are any to appear, or is the policy which refused co-operation in 1884 in an international effort to stop the trade in whisky and firearms in certain islands of the Pacific to be continued? Are the United States, supposed in other respects to be in the van of Christian civilization and the cause of humanity, to stand aloof, or are we to have a share in the great movements of our time which seek the welfare of the lowest and most suffering of mankind?

There is among the churches an incurable craze for free-lance enterprises in mission work, for such schemes as depend upon the magnetism of somebody's personnel rather than upon organization and responsible administration. Carlyle says of the unfortunate Marie Antoinette, that in her early and happier days she was much given to benevolence, that is, "such forms of benevolence as struck her picturesquely." She has in this regard many sympathizers. We have just learned of the collapse of a scheme, interdenominational and largely personal, which was started three or four years ago. It was presented so plausibly as to secure the confidence and co-operation of several men of high character and true Christian benevolence. The scheme has proved a complete failure. The important lesson of that failure lies in the fact that of the total contributions made therefor, more than four fifths were expended in the salary and travelling expenses of the secretary, printing, etc.

If some of the criticism which is continually directed against the great organized missionary bodies, copied largely from skeptics and haters of the cause of Christ, could only be turned upon this tendency to scatter and dissipate and waste on unauthorized schemes, it would be one of the best possible boons to the cause of missions.

In the report of the Foreign Missions Committee of the London Diocesan Conference, among other helps to missions there is suggested—first, the introduction of foreign missions as a subject of examination for holy orders; and second, on the part of the parochial clergy, more frequent allusion to missions from the pulpit and elsewhere. Sir John H. Kennaway, Bart., M.P., president of the Church Missionary Society, in referring to this action, says:

I hope these suggestions may be carried out. It is a pleasure, meanwhile, to record a step gained, and friends will appreciate highly the appointment by the Bishop of Exeter of a missionary canon who, free from parochial cares, will devote himself to furthering missionary work throughout the diocese.

To bring this step more clearly within the comprehension of our readers, let us suppose that every one of the Episcopal bishops in the United States should appoint a canon or other clergyman for the special purpose of enkindling and cultivating a missionary interest in the churches of his diocese. That would be an exact parallel. If each synod in the Presbyterian Church should set apart an earnest man to look after the interests of the foreign missionary work, precisely as is done with reference to the home mission cause, that also would be a parallel. Evidently the Anglican Church, which some uninformed persons are ready to believe is chilled and half paralyzed with formalism, is yet clearly in the lead in the great enterprise of foreign missions.

While Christian statesmen and some who make no claim to Christian character are with one accord commending the work of missions in the great centres of Hinduism, Buddhism and Islam, an occasional testimony comes from men of another class. Sir J. A. F. Dickson, late a member of the Ceylon Civil Service, in an article in the *English Illustrated Magazine* for October, commends the Buddhist monks and the Roman Catholic priests for their celibate and self-denying lives as contrasted with the "comfortable, easy-going life of the Protest-

ant missionaries," and mentions as one specially favorable point in the case of the Catholic priests that "they make no converts, and indeed they seek to make none," but only devote themselves to their hereditary flock. He does, however, unconsciously admit that "so far the result of missionary efforts in Ceylon during the last fifty years has been to arouse the Buddhists from apathy and to bring about a vigorous Buddhist revival."

Rightly considered, this would of itself be a grand result. It is certainly *one* result not only in Ceylon but elsewhere. In Japan the Buddhist bonzes have taken to preaching. They have no salvation to offer, but stung by the charges of laziness, immorality and general uselessness, they have aroused themselves to the effort of enlightening the people, at least in regard to ethics and the wants of human life. There is indeed a Buddhist revival in Ceylon, and an Aryan revival of wide extent in India, and a Mohammedan revival in India and Syria, and even in north Africa, particularly in educational directions, there is an awakening of intellect from the stagnation which for centuries has lain upon these countries. In India, under a wholesome moral influence newly created by the corruptions and enormities of modern Hinduism, there is a sense of shame and outrage at the indignities and cruelties imposed upon women, and especially upon child widows, and there is a demand both among Hindus and Moslems for female education. In Japan, an enlightened estimate of the importance of raising the whole sex to something like the position accorded to it in Christian lands is spreading throughout the empire. All this is a matter of rejoicing certainly, and if the missionaries in Ceylon and elsewhere have accomplished nothing else, this is a great success. As to the matter of self-denial, probably Sir J. A. F. Dickson has not paused to weigh the real import of his words. Has he examined the subject?

It would be interesting if he would state to the public, by way of estimate, how many Protestant missionaries with average salary his income as a government officer would

probably have supported, and if he would also say in all candor whether the difference between the two stipends respectively does not constitute a social barrier between Englishmen who are doing Christ's service and those who, as a matter of personal preferment, have been favored with colonial appointments. Many things might be said in justification of the moderate but practicable salaries of missionaries as being on the whole the best economy in the work of missions; but perhaps the very best answer that can be made to Sir J. A. F. Dickson's strictures is found in a brief letter written by a missionary in British North America, writing from the inhospitable regions of Great Slave Lake, and referring to the comparison of Protestant missionary methods and salaries with those of the Jesuits and the Salvation Army. He says:

I am convinced that Bishop Bompas (than whom there is not a nobler and more self-denying man in the present Christian service) and most of his missionaries possess the better qualities of both the Jesuits and the Salvation Army, including self-denial, endurance, bravery, etc. Most lapdogs have better food than the bishop, and the same may be said of his missionaries. With regard to salary, stipend, or allowance, let me state my own experience, which I believe is typical of many of our men. Perhaps it will be helpful. I gave up a good salary and position in the largest mercantile house of fashion in the west end of London. I was trained without asking or thinking of support. I was sent to Bishop Bompas for ordination, not previously asking about stipend. I worked a year without knowing or wishing to know what allowance was due. I was ordained and never inquired, and labored on, trusting to God through the society to support me. I do not know whether other Church Missionary Society men are previously enlightened. I know many with whom it has been an entire matter of faith. W. SPENDLOVE.

GREAT SLAVE LAKE,
NORTHWEST AMERICA, Aug. 1, 1889.

One of the most valuable accessions recently made to the literature of missions is a work entitled "Foreign Missions," by Rev. A. C. Thompson, D.D., of Boston, published by Scribner's Sons, New York.

Dr. Thompson, as a veteran member of the Executive Committee of the American Board, has had rare opportunities to learn of the whole subject of missions. His style is vigorous and graceful, and the book breathes an earnest spirit. The monthly concert and the whole subject of prayer have nowhere else found so satisfactory a treatment.

Dr. Pressensé, writing some time since for *Harper's Magazine*, says that "ultramontanism is by no means dead in the Roman Catholic Church of France. The demand for the restoration of the temporal power of the pope grows apace." He also says that unbelief is by no means so universal as is supposed. He places a higher estimate upon the character of the Romish clergy than has been generally accorded to them, and says that there is great social and educational activity among religious people.

There is likely to be a strong contention between the British government and Portugal in regard to possessions in southeastern Central Africa. Very recent telegraphic dispatches show a determination on the part of Portugal to enforce her long-standing but vague and unsubstantial claims to territory along the East African coast. A correspondent of the missionary magazine *Central Africa* says:

In the Nyassa country the Portuguese are pressing forward with the utmost haste to secure all the advantage they may from the expedition of Cardoza, and probably before another month has elapsed some arrangement will have been made between our rulers as to what portion of that part of Africa is to be given over to Portuguese influence: we cannot call it rule. This means the extension of the drink traffic and the maintenance of slavery. It is possible that all that part of Nyassaland to which this mission was originally sent may become nominally Portuguese territory. More we cannot say, but this is enough to cause the greatest anxiety.

Lord Dufferin in a recent speech in England is said to have expressed the following

sentiment in regard to British rule in India:

I have returned from India with a far deeper impression of the strength of our position and of the solid character of our dominion, whether in relation to external or internal influence, than I ever had before. Instead of diminishing, I believe that the moral ascendancy exercised by Englishmen in the East is becoming more and more powerful.

Years ago, while the Spanish dependencies of Central and South America were with one accord striking for republican forms of government, Brazil alone remained, and this was due undoubtedly to two causes, first, that during the wars of Napoleon in Spain and Portugal, the Portuguese king had fled into voluntary exile in Brazil, his American dependency, where he more or less conciliated the people and drew their sympathy to his royal cause. More important, however, was the fact that he and his successors, especially Dom Pedro II., who has just been dethroned, adopted the most liberal measures, virtually making Brazil a republic in all but name. It has been perhaps the most liberal of all monarchies, except that of Great Britain. It is by no means certain that the Brazilians have not been gainers by the delay in the attainment of that republic which now, without bloodshed or public disturbance, they have secured. The leading republics of South and Central America have fought their way to their present status. They have experienced many convulsions. Mexico, in particular, has had a history of revolutions, or at least pronunciamientos, and greater or lesser strifes. Dom Pedro II. has stood firmly at the helm, preserving order and saving the resources of his country by a long reign of peace, while Brazil has in some degree profited by the lessons learned from her sister republics, and has thereby been able, partly by the wisdom of her statesmen and partly by the moderation and good sense of the late emperor, to simply step forth from the old order of things into the new, maintaining all rights and recognizing all obligations which were borne by the monarchy, and apparently receiving the

good wishes and God-speed of mankind generally in her experiment of self-government.

As to the effect of this movement upon the progress of evangelical religion in Brazil, it is difficult to see how it can be other than favorable. The power is taken from the hands of a future empress under the influence of the Papacy, and the people, whose sympathies are largely with all forms of true progress, are likely to learn from the example of the United States that Protestant institutions, Protestant freedom of thought and liberty of conscience, are the most favorable conditions for the future prosperity of any country. On the whole, the change of government is matter for thanksgiving, and at the same time a proper subject for earnest prayer that God, who rules over nations, will direct all for the promotion of his kingdom and glory.

OBSTACLES.—“The devil’s missionary enterprise” is the name by which Rev. H. Grattan Guinness designates the liquor traffic in India, Africa and elsewhere. As a remedy, he thinks that prayer and co-operation alone can meet the case—“prayer to God, persevering, unanimous, believing prayer, and co-operation, the co-operation of Christian governments in the prohibition of a traffic producing more misery and destruction among native races than slavery with all its horrors.”

This little summary of Protestant missionaries in China will be useful to those who will take the pains to remember it. The China Inland Mission has 262, other British societies, 231; American and Canadian, 301; European Continental, 40. Total, 834. Both sexes are included.

Dr. Hunter Corbett, on an autumnal tour of mission work in the Shantung province, was blessed with cheering successes. Nineteen adults were baptized and admitted to the church in a country town, two of whom were widows aged eighty-four and seventy-seven. All these converts attributed their

first religious impressions to the truth communicated by their children and grandchildren who attended the Christian school. Tracing the work back to its source, it was found that seven years ago a widow became an earnest Christian believer. At her request a school was opened two years ago. For a time it was suspended on account of persecution, but a great change has come. The one school has become three—two for boys and one for girls. Many, not only in that village but in others round about, have become inquirers, and are now observing the Sabbath in studying the truth. In many homes there are women and children learning to pray.

In another town Dr. Corbett found a patriarchal family or circle of kindred of more than thirty persons, all members of the church. They have succeeded in building a pretty brick chapel and school-house by their own efforts. The building was dedicated at the time of Dr. Corbett’s visit. A deacon and elder were ordained, and nine persons were baptized. There are three schools in this village also.

In another village, where fourteen years ago the little band of Christians out of their great poverty succeeded in erecting a church, the congregation has now grown to such proportions that only about one half can be accommodated. Four youths were baptized in this place.

At another place a church is being built. The poor farmers were only waiting to complete their harvests, when they would promptly work out their liberal subscriptions by wheeling stone, tiles, timber, etc., and performing whatever labor was to be done.

In another community seven were added to the church. Their place of worship, which is also a school-house, was built entirely by a devoted native deacon of small means. At still another town the people by their own effort had repaired and enlarged their church and school building. Fourteen new members were added here.

“On this journey,” says the report, “we have visited five organized churches and eight stations. Seventeen schools were ex-

amined, seven of which were for girls. Fifty-two have been added to the church on profession of faith, making ninety-four during the past six months. Four members have been restored to communion, and one suspended. Thirty children have been baptized."

A letter from Mr. McKee, of Ningpo, dated December 11, quite relieves our minds as to the famine in central China. He says:

I have recently visited the Saen-poh region, and found the destitution from floods not so great as we had feared. We have over one

hundred Christians who are in great need. I am thankful to say that we have the promise of some of the funds sent out for north China, and we are also receiving contributions from the native churches of our own and other denominations, as well as from missionaries, so that we have funds sufficient to afford relief without making any further appeals.

DIED, January 21, 1890, of consumption, at Wapello, Ia., Nettie Sayers, aged 31 years, wife of Rev. A. Willard Cooper, pastor of the Presbyterian church of Wapello, formerly missionary to Siam.

HOME MISSION NOTES.

BY THE SECRETARIES.

The following correspondence speaks for itself:

—, January 9, 1890.

MR. O. D. EATON, *Treasurer*,
53 Fifth Avenue, N. Y.

DEAR SIR:—I see by the New York *Evangelist* that the Board of Home Missions is in want, and so inclose

For Mrs. L—, . . . \$50

For myself, . . . 150

\$200

Please credit "Mr. and Mrs. L—."

Yours truly,

—

DEAR MR. L—:—I inclose receipt for the generous and timely gift which comes from yourself and Mrs. L—. If you can tell us where we can find five hundred generous hearts that will prompt five hundred open hands to do the same thing, you will do a big thing for home missions. Thank you heartily for the Board.

Truly yours,

—, *Cor. Sec.*

To claim five hundred such generous friends of home missions as these is probably well within bounds. Doubtless a thousand could readily be catalogued of those who are

both able and willing, in a general way, to do the like. But the point which in this instance deserves to be noted is the admirable promptitude which carries out good wishes into practical performance. Can the Board of Home Missions not receive some hundreds of similar letters and gifts before its year closes on April 1?

SYNOD OF THE PACIFIC.

Mrs. M. S. Nutting, of Carlinville, Ill., writes of Pioche, a town in Nevada, where we once had a missionary, as follows:

Pioche, Nev., is a place of great mineral wealth, but entirely without any help from our Board. My son, who is an assayer in a smelter there, writes that it has been ten years since any religious service (even at a funeral) was held there. Young people are growing up without ever hearing the name of God but in profanity.

Now, dear Dr. Kendall, cannot something be done? Is there not some one who could be sent there as a home missionary? There is money and generosity right there. Oh, I pray you, send them the gospel! It seems so dreadful right here in our own country, and my boy has no Sunday.

CONTRIBUTED ARTICLES.

SANTA FÉ MEXICAN TRAINING-SCHOOL.

NOTES ON THE SYNODS.

WILLIAM IRVIN, D.D.

SYNOD OF NEW MEXICO.

Our day in St. Louis was usefully and pleasantly spent in a survey of the new and splendid part of the great city on its westward side, under the genial guidance of Rev. Dr. Niccolls. The First church (Rev. Geo. E. Martin) has already moved out into this region. The Second church (Dr. Niccolls) still lingers, but it will soon find its way to the noble site secured on one of the finest of the new avenues—although many heads were shaken only a generation ago over its present site as “too far out.” From the look of the parks and boulevards and buildings of its “new west,” the future St. Louis bids fair to have few rivals as a magnificent city. It reported to the last General Assem-

bly fifteen Presbyterian organizations, with 3189 members.

The evening train on the Chicago and Alton took us to Kansas City by breakfast time next morning. Then we went on by the Santa Fé route, traversed the flat Kansas prairie all day and night, and breakfasted the next morning at La Junta, Colorado. A delay of some hours here gave me a chance to look at our little church, which was suffering for want of a pastor, Rev. J. J. Gilchrist having just left it. I had a talk with some of the officers and members, and also with Rev. Mr. Wylie, synodical missionary of the Reformed Presbyterian Church, whose services our people were for the time attending. Soon after we passed into New Mexico

and dined at Raton, after which we crossed a spur of the Rockies, whose golden-brown foothills and abrupt crags varied and brightened the tiresome monotony of the day's ride. By sunset we had reached the level again, and by nightfall we were crossing the endless stretch of New Mexican sand-plains. Shortly after midnight we reached our destination at Albuquerque, and were greeted on the platform by a number of ministerial brethren, from whom we learned to our disappointment that after all our incessant and weary journey we were just too late, as synod had that evening adjourned. There was little business for the new synod's first meeting except the election of a synodical missionary, which had resulted with little hesitation in the choice of Rev. James A. Menaul, pastor of the church at Albuquerque. The interval between Tennessee Synod on the 4th and New Mexico on the 9th was really too short for the long journey, without spending the intervening Sabbath in travel. The synod includes 29 churches and 25 ministers, of whom seventeen were present. Arizona Presbytery was I believe entirely unrepresented, being so far away. Eastern presbyters can hardly realize the difficulty of attending presbytery and synod in these vast and sparsely-settled regions, at an expenditure of time and money and fatigue which is often prohibitory. I had the pleasure of meeting Messrs. Riggles of Socorro, John Menaul of Laguna, James A. Menaul of Albuquerque, Perea of Pajarito, Geo. G. Smith of Santa Fé and S. W. Curtis of Taos—the last being an old acquaintance, at whose examination and ordination by Troy Presbytery I had assisted years ago, before he went to Chili as a foreign missionary.

Next morning, after long talks with several of the brethren about their fields, Dr. Coltman came and drove us out to our Indian training-school, about two miles from the town. It will be remembered that in the beginning of our work here the Board conducted by contract the government Indian school, whose ample buildings stand on the river flat. Not long after, it was believed through Roman Catholic influence, the government dispossessed the Board and has since

managed the school itself. The Board then erected its own buildings on higher ground a mile or two distant, and began the work anew. Two disastrous fires have caused great damage and interruption, and for a time the school was housed in hastily-constructed temporary buildings. It has had also further drawbacks and hindrances in the way of unfortunate management, entailing great trouble and expense. One good brick building is now completed and occupied, and another will soon be erected with the balance of the funds on hand. Several of the temporary buildings are still in use as dwellings for teachers, dining-room, kitchen, laundry and store-room. Across the road are the shoe-shop and carpenter's shop, in which these trades are taught to the boys. The pupils thus far obtained are mostly Pueblos, Pimas and Papagoes. Dr. Coltman told us he had been experiencing much difficulty in getting the Pueblos to send their children to the school, and wished the contract with government to be extended to other tribes, such as the Navajoes, almost any number of whom, their agent had told him, could be easily obtained. It was of course more desirable to get the Pueblos, in whose neighborhood the school has purposely been placed. Since that time, through the government agent's influence, more pupils from the Pueblos have been obtained. The land around the school is arid and thirsty. More abundant water supply is greatly needed and hard to get. The dust is dry and deep. Trees are conspicuous by their absence. The high rocky mountain ridge which looms up some sixteen miles away, beyond the broad intervening *mesa*, seems less than half as far in that pure dry atmosphere. Mosquitoes, especially toward evening, are superabundant and intrusive. But, despite all drawbacks, our faithful teachers are patiently doing a noble work for these poor Indian children, in which they deserve hearty and sympathetic help from all lovers of such well-doing. When the new building is added there will be ample accommodation for a hundred pupils. The children are not all easy to manage, but they soon show the results of kind and assiduous training. We

had dinner and tea at the school, and then evening prayers with teachers and pupils, with a short address from the secretary, and drove back through the brilliant moonlight to the Hotel San Felipe.

The staff of the school now includes Rev. Robert Coltman, M.D., principal, Mrs. Coltman, matron, Miss M. Clements, Miss B. Patterson, Miss L. Casselberry, Miss Clara Clay, teachers in the various departments, and Mr. F. Weidemann, shoemaker. The carpenter's place has been vacated since our visit, but will be filled again as soon as the right man can be found. It is easier to get a good carpenter than one also possessing the obviously indispensable qualifications of Christian character and missionary spirit.

Early next morning Dr. and Mrs. Coltman were on hand to drive us to Isleta, an Indian pueblo or village thirteen miles down the river. The doctor did not claim either style or speed for the old mission team and rough country wagon, and was rather disposed to be merry at their expense. But they certainly served us a good turn through that long, warm, brilliant autumn day. We forded the Rio Grande just below the town, and made our way along its right bank through the flat, sandy river bottom, passing here and there the adobe houses and gardens of a Mexican village, with its *acequia* or irrigating ditch flowing by, and taking now and then a quick "kodak" picture of an old adobe church or a Mexican wagon party or a bit of scenery. The arid plain basked in the sunshine under the cloudless blue sky, bounded only by mountain peaks far in the distance. We stopped a few minutes at Pajarito, a Mexican settlement, and made a brief call on Mrs. O. R. Winters, the faithful teacher of our little Mexican school, who was having a rather hard time with a leaky mud roof and truant scholars. Further on we passed an Indian girl, black-eyed and ruddy-cheeked, tripping along the railroad track, with bright-colored head-dress and petticoat, and a basket of luscious grapes and peaches deftly poised on her erect head. While Dr. Coltman negotiated for the fruit, we surrep-

titiously managed a "kodak" view of her which if aware of it she would probably not have permitted.

Isleta is one of the best and largest pueblos, with a population, I think, of some 1200 souls. As we drove into it the noontide sunshine was glorifying the gray adobe walls of its yards and one-storied flat-roofed houses and quaint old Roman Catholic church. It was the height of harvest time, and wagons drawn by two or four oxen were coming in piled up with gleaming yellow corn. Great heaps of golden ears lay here and there in the house-yards, and men and women and children were hard at work husking them, in gay attire and evidently in the best of humor, while others were at like work upon the house-tops. It was a bright and memorable scene, with a strong



Oriental suggestion. A woman with limbs white-wrapped to the knees was carrying a curious water-jar to her house, and we entered it after her. Its concrete floor was

neatly swept, and a low bench covered with Indian blankets ran along the wall. Beside the water-carrier there were an old woman in white with bare feet and legs and long, straight hair hanging over her shoulders, and a young woman in a short skirt and drapery caught on the shoulder, and hair twisted with bright stuff into a braid. A small boy clung to her and screamed at the strangers. The water-bearer was with difficulty persuaded to come out into the sun-

veritable monument of antiquity, and whose summit afforded us a notable view and picture of the whole curious scene. In the meantime we were warmly welcomed to their adobe home by the Misses Kate and Lizzie Scott, two refined and devoted women who have been for years the patient teachers of our school. It has been hard and weary work. The Indians are so indifferent to education that with thirty-five pupils enrolled they have an average attendance of

TAOS PUEBLO.

shine to be photographed, after putting on a bright shawl for the occasion. They all smiled with pleasure when one of us sang "There is a happy land." In another house, with a pillared portico, the comely mother of Marcelita, a pupil, was rocking a baby in a cradle in a large room forty feet by twenty, and some fourteen feet high, with bare rafters and clean concrete floor, one end being lined with casks just filled with sweet must from the new-pressed grapes. The only elevation in the village was a dust-heap as high as the houses, which from its size must be a

only four or five; and I learned that the Roman Catholic school, even with the priests to help it, was no better attended. The ladies were ready to ask for transference to some Mexican settlement where they could feel that their work was better bestowed. Their moderate salaries seemed to them scarcely earned when apparent results were so small. And yet, if these poor people are ever to be reached and raised, there is no better method than "patient continuance in well-doing" until grace divine shall open the way into their dull hearts.

The house occupied by the Misses Scott consisted of two large rooms, the school-room being on the street, and the other serving for all the purposes of housekeeping, the kitchen being behind one muslin curtain, and behind the other the bed-room, where Miss Lizzie Scott lay ill of cold and fever. Our very nice and acceptable dinner included as dessert a peculiar musk melon, so delicate and delicious that we brought away the seeds to plant in gardens at home. Then we strolled awhile through the pueblo, noting the festoons of red chili which brightened the walls, the clusters of dried grapes pendent from the beams, and the huge pieces of dried flesh hanging by the clay ovens near every door. Our curiosity was considerably checked by the discovery that many houses contained patients half recovered from small-pox, to which these tribes are constantly subject. Neat as some of the houses are, and picturesque as is the appearance of the women with their bright-colored dresses and coral beads and golden earrings, the personal habits of these Indians are far from cleanly. We were told that among other curious customs they visit the graves of their dead on November 2, and cover

them with fruit and flowers and bread baked in fanciful shapes. The women appeared fond of their children, and there seemed to be much family affection and general good humor.

Bidding our kind friends farewell, we turned homeward and reached the hotel just after dark. We spent the evening in a curiosity shop, where we invested to a ruinous extent in Mexican pottery and Indian curios. While there some cowboys brought in the ugly carcass of a lynx or wildcat, which they had just ridden down and killed on the *mesa*, or broad plain sloping upward to the mountains.

Next morning, Sunday, was stormy and rainy—a phase of weather as unusual as it must be acceptable in this parched and dusty land. I preached in the Presbyterian church to a comparatively small audience for Mr. Menaul, who told me that this was the first rainy Sunday he had seen in his three years' pastorate. In the afternoon we drove through a drenching downpour to the government school, where we were very courteously received and shown through the establishment by Superintendent Cregear and his wife, whom we were gratified to find to

be good Congregationalists, warmly interested in the religious as well as secular training of the 130 pupils. I had a chance to speak briefly to the latter, gathered in a neat chapel at Sabbath-school. Most of them regularly attend the Presbyterian church. The institution seemed well equipped and managed. Then we paid a farewell visit to our own school, a mile or two distant, and drove back to the hotel.

An hour or two after midnight we took the train northward, changed cars at six at Lamy, and reached Santa Fé at eight. The

country. It is now the capital of New Mexico. There is a well-kept government post and garrison and a large Roman Catholic cathedral. The only Protestant church edifice is the Presbyterian, a neat brick building, next to which a comfortable manse was being erected. Near it is our Mexican training-school, to which we soon made our way, under the escort of Rev. George G. Smith, our genial Presbyterian pastor. We found Miss M. L. Allison, the faithful and devoted principal, almost worn out with work and worry and hope deferred. The

town has a population of nearly seven thousand, or about the same as Albuquerque, but has more of the old Spanish look, the houses being mostly one-story adobes, the streets crooked and narrow, and the large majority of the people being of Spanish or Mexican origin. The atmosphere is pure and the climate temperate and agreeable. On the plaza stands the old "palace," now the governor's mansion and court-house. There was a large Indian pueblo here more than three hundred years ago, when the Spaniards first took possession. The place has long been a well-known trading-post and centre of supplies for the surrounding

fine new commodious brick school building stood there about completed, but unequipped and unfurnished through delay of necessary funds. Meanwhile the seventy pupils were uncomfortably and unhealthfully crowded in the old dilapidated adobe buildings in the rear, with leaky mud roofs and crumbling walls. Miss L. S. McMonigal, a regular teacher, and Miss Voorhees, a temporary helper, expressed themselves as near the limit of physical endurance. The delay which caused all this trouble was due to the insufficiency of appropriations, which when made seemed ample for the completion and equipment of the building, and probably by

different management should have sufficed for it. Such mishaps are not infrequent in these far-off missionary operations, and form no small part of its trials. Steps have since been taken to relieve and remedy all this, and when once fully established in their comfortable new quarters these brave and patient teachers will go on their way rejoicing.

We dined with Mr. and Mrs. Smith in their hospitable home, visited a curiosity shop, whose fascinations outran our funds, strolled through the quaint old town, saw the ancient adobe church three hundred years old, heard the military band play in the park, and visited the Santa Fé Academy, which is also under the care of the Board of Home Missions, where we found Miss Beekman and Miss McNair hard at work among their pupils. We also had an interview with Rev. Octaviano Torres, a courteous and zealous Spanish evangelist. We got off by the afternoon train, passing the large buildings of the government Indian training-school just outside of the town. A gorgeous sunset gilded the landscape and bathed the distant mountains in purple and gold. We had as fellow

passengers two sisters, one the sister superior of the Santa Fé hospital, refined and fine-looking women, with whom we had pleasant conversation. At Lamy we changed to the main north-bound train. A telegram ahead secured me a brief interview at Las Vegas with Rev. James Fraser, long the successful pastor of the Las Vegas church and later the efficient missionary in a large adjacent district, eighty miles by seventy. He has received during the last year 109 Mexican converts from Romanism. It is to be regretted that he has since found it necessary to quit this important and promising field.

I was loth to leave New Mexico without visiting our other Indian schools at Laguna (Miss Floretta Shields), Zuni (Miss M. E. DeSette and Miss Carrie Pond), and Jemez (Mr. and Mrs. C. M. Voorhees), to say nothing of the twenty Mexican schools, with 29 teachers and 777 pupils, which I had not seen. But there was scant time left for the long journey to the Synod of Illinois, and so further inspection of our work in this most interesting field had to be postponed to a possible future visit.

A BOOK WORTH READING.

REV. H. N. PAYNE.

Very few readers of books, especially those interested in the great problems now being worked out in the southern states, need an introduction to the author of "Our Brother in Black." Since that book charmed and interested the readers by its clear, logical, common-sense treatment of the most difficult questions of our day and country, anything from the pen of its distinguished author has been welcomed and read with eagerness. Rev. A. G. Haygood, D.D., is a son of the South, a native Georgian. He was a Confederate soldier because conscience and heart told him that that was his duty, and there is now no man in the South more lovingly, loyally, toilfully devoted to the interests of his section. But he regarded the war as ended and its issues settled at Appomattox, and the national government has to-day no more loyal subject than he. There are thousands like him in the South.

In his new book, which he calls "Pleas for Progress," Dr. Haygood gathers under one cover sixteen addresses delivered since 1883 in various places North and South. There is no connection between these addresses, and as the subject of most of them is some phase of the Negro question, there is an occasional repetition. But they are so earnest, brave, instructive and forceful that we read one after another with undiminished interest and with ever-increasing knowledge. The homeliness and common sense with which he writes is seen in the opening sentences of the first address, the subject of which is "The Education of the Negro." He says, "There is nothing peculiar in the subject I am to discuss. The education of a Negro is the education of a human being. In its essential characteristics the human mind is the same in every race and in every age. When a Negro child is taught that two and two are four, he learns just what a white child learns when he is taught the same proposition. The teacher uses the same faculties in teaching the truth. The children use the same facul-

ties in learning the truth. It means the same thing to them both." Do you say these are truisms, commonplaces? So they may be to some; but they do not seem so in a part of the country where it is still possible to find men who declare the Negro to be entirely and essentially unlike the white man, even that he has no soul. Without any sentimentalism or gush Dr. Haygood receives as literally true the inspired declaration that "God hath made of one blood all nations of men for to dwell on all the face of the earth." His addresses all rest on the rock foundation of the common brotherhood of man and the common fatherhood of God. He lays down the broad proposition—"the Negro in the United States ought to be educated because he is a man." He refuses to discuss the question of the relative capacity of the two races, but says, "Give them all, white and black, the keys of knowledge, and let them unlock as many doors as they can." In meeting the objection that education will spoil the Negro for work he says, "Intelligence spoils no man for anything a man ought to do in this world. No man is better for anything to be done because he is ignorant. Ignorance is not a qualification for anything that God intended man to do; and were it otherwise, what right before God has one human being to keep another human being in ignorance in order to keep him in slavery?"

With reference to that question which is the terror of every southern community, "Social Equality," he says, with blunt common sense, "There never was in this world in any nation or community such a thing as social equality, and there never will be. The social spheres arrange themselves to suit themselves, and no laws promulgated by church or state will change the social affinities and natural selections of men. After all it would be well to remember that the great and good and wise God reigns among men, and that he will reign after we are all gone from this world. When we cannot know what, in the world's sense, is politic,

we can know what, in God's sense of things, is right. Everywhere and forever the right thing is the politic thing." On the subject of the social ostracism to which persons have been subject for teaching Negroes, he says, "In all truth and common sense there is no reason for discounting in any respect a white man or woman simply for teaching Negroes. It is utterly absurd. I believe it to be sinful. Many men and women of as noble mould and Christly spirit as ever did God's hard work in the world have for twenty years been putting their very lives into this work. And this they have done gladly, out of love for Christ and the souls for whom Christ died. The angel who keeps God's record will write them down with the noble army of confessors of whom the world is not worthy. When the books are opened their names will be found on the same page with Cary, Melville Cox, Judson, his great-souled wife, Ann H. Judson, Livingstone and other immortals. Think of it to-day and thank God for them. On that roll are the names of more than a thousand men and women who, under discouragements never faced in China or Burmah, have been for these twenty years doing all that consecrated manhood and womanhood could do to teach the emancipated Negroes of the South how to be real men and women—the Lord's freemen."

It is stated that more than \$50,000,000 have been expended for Negro education since the war. It will surprise many to know the part the South has had in this work. From different addresses we learn that while there are 150 universities, colleges, seminaries, normal schools and schools of higher grade, most of which have been founded and sustained by northern money and talent, schools whose beneficent work is heartily and gratefully acknowledged, there are 16,000 common schools that are supported by the states in which they are located. The taxes by which they are kept up are largely paid by the whites. It costs more to support these 16,000 common schools than the 150 higher schools; and so it happens that the southern whites are doing more for the education of the Negro than his northern

friends are. More than 1,000,000 colored children are in school, and more than 2,000,000 colored people are now able to read the word of God.

In speaking on "How he makes his way," Dr. Haygood makes a remark that every close student of the subject will endorse. "The hope of the African race in this country is largely in its pulpit. For this race, for generations to come, its pulpit will be pre-eminently its teacher. Here they must receive their best counsels and their divinest inspirations. White preachers have in the past done much for them, they may now do much, but the great work must be done by preachers of the Negro race. No other tongue can speak to a Negro's ear like a Negro's tongue." These pregnant sentences indicate clearly the lines on which the Presbyterian and every other church can best do its southern work.

Under the title "A Nation's Work and Duty," our author urges that universal suffrage should mean universal education. The general government that bestowed the suffrage should see to it that the education necessary for its intelligent exercise goes with it.

His plea for public schools would be uncalled for in the North, where the system has been long established, but is not out of place in the South, where they were unknown before the war, but where they are rapidly winning their way into popular favor.

Nowhere is our author more at home and more competent than in his treatment of industrial education, or, as he phrases it, "hand as well as head and heart training." This subject is now receiving thoughtful attention from all friends of the Negro, and Dr. Haygood has done more than any other man to awaken and deepen that interest. As general agent of the John F. Slater Fund, he has the distribution of nearly \$50,000 each year, and this large sum is used exclusively in fostering industrial education. "The education that does not increase productive power is a failure. All that book learning has done for some Negro families and for many white families is to make it harder to live. If education only

excites wants without conferring the power to supply them, it makes people miserable. Sorrow becomes the fruit of such knowledge, and it is a very bitter fruit. Skilled hands must go with educated brains if we are to preserve the domestic and social balance; I might add the moral balance; for without ability to earn money to meet clamorous wants, people are apt to take short cuts and immoral cuts to money. If there is by education to be any general lifting up of a people, capacity to produce must outrun mere desire to spend. If a college does nothing else it is bound to teach this: that the world

owes no man a living until he has earned it. Make a good use of education, and you make an argument for more; make a bad use of it, and you make an argument for less."

But it would be vain to attempt to quote all the interesting passages from this very instructive book. That were to quote the book itself. There are addresses on "The Convict Question," "The Social Evil," "Temperance," etc.; but whatever the theme it is treated with a breadth, clearness and force that shows its author to be a philosopher, a statesman, a man of God. It is a book to be read.

ROMAN CATHOLIC MISSIONS IN CHINA.

JOHN GILLESPIE, D.D.

The Roman Catholic Church is essentially a missionary church. Whatever may be said of the spirit and purpose which underlie her missionary enterprises and the methods by which they are prosecuted, the enterprises themselves are matters of history. The Protestant Church meets them to-day on every mission field, and in most instances they are found to antedate by ages and even centuries the efforts of the Reformed churches to plant the Christian religion on heathen soil. This is eminently true of China. Protestant missions even in their incipient form are not yet a century old in the Celestial empire, while Rome had a foothold there long before Protestantism was born, even as far back as the thirteenth century. Spasmodic efforts had been made during the early part of that century to establish a mission, but it was not till 1292 that the first settled mission was founded, the place selected being Kawbalik, the capital of Cathay. The founder was John of Montecorvino, who was commissioned by Pope Nicholas IV. in 1288, but spent some time in India before entering China. During eleven years of single-handed toil this learned, zealous and courageous man succeeded in building a church "which had a steeple and belfry with three bells that were rung every hour to summon the new converts to prayer." These converts at the

end of that period are said to have numbered 6000. Corvino also translated the New Testament and Psalms into the language of the people, and preached the word openly and faithfully, besides instructing 150 children in Latin and Greek whom he had bought for this purpose. In 1307 this pioneer missionary was made Archbishop of Peking, and was reinforced by seven suffragan bishops from Europe. He died in 1330 at the age of fourscore, "having converted more than 30,000 infidels," as the record reads. Had the successors of Corvino followed his example in giving the people the truth in their mother tongue, what a mighty transformation might have been wrought upon China's millions! Notwithstanding repeated efforts to sustain and perpetuate the mission, it did not survive the overthrow of the Yuan dynasty. Dr. S. Wells Williams thinks it probable that after the final establishment of the Ming dynasty, the adherents of the Roman Catholic Church gradually lapsed into ignorance, and thence into Mohammedanism and Buddhism. A writer in the Chinese *Recorder* (January and February, 1883) says that "no traces remain of their labors."

The second effort to plant Romish missions in China was made by the Jesuits. In 1580, Michael Ruggeiro arrived at Macao, and a little later Matthew Ricci, both mem-

bers of the Order of Jesus. After repeated failures they succeeded in establishing themselves in Shauking, the residence of the governor of Kwangtung. In effecting a lodgment they had recourse to that unscrupulous cunning and artifice for which Jesuitism has since become the synonym. They secured permission to build a house by craftily concealing their real purpose, and by representing to the governor that "they had at last ascertained with their own eyes that the Celestial empire was even superior to its brilliant renown. They therefore desired to end their days in it, and wished to obtain a little land to construct a house and a church where they might pass their time in prayer and study, in solitude and meditation, which they could not do at Macao on account of the tumult and bustle which the perpetual activity of commerce occasioned." Having gained a foothold by deceit, it was both easy and natural to strengthen their position by the same tactics. The conquerors of Mexico and Central America in establishing the Romish Church in the conquered kingdoms cast out the heathen idols from the temples and set up other idols (images) in their place. The Jesuits in Kwangtung, in some cases at least, found a still easier and less offensive method by simply changing the name of idols already enshrined. Dr. B. C. Henry, in his book "The Cross and the Dragon," says, "Instances are given where the original idol is retained but rechristened, as St. Joseph in place of Kwan-Kung, or Holy Mother in place of Koon-Yan." With true jesuitical instinct Ricci was ambitious to be known and acknowledged in the high places of power. After two unsuccessful attempts he succeeded in being permitted to reside at Nanking, and twenty-one years after landing at Macao he finally reached Peking, the capital of the empire. Meanwhile, under the advice of Valignani, the superior of the Jesuit missions in the East, Ricci and his associates had discarded the garb of Buddhist priests which they had assumed, and had adopted the more respected dress of the literati. As men of letters they were welcomed at the capital, and Ricci's lectures on

the exact sciences were listened to with every mark of favor. A mission was established, and it is claimed that many conversions took place in circles of influence. Among these was Dr. Paul, a literary man of high reputation, who was a statesman as well as an author. "He had in his palace a small oratory fitted up with taste and simplicity, to which he gladly retired in moments of leisure to devote himself to prayer and meditation, and regularly every morning before going to preside in the Court of Rites, he was in the habit of giving an hour to pious exercises in the oratory."

It is claimed that during the first hundred years of Jesuit occupation one hundred and forty members of the imperial family had been baptized, besides presidents of supreme courts, mandarins of colleges and graduates of the first, second and third literary degrees. This is probably to be accounted for by the zeal of the missionaries in literary lines, which gave them a recognized standing among the literati. By the year 1636 they had published no less than three hundred and forty treatises, mostly on natural philosophy and mathematics, only a few of them being of a religious character.

The death of Ricci, in 1610, was a severe blow to the mission. He had succeeded in laying the foundations of Romanism, but not of Christianity. He had studiously withheld the Bible from the people, and had given them instead image worship and priestly ordinances. Dr. Williams, in his "Middle Kingdom," quotes a Roman Catholic writer as saying of this renowned leader: "He preached in China the religion of Christ according to his own fancy; that is to say, he disfigured it by a faithful mixture of pagan superstitions, adopting the sacrifice offered to Confucius and ancestors, and teaching the Christians to assist and cooperate at the worship of idols, provided they only addressed their devotions to a cross covered with flowers, or secretly attached to one of the candles which were lighted in the temples of the false gods."

The successors of Ricci, prominent among whom was Schaal, a man of learning and a favorite at court, continued the work as it

had been begun, true to those principles of Jesuitism which had guided their illustrious predecessor. Meanwhile, however, the government had become alarmed at the growing influence of the sect, and had repeatedly taken vigorous measures to expel the foreign intruders. In 1665, in answer to a memorial to the court, Schaal, together with a number of officers of rank who had been baptized, was proscribed and degraded. The climax of opposition was reached in 1724, when the emperor Yungching on ascending the throne issued an edict banishing all missionaries from the country who were not required in Peking for scientific purposes. Many of them evaded the edict by secreting themselves, their converts helping to conceal them even at the risk of life. Those of them who reached Canton were suffered to remain there, and some of them in time found their way back to their flocks.

From this time till 1858, the era of the new treaties with the toleration clauses inserted, the missions of the Roman Catholic Church had a somewhat checkered experience, but on the whole gradually decreased in numbers and influence.

In estimating the outcome of Roman Catholic missions in China or their present strength, one must speak with caution, as available data are fragmentary and conflicting. It is notorious that estimates drawn from Roman Catholic sources on such a subject are apt to be misleading, if for no other reason than their habit of including all baptized persons in the returns, even when they have thrown off their allegiance to the church. The *Hong Kong Catholic Register*, as quoted in the "Middle Kingdom," gives the statistics for 1881 as follows: bishops, 41; European priests, 664; native priests, 559; converts, including all the members of families who give an outward adherence to the church, 1,092,818; colleges, 34; convents, 34. On the other hand Dr. Wheeler in his "Foreigner in China" gives figures covering the same period which reduce the foreign priests to 460 and the native to 500, while the total of adherents is estimated at about half a million. The *Missionary Review* for September, 1889, republishes from the

Shanghai Courier for 1887 a statistical table of Roman Catholic missions in China. From this it appears that at present there are eight distinct societies at work in the interest of Romanism in the empire, such as the Jesuits, Dominicans, Franciscans, etc. Excluding Korea, which has a place in the table, but including Mongolia, Manchuria and Thibet, the totals are as follows: European priests, 610; Chinese priests, 335; members, 528,070; catechumens, 24,900; churches and chapels, 2942; schools, 1879; pupils, 31,625; seminaries, 36; students, 744.

Mr. H. P. McElrone in the *New York Independent* of August 16, 1889, gives the following summary based on the statement published in the Propaganda Press of Rome: "The 29 vicariates apostolic of China, each, with one exception, having a bishop, contain 390,000,000 inhabitants, 485,403 Catholics, 2460 churches and chapels, 440 European missionaries, 303 native priests, 1804 schools, 25,219 pupils, 34 seminaries, 666 seminarians."

When the best available tables of statistics are so widely apart in their totals, it is impossible to reach reliable conclusions as to the present strength of Roman Catholic missions in China. A recent writer in reviewing the results of these missions asks:

Can any one, however charitably inclined, with the facts well known to all before him, say that the teachings of the priests legitimately developed tend to lay the foundation of a progressive civilization? The population of Annam may be called Romanized, we cannot say Christianized. But in what are they superior to the heathen? Contrast them with the Karens of Burmah, who though poor have their own schools and contribute annually four thousand dollars for the support of the gospel, and who send their own preachers to the regions beyond. We would conceal nothing that has been done by Romanists nor in any wise pervert facts. Their industrial schools are worthy of praise. Fine buildings adorn most of the large cities of the empire. Many of the priests have exhibited remarkable constancy in danger and persecution.

Of the Romanism of to-day, however the same writer says:

Enough heathenism has been left in the shape of images, foreign candles, processions, Chinese demigods turned into Romish saints, to nullify any truth which may be communicated. The Sabbath can be distinguished from any other day in the week only by the fact of attendance at church service, after which secular occupations may be resumed as usual.

It is to be admitted that Roman Catholic missions in China, as elsewhere, furnish conspicuous illustrations of missionary heroism. Not a few of those who have stood face to face with heathenism in the empire under commission from Rome have exhibited signal ability, courage and self-denial in accomplishing the task set before them. As acknowledged by the writer quoted above, imposing edifices here and there and schools for practical instruction also give tangible evidence of the presence of these missions. But when measured by the possibilities of three hundred years of exclusive occupation and at least an equal chance with Protestant missions since then, the results are certainly meagre in the extreme. Moreover, tested

by the principles upon which these missions have been and are conducted, such as the withholding of the word of God and the encouraging of image worship and empty forms, the quality of the work done may also be fairly challenged as in marked contrast to the work of Protestant missions, which honor the word of God and magnify the *doctrine* of the cross rather than any tangible representation of the cross, however elaborate or costly. In this lies the vast advantage which Protestant missions have over those of the Roman Catholic Church. The late Madame Morache, the widow of a French Protestant clergyman, repeatedly said to the Roman Catholic priests whom she met at the legation in Peking, "We shall certainly prevail in the end, because we give the Chinese the Bible." Let the Protestant Church accept this as her grand mission to China's millions. Let the Bible be given to them on the printed page and by the living voice until every village and hamlet in the vast empire shall "know the joyful sound!"

A SECRETARY'S VISIT TO THE INDIAN TERRITORY.

WILLIAM C. CATTELL, D.D.

[CONTINUED FROM FEBRUARY NUMBER.]

The subject of temperance excited special interest in the synod. No intoxicating liquor is allowed in the territory, and the brethren feel the importance of a vigilant enforcement of this law. At the previous meeting of synod a committee was appointed to lay before the authorities at Washington some notable violations of the law at one of the military stations in the territory. Their communication was treated with great respect by the authorities, but its statements were denied. Nevertheless the synod, not having the fear of man before their eyes, repeated this year the charges in words of no uncertain meaning, and again respectfully but firmly called the attention of the Federal officers to the plain neglect of duty on the part of those who were responsible.

What struck me most forcibly was the direct and simple-hearted way the brethren

had of doing business. It reminded me of the interlocutory meetings of presbytery that we used to have in old times—a sort of free conference, where no point of order was raised because "the brother had already spoken twice," or his remarks were "not germane to the subject," or the amendment he offered was "an amendment to an amendment!" The dear brethren went right along considering everything just as it came up, and then decided the question from all the information they had got, whether in order or out of order. One illustration of this I must give. The synod got into a tangle upon a certain subject, when one of the brethren arose and said there was a lady present who knew more about it than all of them put together; he hoped she would straighten out the matter for them. The moderator promptly called upon the "elect lady," and

she made it all so plain that as soon as she resumed her seat the vote was taken and with the usual unanimity!

Another thing out of the usual routine I must mention, though it has rather a personal bearing. I had the novel but agreeable sensation of a most cordial welcome to the synod, in my *official capacity as a secretary*! There was nothing like the timid, hesitating resolution I have heard offered in some other synods and presbyteries, "that the secretary be now heard"—and this promptly followed by the prudent amendment to the resolution, "that he be heard for *ten minutes*." These brethren at Muskogee said I could speak as often and as long as I wanted. And they asked me to come again!

There were two other "visiting brethren," both of them from St. Louis—Rev. Dr. Thomas Marshall and Rev. A. A. E. Taylor, editor of the *Mid-Continent*. To these also the synod gave a most cordial welcome. I did not so much wonder at this, as they were not "secretaries," whose appeals—heard again and again upon the floor of synod—have come to be generally regarded as an interruption to the really important business of the crowded sessions. Then, too, they were men of rare gifts as public speakers. Dr. Marshall, who had just returned from a tour around the world, held for over an hour the delighted attention of the synod and a large audience. The graphic account of his visits among the missionaries, and of the mission work itself, quickened the zeal of us all in the great cause of foreign missions; and the effect of his grand address was to deepen in every heart the conviction that these devoted and self-sacrificing missionaries should be well taken care of by the Church in their old age, or when laid aside by sickness for a time from the work they love so well. (A point scored here for Ministerial Relief!)

Dr. Taylor was also listened to with profit and delight by us all. His address was a most forcible presentation of "the power of the press" at the present day, and the importance of having in every family, in addition to the secular journals, a religious paper. His address at the communion service was one of great tenderness and power. Indeed,

everything he said or did seemed to stir these brethren with enthusiasm. One of the ministers said to me, "Dr. Taylor has taken this synod by storm!"

The synod was in session only a little over two days. But these were full of business; and of course the presbyteries held meetings during the intervals of synod. I attended several of these and found the same informal, but very satisfactory, way of conducting the business. Altogether these brethren were a very lovable set of men. I quite lost my heart with them. I must mention in particular my host, Dr. Williams, the pastor of the church at Muskogee, whose cordial kindness and that of his charming family will be to me always a most delightful and grateful memory.

The sessions of synod were prolonged on Friday evening till near midnight. Some of the brethren, with characteristic zeal, said they would rather sit up all night than leave any business unfinished or remain over Saturday. Most of those living near by had appointments for Sunday that they were anxious to keep; and those who had before them long and toilsome journeys of several days (sleeping and palace and vestibule cars do not abound in the Indian Territory!) felt the necessity of setting their faces homeward as soon as possible. In fact, some on their way to synod had arranged for preaching on their way home at points they could reach by Sunday, and at which preaching was rarely heard. Not a few of the brethren had come long distances on horseback or in wagons, and there was the possibility of high water at the fords that might delay them on the road. One elder who travelled to synod in his own wagon had, when within a few miles of Muskogee, the not unusual experience of being delayed over night by a swollen river. He had brought with him three ladies, teachers in the mission schools, and finding themselves at nightfall unable to cross the swollen stream, they drove around in the canebrake for an hour, seeking shelter from a pitiless storm that had burst upon them. At last they found an Indian cabin consisting of two rooms, in which dwelt a family of nine persons. They

received the strangers cordially. A roaring fire was made up for them in the broad fireplace, where their clothes were dried, and then, out of what was doubtless a scanty larder, a warm supper was prepared, and they were made as comfortable for the night as thirteen persons could expect to be in two rooms. The papers of last week contain an account of the dedication of the new church at Wheelock, under the care of Brother Edwards, who writes that he was himself obliged to preach the sermon, as the neighboring minister (upon whom he had depended for the service) did not arrive, "probably on account of the high water."

I had myself a little experience of what so frequently befalls these missionaries in their long journeys through the prairies and across the creeks and rivers. Dr. Hill kindly drove me forty-two miles to Okmulgee, the capital of the Creek Nation. We were caught by one of those prairie fires I had so often read of, but had never before seen. It was a grand sight—that vast ocean of flame as far as the eye could reach, tossing its billows of fire high up in the air, and sweeping down upon us through the tall grass with a deafening roar. The doctor said we were not in the least danger; but I confess that I was glad enough when, watching a favorable opportunity as the terrific flames leaped across the road a few feet in front of us, he dashed through the belt of fire and sped away in a direction opposite that to which the wind was carrying the heat and smoke. Two hours afterward a furious rainstorm overtook us. It seemed as if the very windows of heaven were opened. The down-pour washed deep gullies in the road and so flooded the creeks that, with a less experienced driver, we should have had difficulty in fording them. The delightful company of Dr. Hill has made that two days' ride across the prairies a charming memory, but I do not want another such experience of fire and flood. Yet these devoted missionaries, in their long journeys between their preaching stations, can never be sure of entire exemption from it.

My object in visiting Okmulgee was to see the Creek Council then in session. The "town" itself is not much to see. It con-

sists of about twenty small houses, most of them in a dilapidated condition. But the great "store" would do credit to a large town. It is apparently a place not only for trade, but also for the social life of Okmulgee and the surrounding country. In the evening it is always crowded. I met there the "Second Chief" (or lieutenant-governor), a tall, handsome, full-blood Creek, with a most formidable-looking tomahawk which he had converted into a pipe—the long handle, inlaid with silver, being used for the stem. In the motley crowd were many of the squaws, with gayly-colored handkerchiefs about their heads and equally gay shawls over their shoulders. But it is the Capitol building which is the joy and pride of the Nation. It cost probably \$12,000, and contains large rooms for the two "Houses" of the Council and various committee-rooms. Upon the door of one of these was posted a notice in English, that "The clerk or any member of the committee not being present within ten minutes after the roll-call shall be fined the sum of *ten cents*;" also, "Any person coming around and disturbing the committee without having business with any of its members shall be fined the sum of ten cents." It was also announced (I could not help thinking, from what I saw among these legislators, that there was some hint of tobacco in this) that "These fines shall be collected by the chairman for the purpose of *purchasing such things as the committee may need*." The door of the lower branch of the Council contains in large letters the somewhat startling announcement, THE HOUSE OF WARRIORS. There were one hundred of these—full-blooded Negroes and Indians, with every shade of half-breeds and mulattoes. I must acknowledge that I was not awed by this assemblage of Warriors. In fact—with a few exceptions—they were a sorry-looking set. A bucket of water was conspicuously placed on the Speaker's desk, and the frequent visits to this by the Warriors, who drank copiously out of an old tin cup, did not add much to the dignity of this legislative body. The door of the upper branch of the Council was ornamented with the inscription, THE

HOUSE OF KINGS. There were fifty of these, and they were not much of an improvement in looks over the Warriors—at least so far as I could get a view of them through the dense cloud of tobacco-smoke that enveloped their royal persons during the whole session. Yet it was intensely interesting to watch the proceedings in both houses, and to note the directness and earnestness with which the members gave themselves to the business in hand. Most of these Kings and Warriors can speak English, and I had long talks with a number of them. I found them to be shrewd and thoughtful, with a larger grasp of political matters at home and abroad than one would expect from such plain, uneducated people.

The presiding officer of the Kings invited me to offer prayer at the opening of the morning session. The last prayer I made before a legislative body was in the Senate of the United States! A greater contrast could hardly be imagined. But these Creek Indians were certainly more reverent than their brethren at Washington. They were all present at the prayer; and all rose to their feet and (note this) every pipe was withdrawn and held at a devout distance from the royal lips until the prayer was ended!

Of course there are no adequate accommodations at Okmulgee for the 150 members of the Council. Many of them therefore, bringing their families, camp out in the surrounding fields and woods, after the fashion of their forefathers. It was a unique and interesting sight at nightfall when the horizon, on every side, was lit up by their camp-fires.

I spent a Sabbath at Tahlequah, the capital of the Cherokee nation, preaching there in the morning and at two neighboring stations in the afternoon and evening. At one of these, nine miles from Tahlequah, the services were conducted through an interpreter. Monday evening I preached at Fort Gibson, where Brother Allen (the chairman of the Ministerial Relief Committee in the Cherokee Presbytery) is doing a most excellent work.

But I had an opportunity while at Tahlequah to see the National Council in session. This is a more intelligent and dignified body than the other councils, as might be expected from the advanced position of the Cherokees among these tribes both in education and wealth. Many of the Cherokees are men of marked ability; some have had a college training. Col. William P. Ross (nephew of the old chief) was graduated at Princeton in 1843, and, from his high character and abilities, has a commanding influence throughout the tribe. He is a member of the Senate, and through his courtesy I was admitted to the floor at the organization of that body. There was little to distinguish the proceedings from those of other legislative bodies, except the transaction of all business in two languages. But everything was done in a more leisurely and informal manner than we are accustomed to in the states. No hour was fixed for the meeting. "The Senate will be organized," said Col. Ross to me, "some time during the morning, if the members are all here." It was toward noon when, upon the Colonel's motion, the chair was taken by one of his political opponents and the certificates of election called for. One member had forgotten to bring his, but his name was nevertheless promptly enrolled, the chairman recalling (while he refilled his pipe) a "precedent." It was that of a member elect admitted to his seat who had, from his want of familiarity with the English language, brought with him, instead of the certificate, an order which had been given him on the store for fifty cents worth of groceries!

On the following Wednesday, about midnight, I boarded the north-bound train at Tushlahoma, the capital of the Choctaw Nation, where I had spent the day. As the train drew out of the station in the midst of a pouring rain, we passed several camp-fires around which the Indians, wrapped in their blankets, were peacefully sleeping—apparently as unmindful of the rain as the faithful dogs that were sleeping at their feet!

PRAYER FOR EAST AFRICA.

F. F. ELLINWOOD, D.D.

There are occasions when special prayer is called forth by cheering indications of God's providence or by special exigencies of the times. Daniel timed his prayer for the restoration of Israel by computing the date of a promised deliverance. There are "set times to favor Zion." The movements of Providence always constitute a great factor in missionary enterprise. The open door is an invitation; the whitened harvest is a summons to prayer and service.

Just now the good seed of martyrdom seems to have brought forth fruit in Uganda. The sainted Hannington and Parker and half a dozen missionaries who have laid down their lives for the Uganda mission; the scores of faithful natives who, even under the menace of the fagot, would not deny the truth,—all these, if the redeemed may know the course of earthly events, have cause for joy in the victory which the truth has gained in the recent overthrow of the Arab rule and the reported restoration of King Mwanga to the throne.

Mwanga is far from being a model sovereign or a model man, but he has learned a solemn lesson, and he promises to heed it. In the full perspective of his own reign and that of his father, Mtesa, he may see abundant proofs that the Arab is his evil genius and that the Christian missionary is his friend. He acknowledges all this now in strong and reiterated terms.

In the days of his father, from the time of Stanley's famous visit, the Arab slave-dealers, who had no other aim or desire than to promote their satanic traffic, used all their influence to stir up jealousy against the missionaries and Europeans generally. They often filled Mtesa's mind with misgivings and distrust; but they could not wholly shake his confidence in the men in whom he had found so much of good. But when Mwanga came to power, they found him more pliant. They fostered those vices which, though common among Moslems, no native Christian can submit to without utter apostasy; this fact cost the lives of many of

his youthful Christian subjects. They filled his mind with fears of foreign aggression by way of Mombas; this cost the life of Hannington and his party. Cowardice and vice made Mwanga a tyrant of the worst stamp; and as a tyrant he was sure of overthrow. When the day of reckoning came—as it did a year and a half ago—he found that they who had warned him of plots were really the plotters. Though his cruelty had alienated his people, the Arabs were in the background instigating the revolt, and they came forward to grasp the power. Missionaries were banished, Protestant and Catholic; and during his exile Mwanga has been dependent on their friendship and their bounty.

Now, authentic accounts represent the situation as wholly changed. A New York daily paper states it thus: "Mwanga for many months had lived upon the bounty of the Christian missionaries on the southern shore of Victoria Nyanza. He had been dependent upon the charity of the teachers whom he had so shamefully misused, and many of whose converts he had burned at the stake. He has now regained his kingdom, with the aid of the native Christians of Uganda, who fomented a revolt against the Arab domination and King Kalema, the brother of Mwanga, who was placed on the throne by the Arabs. The new revolution has been a bloody one, for Kalema and his Arab allies have fought hard; but Mwanga, backed by the anti-Arab party in Uganda, and powerfully aided by the arms and the ammunition supplied by the white trader Stokes, has won the day; and while his army was on an island within sight of the old capital and ready for the final attack, he wrote to the Protestant and Roman Catholic missionaries at the south end of the lake, saying that he would soon be king again and begging them to return to Uganda and resume their work." This message was sent in the midsummer. A brief dispatch from Zanzibar now announces the final triumph of Mwanga.

Mindful of the wickedness of his past reign, and doubtful whether the missionaries would trust him in the time to come, the king has resorted to the strongest language of assurance to win them back. "Do not imagine that Mwanga will become bad again. If you find me bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice."

His tried friend Rev. Mr. Mackay, of the Church Missionary Society, has already advised him to welcome the alliance of the East African Company, which has in contemplation a railroad from Mombas, on the coast, to the Victoria Nyanza.

Should all the fair promises be fulfilled, should the East African Company succeed in so winning the confidence of this fickle but now wiser potentate as to be able to complete a railroad along that very line by which Bishop Hannington tried to open a nearer route to the lakes, and should the strong arm and the beneficent influence of the British government thus make itself felt in the heart of east Africa, it would prove a death-blow to the slave trade, it would command the sources of the Nile and lead to the speedy overthrow of the Mahdism which holds Khartoum and the territories wrested from Emin Pasha. It would also facilitate communication with lakes Tanganyika and Nyassa, and it would furnish a new basis of supplies for the sources of the Congo.

Let us hope that the day is near which will bring a solution of the east African problem and that the great powers recently called to consider the slave trade will find new opportunities and new encouragement.

There has been no greater heroism in our age or in any age than that which has been shown during the last decade by the mis-

sionaries of the African lake country. Surely such labor and endurance have not been in vain. Their influence is not to be measured by the direct fruits which can be formulated in statistics. It is scarcely too much to say that they have won the strategic stronghold of Africa, the empire of the most progressive interior power, the centre of the slave trade, the key to internal commerce by the Zambesi, the Congo and the Nile. They have wrought a great moral and diplomatic victory over the Arabs, and for the time at least they have the confidence of the king, the prestige of a disinterested and tried friendship, and an open door for unlimited missionary success.

A year and a half ago I had the pleasure of attending as an invited guest a meeting of the executive committee of the Church Missionary Society in Salisbury Square, in London. The Uganda mission was under discussion. All hearts were saddened by recent intelligence of the death of Bishop Parker. The outlook of the mission seemed dark. The cost in the loss of earnest and devoted missionaries by treachery or by disease had been great; and such were the dangers involved that men might well tremble at the responsibility of sending forward more missionaries to such a field. Yet a new laborer was to sail for Uganda that very day. Faith in God triumphed. There was great solemnity and great tenderness, but no thought of retreat. All who were present kneeled together while Rev. Webb Peploe offered a most fervent prayer for God's blessing on the new missionary and for Uganda.

Has not that prayer begun to be answered most strangely and signally? All who love the cause of poor benighted and oppressed Africa will re-echo its earnest requests.

WOMEN'S BOARDS AND THEIR AUXILIARIES.

MRS. J. N. ADAM.

Women's missionary societies and young women's or children's mission bands in the different churches are auxiliary to the presbyterial societies, and these are auxiliary to

the Women's Board of Foreign Missions and the Woman's Executive Committee of Home Missions. The objects which are adopted and supported by them are what

the presbyterial societies must work for; and what these work for and support must be also the beneficiaries of all their auxiliary societies and bands in the several congregations. The word auxiliary means helping; but if any society diverts its interest or its funds to some field or object outside of those adopted by the presbyterial society, then it cannot be helping that society, and **cannot be auxiliary to it.** The parent boards obtain from their missionaries estimates of the various needs for their mission work. These estimates, compared with the funds at their disposal, guide the boards in their appropriations for the year. If the missionaries do not put down all that they feel they would like to have to carry on their work, it is because the majority of the workers at that particular station have not thought it wise to ask for more than has been put in the estimates sent in. If any missionary, therefore, desires extra funds to carry on special work, she should apply to the officers of her board, and not to societies; for the missionary societies are pledged to support the work adopted by the board, and which has been provided for by the appropriations founded on these estimates. It is perfectly natural that when a missionary is home on furlough, she should especially interest churches and societies where she has friends, or when she is abroad that her letters to friends should call forth special interest in all branches of her work, and so far as that work is embraced by the appropriations of the Board, then let the auxiliary societies do all they can to support it; but if it should be outside the work adopted by the board, then the support must come from outside of the missionary societies—that is, from individuals.

It would be well if all auxiliary societies, before sending away any of their funds, should write to the secretary of the presbyterial society, asking if they are right in the disposal of their money.

Frequent correspondence prevents misunderstandings and begets a community of interest and feeling that would help on this matter greatly. A treasurer's duty is to report only the money which she receives and

pays out. She has nothing whatever to do in her report with any funds that have not passed through her hands. For instance, a missionary society raises fifty dollars; but before sending it to the presbyterial treasurer, some one has interested that society in an object to which the presbyterial society cannot apply its funds. The money is sent off in one direction, and instead of it the presbyterial treasurer gets a letter something like this: "We have raised fifty dollars this year, but we voted to send it for the support of a scholar in Miss ——'s school." Now that society has no right to be reported either on the treasurer's or secretary's books, because it is not really auxiliary to the larger organization. Mere missionary zeal and interest does not entitle a society to representation on our books. Again, a mission band organized by its constitution for home and foreign missions—that means for the support of the work adopted by our home and foreign boards—raises by some entertainment one hundred dollars, and they vote to send the half to foreign missions and the other half to some institution, say Hampton: this is home missionary work and entirely deserving of support, but not by an auxiliary band of the Women's Missionary Presbyterial Society, and that fifty dollars of course cannot be reported as a gift to the Board of Home Missions. Our gifts to these other thoroughly deserving objects must be given as individuals or through some other organization.

The parent boards (both home and foreign) look to the presbyterial societies and the presbyterial societies look to the auxiliaries and bands for the funds to meet the appropriations for the year. The boards take into account the number of societies auxiliary to them, and so calculate how much they may expect; but if each auxiliary or band were to feel at liberty to dispose of its funds as it pleased, without regard to the pledged work of the Board, there might be a great deficit. There is frequently a deficit in the treasuries of our boards, because the funds, being diverted to outside objects, fall short of what the Board has a right to expect. Then this deficit

must be divided or spread over all the mission stations, and that means cutting down salaries already too small or stopping some important work put down in the estimate. So you see, while you may think you are helping on foreign missions by paying for the tuition of a particular child in a school in Persia or elsewhere, or that you are helping forward home missions by sending your contributions to a worthy institution, by withholding the funds from the right channel, the already adopted work, you may be the cause of the reducing of the salary of a valued missionary or the cutting off of a much-needed helper.

Do not think we mean to limit the exer-

cise of giving; never repress a generous impulse, but let it be wisely guided. We admire a mother who, with a large family to care for, can send out her sympathies and love to other children and do something for them also; but we would not admire that mother if she cared for the other children to the neglect of her own.

Every opportunity to extend our interest and sympathies in good works is an opportunity to enlarge our hearts and broaden our characters; but we must learn to do our good works systematically and in order, remembering that our heavenly Father, whose work we are trying to forward, governs his universe by law and order.

INDIA MISSIONS: WHY A HARD FIELD TO CULTIVATE.

J. M. JAMIESON, D.D.

Dr. F. F. Ellinwood, in his "Outlook," published in the last December number of *THE CHURCH AT HOME AND ABROAD*, writes, "Our India missions have from the first had to deal with the most resisting of India's populations—the strong races of northern India." The writer, having been among the first of our missionaries to that region, and having had an experience of twenty-two years of work among its populations, may be allowed to give some reasons why our field there is a hard one.

We learn from Hindu tradition that India some four thousand years ago was in possession of a simple, uncultured aboriginal race, many of whose descendants still exist in the regions where their ancestors took refuge from their invaders. At this period there dwelt on the great tableland of central Asia the great family called Aryan, or noble. They separating, many of them emigrated and entered into Europe, Persia and India. In the latter country we find the Aryans spreading themselves on the fertile plains of the Punjab and the Ganges. They are represented as an intelligent, hardy, energetic, proud people. They call themselves Rajputs (sons of kings), and were the soldier tribe of ancient India, and claimed superiority over the Brahmans (priests). Such being

the character of the people in our India missions, our work there is hard, but not hopeless. Success may be more encouraging among the aborigines and low-caste tribes, who have no ancestral pride, but not more important.

Besides the imperious character and strong prejudices of the Aryan races in our India missions with which we have to contend, there are other causes combined to make the field a hard one. The most ancient and celebrated Tirths, or places of pilgrimage, in India are within the bounds of our missions. In the first place there is Mathra, the birthplace of Krishna (the most popular god of India), near Agra. There on the banks of the Jumna he performed some of his mighty exploits. This has rendered that river forever sacred. The city of his nativity is the frequent resort of millions of his worshippers, and his praises are sung from the Himalayas to Cape Comorin. In the second place is Taneshwan, near Ambala, where the great battle between the two races of the sun and moon, described in the Mahabharata, was fought. The latter race was commanded by Krishna. The terrible conflict lasted eighteen days and covered a field of eighteen miles square, which is still considered sacred ground, and is visited annually by hundreds

of thousands of pilgrims to worship Krishna, who gained a decisive though bloody victory for the race of the moon. Thirdly, within thirty miles of Saharanpur, at a place where the sacred Ganges enters the great plain of Hindustan from the rocky mountains, is Hardwan, a shrine of peculiar sanctity, which is visited by large throngs of pilgrims throughout the year to wash away their sins. They believe that all persons touched even by the wind passing over this sacred place have all their sins removed and will go to heaven. At this place Krishna once bathed, and thus rendered it forever sacred. The name Hardwan means the door of Hari (Krishna). The fourth sacred place of pilgrimage embraced by our India missions is Allahabad, at the junction of the Ganges and Jumna. So sacred is this junction of the two sacred rivers and a third invisible stream in the estimation of the Hindus that hundreds of thousands of devotees attend an annual mela held there from the remotest ends of Hindustan. The priests say a single hair dropped into the Ganges from the head of a pilgrim secures for him a million years' residence in heaven; hence the great anxiety of the Hindu is to die by the side of the Ganges in Prayos (Allahabad), and many are brought a long distance to breathe out their life there. Leaving Prayos and descending the Ganges, the fourth and most sacred of all the places of pilgrimage is Fasi (Benares), the Jerusalem and Athens combined of Hindustan. The city is believed by the Hindus to rest on the point of Shiva's trident, that every foot of ground is holy, and that even a sight of the city will secure the salvation of the pilgrim for millions of years.

Such being the shrines at which the proud Aryan fathers worshipped thousands of years ago, and at which their descendants, living in their very precincts, still worship, they naturally reject any religion which claims superiority over theirs. As Rajputs they represent kingly authority, and for thousands of years their ancestors held a dominant sway over the aboriginal tribes. They therefore look upon everything foreign, and especially Christianity introduced into India, as an invasion of their rights. But by the blessing of God on the power of his truth, proclaimed to the Rajputs by his servants, many of them have embraced the gospel of Christ. The Abdul Massi and Anaud Massi of former times and the Gopi Vratas and Galuk Vratas of late years were and are perspicuous subjects and witnesses of the powers of the gospel. Let the Church therefore not be discouraged by her want of apparent success in her India missions. She has attacked heathenism in its stronghold, even in its inmost citadel. Its crumbling walls are near to falling. Its hoary and effete defenders must soon surrender and become willing captives of the King of kings. No more hopeful or important battle-ground in the Lord's cause can be found in India than ours. Not the profligate Krishna, but Christ the King of glory, is our commander, and will be our glorious victor. Let the Church then, in obedience to his command, consecrate herself to his holy cause and dedicate her sons and daughters on the missionary altar. Let her pour her wealth into the treasury of the Lord and pray thy kingdom come, and soon the kingdoms of this world will become the kingdom of our Lord and his Christ.

A NESTORIAN MISSIONARY IN RUSSIA.

REV. B. LABAREE, D.D.

Thirty years ago there went out from us a young Nestorian of simple piety and unpretending scholarship. He went to Russia, as many Nestorians do, in search of work. There his soul was moved to learn the Russian language and to give the gospel to the ignorant and superstitious Christians of

that land. Going about as a peddler with a few Bibles and New Testaments he availed himself of every opportunity to declare the words of life. The record of his life work is most interesting and startling. He, more than any other man living, had to do with the starting of the Stundist movement which

so alarms the authorities of the Russian Church. He has evangelized among that strange sect the Molokans of Russia, and personally ordained some sixteen ruling elders over the evangelical congregations he has by the grace of God been the means of forming. He is now in the employment of the evangelical brethren in southern Russia, and has gone as an evangelist to the exiled Molokans on the distant Amoor river. It is from there that he has lately written us a most interesting letter. The following is a translation of a portion of it:

Beloved and honored Mr. Shedd and all others with you, helpers in the holy work committed to you by the grace of our Saviour, the mighty God. First above all things I desire of our heavenly Father that he pour out upon you all blessings spiritual and bodily, which he himself knows to be needful for you. I am infinitely debtor to thank him who has done for me wonderful and countless mercies from my birth to this present moment. I also thank him for this, that varied temporal conditions and distances in space are no occasion for my forgetting you or the sending of a letter now and then to you. On leaving my home on the Volga, I wrote you, and now again from this place. With my companion preacher these eight years, a recipient of the grace of Christ, I left Dubowka (on the Volga) the 22d of May and arrived here the 25th day of July. We came 5812 versts* by steamboat, 776 versts by railway, 2697 versts by post-wagons. We are a month here. Every day we have gatherings for spiritual converse and prayer with the Molokans of the place. On Sundays we attend

* A verst is about two thirds of a mile.

Rev. Hunter Corbett, D.D., writes from China to the *Presbyterian Banner*:

One thousand inquirers have enrolled their names and are earnestly desiring to know the way of salvation. Many of this number are in the late famine districts where so much was done with money sent from Christian lands to save life and alleviate suffering. The need of more laborers was never so urgent nor the outlook so hopeful as now.

Dr. and Mrs. Mateer have determined that they must defer their visit to America for

their meetings. Sometimes we are given permission to preach and pray with them. But many among them look upon us with contempt for our doctrines of baptism and the Lord's Supper, our unwritten prayers and salvation through the free grace of Christ. The Molokans hold views of the ordinances like those of the Quakers. They are supposed to have derived their doctrines from the Quakers of England a century or more ago. But some receive us as sent by Jesus our heavenly king. Two families among them are even ready to receive baptism.

Last Sunday we were in a village ten versts distant, whose inhabitants are all Molokans of that branch who practice dancing in their meetings for worship. In the evening before Sunday and in the morning their pastor gave us permission to preach and pray. But in the afternoon he refused us. As soon as the regular service was over one of the prominent members invited us to his house for tea. As soon as we arrived almost all the men and women of the congregation filled the house and desired us to preach to them and pray. We had a time of blessings from the Lord lasting two hours, some of them listening with sighs and tears to our words. Two of them were so aroused that they lifted their voices in prayer to the Lord. It is a surprising thing for Molokans thus to boldly pray when not asked to do so. Here in this place two thirds of the inhabitants and merchants are Molokans. There are also five villages in the vicinity of the city. There seems to be opened to us a wide door and full of work. We hope that he who called us to this holy service will also bless the work begun here by the hand of such weak vessels.

As one of the fruits of our mission we take great interest in the devoted labors of this humble servant of the Lord.

the present and remain at their post at Tungchow. Mr. G. S. and Mrs. Hays will return to Chefoo. At the late meeting of presbytery texts were assigned to six licentiates with view to ordination, and four young men were received under the care of presbytery. No previous year witnessed the establishment of so many Christian schools. Heathen parents are pleading to have their children taught in our schools. The presence of our secretary, Rev. Arthur Mitchell, D.D., and wife gave much joy to all the missionaries and native members.

CONCERT OF PRAYER.

MEXICO AND CENTRAL AMERICA.

THE MEXICO MISSION.

SOUTHERN MEXICO.

Begun in 1872 in the city of Mexico; Rev. J. Milton Greene, D.D., and Rev. Hubert W. Brown and their wives and Rev. H. C. Thomson; Miss Annetta M. Bartlett and Miss Ella De Baun. Native ministers: Mexico city, *Rev. Arcadio Morales*, *Rev. Severiano Gallegos*; Toluca, *Rev. Luis Arias*; Capulhuac, *Rev. Evaristo Hurtado*; Ozumba, *Rev. J. P. Navarez*; Zimapan, *Rev. Miguel Arias*; Jacala, *Rev. Vicente Gomez*; Zitacuaro, *Rev. Enrique Bianchi*, *Rev. Felipe Pastrana*; Tuxpan, *Rev. Maximiano Palomino*; Jungapeo, *Rev. Leopoldo Diaz*; Tixtla, *Rev. Prisciliano Zavaleta*; Vera Cruz, *Rev. Hipolito Quesada*; Jalapa, *Rev. Antonio B. Lopez*; San Juan Bautista, *Rev. Salamon R. Dias*; Paraiso, *Rev. Manuel Zavaleta*; Comalcalco, *Rev. Eligio Granados*; Chilpancingo, *Rev. Plutarco Arellano*; Mohonera, *Rev. Felix Gomez*; Frontera, *Rev. Procopio C. Diaz*; Merida, *Rev. Abraham Franco*; Michoacan, *Rev. Pedro Ballastra*. Licentiates, 5; native teachers, 30; Bible-woman, 1.

NORTHERN MEXICO.

ZACATECAS: occupied 1873; laborers—Rev. Thomas F. Wallace, *Rev. Jesus Martinez*, *Rev. Brigidio Sepulveda* and *Rev. Luis Amayo*; licentiates, 10; native helpers, 5.

SAN LUIS POTOSI: occupied 1873; laborers—Rev. Marion E. Beall and wife, *Rev. Hesiquio Forcada*; licentiates, 2; teachers, 4.

SAN MIGUEL DEL MEZQUITAL: occupied 1876; laborers—Rev. David J. Stewart and wife; one teacher.

SALTILLO: occupied 1884; Rev. Isaac Boyce and wife; Miss Fannie E. Ward and Miss Mabel Elliott; licentiates, 7; teachers, 3.

In this country: Mrs. H. C. Thomson and Mrs. T. F. Wallace.

MISSION IN GUATEMALA.

Organized in 1882; station, Guatemala City, about sixty miles from the seaport of San José; laborers—Rev. and Mrs. Edward M. Haymaker, Rev. and Mrs. D. Y. Iddings, Miss M. L. Hammond and Miss Imogene Stimers.

The statistics of our Mexican mission for the year just closed not having reached us, we quote as follows from last year's report:

American missionaries, 7 men and 10 women; ordained natives, 26; licentiates, 24; nat-

ive helpers, 44; churches, 85; communicants, 5088; contributions, \$4219; schools, 41; pupils, 1292; in Sabbath-schools, 1796.

The Methodist Episcopal Church (North) began work in Mexico in 1873. In its three districts, northern, central and eastern, it has 68 preaching places, 10 foreign missionaries, 12 assistant missionaries, 7 single women, 26 native women workers, 9 native ordained and 26 unordained preachers, 3 foreign and 30 native teachers, 27 other helpers, 1155 members, 949 probationers and 1351 pupils in 32 schools.

The Southern Baptist Convention has 27 stations and churches in Mexico, 22 laborers, 531 members, of whom 234 were baptized last year, and 133 pupils in schools.

The American Board of Commissioners for Foreign Missions has two missions in Mexico, the northern and western, comprising 6 stations, 14 outstations, 15 American missionaries, men and women, 19 native preachers and helpers, 9 churches, 287 members, of whom 86 were received last year, 435 persons in Sabbath-schools and 144 pupils in common schools.

From 1861 to 1888 inclusive, the American Bible Society distributed in Mexico, by sale and gift, 174,990 copies of the Scriptures in whole or in part. If to this be added what was done by the British and Foreign Bible Society prior to 1879, we have the grand total of 332,984 copies sent to Mexico through these missionary agencies; and yet Bishop Hurst, of the Methodist Episcopal Church, says that there are still 8,000,000 of people in that republic who have never seen a Bible.

What Mr. Haymaker says below of Guatemala is substantially true of the whole of Central America. Here and there centres of gospel light have been established. The Moravian mission on the Mosquito Coast begun in 1849 reports 12 stations and out-stations, 20 "missionary agents," 4 native missionaries and assistants, 33 native helpers, 490 communicants and 3294 adherents. The Wesleyan Methodist Society of London has had a foothold in British Honduras for more than thirty years. With this as a base it is conducting work in Spanish Honduras, Guatemala, Nicaragua, Salvador and Costa Rica; in most of them, however, by means of the itinerant preacher or native helper rather than by the settled pastor, or by what may be called institutional or permanent work. The educational and evangelistic efforts of this society are divided among the English and Spanish-

speaking population and the native Indians. The most encouraging ingathering last year was in the Belize church, where 95 persons were received on confession of faith. A gentleman who recently arrived in New York states that an Englishman had been sent by some Christians in Belize to San Pedro, in Spanish Honduras. He has opened a small school and is engaged in selling or distributing Spanish Bibles, besides conducting a service in English on alternate Sundays for a few Europeans. Through this instrumentality the natives are being reached to some extent. Through the Wesleyan Society the British and Foreign Bible Society is doing something in Bible distribution, and the American Bible Society is earnestly co-operating with our own mission in Guatemala to disseminate the word of God in that republic.

THE RELIGIOUS CONDITION OF GUATEMALA.

REV. E. M. HAYMAKER.

The religious condition of this republic is what it always is where faith in the inherited religion is breaking up and people are uncertain just where the truth lies. It is the condition in which Arabia was when Mohammed began to see visions; or India when the Buddha discovered the sevenfold path; or the Roman world when the hour was come that the Word should be made flesh. It is the condition which exists to a certain extent at the present time among most of the nations of the earth, preparatory, we believe, to the establishment and ultimate triumph of the gospel of our Lord. The word chaos best expresses the state of religious thought and belief here, and as the life, the devotion and the hope and consolation cannot be distinct in character from the creed, these also necessarily reveal the same elements of human weakness and confusion.

If we should leave the capital and principal cities and go away from the main lines of travel, of conquest and of the influence of Rome, we should find towns of aborigines or Indians who have never been subjected to either the civil or the ecclesiastical power.

They of course continue to practice their mysterious rites, incantations, turkey sacrifices on the mountain tops, etc., just as they did before their neighbors were brought under the Spanish and Roman yoke. In the conquered towns, belief passes through every phase of "baptized heathenism" until it reaches the plain ghosts, good and evil omens, miracles, idolatry, rosaries, scapularies, transubstantiation, etc., which form the body of Romish teaching in this land where she has been permitted to evangelize(?) the heathen. The powerlessness of the Romish Church to elevate can be seen in the fact that the tribes over which she has reigned for two hundred years or more show no other change in their external condition than that they are more abandoned and less robust than those who have not fallen under her sway. For example, in a village not two leagues from the capital, on "cross day," one of the most sacred religious days of the year, a large cross was adorned with strips of brilliantly-colored tissue paper, and was elevated between the three saloons of the place, which were decorated in the same

way, and everybody in town from the priest to the children turned out to drink, and many of them became beastly drunk—in honor of the cross! On the evening of that day, in a town of 3500 inhabitants, not one single person appeared, over ten years of age, who was not more or less under the influence of intoxicants. It is not difficult to imagine how little influence for good a religion can have that even in special cases like this has come to be allied in the minds of the masses of the people with orgies almost as shameful and revolting as the Eleusinian Mysteries of the ancient Greeks.

The "Ladino," or mixed race, is almost entirely Roman Catholic by profession, though it is evident that many of the most intelligent, and some who are not so, do not believe in it, and in reality have no religion at all. There are large sections of the country containing a number of towns and villages with no resident priest, and only visited by one once a year or even less frequently. It is from this mixed race that the controlling power of the Liberal Party comes, who have even dared to lay hands upon the political prerogatives of the "Holy Mother Church." Those of the "Ladinos" who believe have caught little else than the superstitions of Rome. They have God in their creed, but not in their worship. They worship principally the Virgin Mary, "Most Holy," "Queen of Heaven," and after her the saints. Practically God the eternal Trinity falls into the same category with the latter, and together with them occupy much the same relative position as that of the subject divinities on Mount Olympus in the old pagan days of Homer.

But it is in the capital and larger towns, where there are more people together, that we find the true chaos. There we find those who have no fixed religious opinion, but who have inherited from Spain and Rome an inherent hatred of human liberty, and who from affiliation with tyranny side with the Romish Church because it is the most absolutely tyrannical power known to them. On the other hand, there are those who also care nothing for religion one way or another, but who love liberty, and who from this

very fact side naturally not only with Protestantism and Freemasonry, but even with atheism—anything that opposes Rome. There are those who are at heart thoroughly immoral and abandoned, and who, recognizing that the Romish Church still has some vestiges of opposition to sin, and that there are still some priests who are moral men, hate the Church and every other form of religion for this very reason of opposition to their immorality. On the other hand, there are those, and their name is legion, who instead of fixing their attention on the little of good there is in the Romish Church, see only the fact that, according to that system, they can enjoy together license and pardon, hope and iniquity, and are therefore partisans of the Romish Church because it permits them to be first-class Christians and first-class demons at one and the same time, without any internal painful contradiction. There are those who are devout, charitable and kind by nature, who accept the Romish religion because their parents have taught it to them, and who are so pious that they follow implicitly their rayless faith, and generally refuse to listen to anything else or make any comparison whatever between their own and other beliefs. The very thought of such a comparison would for them be a sin. Having thus attached their faith to Rome, she conducts them into all her superstitions, fanaticism and bigotry, and though naturally of the kindest heart, they would be willing to-day, if they could, to rekindle the fires of the Inquisition. Again, there are those who are intelligent enough to penetrate many of the Romish absurdities, and those whose lack of confidence in the Church has been helped along by the flood of atheistical books translated from every language, and who thus have come to believe that the religion of their fathers is false, and therefore there is none that is true. Others do not go quite so far. They refuse to give up everything, and still cling to some principal timber in the wreck. Almost daily we hear some one reply when asked what he believes, "I believe in God—nothing more." There are those who have lost faith in their old religion, but have retained all the super-

stition it has taught, and have become generally Spiritualists of the most pronounced type. It is similar to the demand for Egyptian magic in the Roman world in the midst of the religious confusion that existed at the time of the rise of Christianity. They either do not know the gospel, or blinded by prejudice do not comprehend it, and instead of feeding upon the bread of life they are trying to nourish their souls with the stimulant that Spiritualism has to offer. And finally there are many who, feeling that the Romish Church cannot be trusted on the one hand, and on the other that their spiritual nature demands something better than the confusion they see about them, are in an inquiring state of mind—waiting for the gospel.

Any consideration of the religious condition of Guatemala would be incomplete that should fail to notice, in the first place, how directly each of these widely-different results is due to the corruption of the Church of Rome combining with that of the human heart; and in the second, what a sovereign remedy for them all we have in the gospel. Tyranny has been made a special study by Rome, and human liberty persistently crushed. Evangelical Christians who find the Bible taken out of the public schools have already seen the beginnings of it in our own land. Immorality has been encouraged most directly by the example of many priests, who, finding themselves so nearly omnipotent on earth, have in many cases handed themselves over to iniquity. "Like people, like priest," and vice versa. And as the Romish system furnishes no barrier whatever against immorality when once its priesthood is corrupt, all have descended together, until drunkenness, adultery, bad faith, etc., prevail to an extent almost incredible to one who has not lived in the midst of it long enough to comprehend it. To carry out to the end all the teachings of Rome, with all her superstition and so-called miracles, requires a great deal of deception, and the people, blinded though they are, cannot fail to discover this in many instances. The natural consequence is the rejection of religion entirely or in part, and then begins

the search for truth, and the taking refuge in anything, however superstitious, that offers asylum to the soul.

The part that the gospel has to play in this state of things is evident. The gospel of the priesthood of believers, as taught by our Saviour and the apostles, will destroy tyranny and establish liberty, and will satisfy inquiry with something better than superstition. The principal difficulties to be encountered are bad faith and immorality. Owing to the former it requires a considerable time of probation before a convert can either rely on those who bring the gospel to him, or can be relied upon by them; and owing to the latter the greatest pastoral care is generally necessary for a long time, that converts may not contradict their profession by their lives. But notwithstanding these and many other difficulties, the cause is progressing and there is many an open door. Not long ago a very intelligent man, who until this year did not know the gospel, became converted, left off his intemperance and licentiousness, and has given every evidence of a renewed life. Talking the other day to some friends, and referring to his new-found religion, he said, with fervent conviction, "This thing will spread." Let the Church universal echo his cry!

A RETROSPECT.

REV. HUBERT W. BROWN.

El Tiempo, one of the most important dailies published in Mexico city, and looked upon by all as the mouthpiece of Romanism and more especially of Jesuitism, made in substance the following remarkable confession: "The Yankees are exercising a notable influence in our language, our commerce and our religion." A Mexican, commenting on this admission, wrote:

Thank God that the North Americans who are Christ's servants have brought us the holy and blessed religion of Jesus Christ, the only one which can make truly happy our beloved country, Mexico, which for so many centuries has been the victim of the rapacity and iniquitous intrigues of the Catholic Jesuits. So at last the papistical writers sing their recantation since now they declare the contrary of

what they have preached and written: "That Protestantism was a corpse." Now they admit that the Protestant religion possesses life and makes its influence felt in the Mexican republic to such a degree that thousands are leaving the idolatrous Church of the popes.

Our Catholic writer adds to his admission, "facts are facts." And we say, Amen.

The above admission and the comment upon it will go farther toward showing the real hold that Protestantism is getting upon this people than anything I can say, being the reluctant admission of those who oppose us.

I see another ground for encouragement in this little quotation. The Mexicans are naturally proud of their country, and inclined to be at once jealous and suspicious of American innovations and influence; it is therefore all the more significant to read such an expression of gratitude for what the Church of Christ is trying to do in Mexico. The following from a document prepared voluntarily by the Mexican pastors of the evangelical churches in Mexico city and forwarded to our missionary boards is a further expression of gratitude:

When the work of missions was presented during the Week of Prayer we agreed unanimously to send a vote of thanks to the various missionary societies by whom we are employed, for the money so generously expended for the evangelization of Mexico, and for the co-operation of our beloved brethren the missionaries. Yes, dear brethren, we have always felt the deepest and liveliest gratitude for what you have done in Mexico, building churches, sustaining schools and seminaries, establishing presses, and all with the sole purpose of bringing us the joy and peace which you experience through faith and love toward Christ our only Saviour. We are glad to make this public acknowledgment before the whole world; and yet at the same time we feel that as yet we have hardly begun this great work, and we therefore appeal to you to continue your efforts until all the beautiful land of Mexico belongs to Christ, the King of glory.

PROTESTANT LITERATURE.

Our Protestant literature is doing a great work for the enlightenment and education of the people. A number of evangelical churches have mission work in Mexico, the Quakers, Methodists (North and South), Baptists (North

and South), Presbyterians (North and South, Associate Reformed and Cumberland) and the Congregationalists. Since the Evangelical Missionary Assembly of 1888, these missions have worked together in the spirit of most hearty co-operation. Each of the missions has its own paper, published bi-monthly with the exception of that of the southern Methodists, which is issued weekly, and all but one are illustrated. *La Luz* (The Light) is the organ of the Baptists; *El Testigo* (The Witness) of the Congregationalists; *El Ramo de Olivo* (The Olive Branch) of the Friends; *El Evangelista* (The Evangelist) of the southern Methodists; *El Abogado Cristiano Ilustrado* (The Illustrated Christian Advocate) of the northern Methodists; and *El Faro* (The Lighthouse) of our own Presbyterian Church. The two last named are the largest, having eight pages the size of the *Illustrated Christian Weekly*. During the past year *El Faro* has carried on a long and interesting discussion with *La Voz de Mexico*, the organ of the Archbishop of Mexico. The controversy has had more than a local interest, and has brought our views into greater prominence. What we Protestants desire is a chance to be heard, and this our opponents have given us.

At our Missionary Assembly of 1888, the women of the several missions organized a temperance society, and at once began to agitate the subject in our evangelical churches. To the majority of our converts the question was new and strange, but the good results are already visible in many of our churches. Pulque is produced in certain districts in much greater quantities than in others, and the railroads by their freight facilities open a much wider market for its consumption; indeed many of the passenger trains have a pulque car attached, in which huge hogsheads of the vile stuff are carried to all the principal towns and cities. This has notably increased drunkenness and petty crimes in many places, and, added to the inebriety caused by the use of strong distilled liquors like *aguardiente*, *mezcal* and *tequila*, presents a sad picture. During the last year the secular papers have done good service in calling attention to the evil, and to a degree advocating temperance measures.

SABBATH-SCHOOL WORK.

Nearly all of the missions publish some Sabbath-school lesson helps, either in their papers or on separate sheets similar to those used at home. We translate and publish on this latter plan, in monthly installments, the Westminster Question-book, and these are used in all our Sabbath-schools, and also by the Congregationalists and the other Presbyterian branches named above, while some even find their way into Spanish-speaking communities in the southwestern portion of the United States. We have every reason to believe that the use of these leaflets is leading to a fuller and more thorough study of God's word, and to the better organization of our Sabbath-school work.

We send them to all our native workers, and tell them to organize a school, with classes and teachers if any of their converts are competent to instruct the rest; but if not, to turn the whole congregation into one large class of old and young, and themselves to teach the lesson. A few of our pastors have a normal class in which they prepare the teachers for their work on the Sabbath. Here in Mexico city the Illustrated Lesson Chart is used in Divino Salvador, and during the week Mr. Morales carries it with him to our different day-schools, and questions the children upon the pictures, and they soon learn to answer eagerly and intelligently.

Good work has been done in our day-schools. I had the pleasure of attending the annual examinations of our schools here and in Toluca, and was greatly pleased with the results. The children are not only learning how to read and write and cipher, but are taught sound morality and the more essential truths of Christianity. Very encouraging reports have also been sent in from the states of Tabasco, Michoacan, Hidalgo and Guerrero, showing the interest and pride even the people take in our schools and their growing desire for a better education. At the examination of the Jiliapan school, in Hidalgo, nearly the whole town, a small one, was present. In a number of places, such as Paraiso, the people give regularly a part of the teacher's salary. Wherever our schools are established we gain a strong hold upon the esteem and affection of the people.

SELF-HELP.

The question of co-operation in gospel work has been kept alive during the last year, and although progress has been slow, I think real advance has been made. Some have given to the day-schools; others have contributed toward the support of their church services, furnishing seats, lights, etc. In many places societies of young people have been organized to raise funds to help on the work. Something over a year ago the society "*Joyas de Cristo*" (Christ's Jewels) was organized by Mr. Morales from among the children in his congregation. The membership has increased to eighty, divided into five branches. The children contributed during the year twenty-two dollars, which is a large sum considering the extreme poverty of the majority of the families from which they come. The exercises at their meetings consist of Scripture reading, singing, prayer and the repeating of Bible verses.

In our last meeting of presbytery the question was discussed of organizing a Mexican home mission board, in the belief that nearly all our congregations could be led to contribute monthly some small sum, and that the total amount would be sufficient to support one or more workers. The proposition has not been allowed to drop, and recently a letter was received from Jalapa, Tabasco, saying that the congregation of that place had voted a dollar a month for such a board if organized. This may be the beginning of a great work. One church can give but little and grows discouraged, but by uniting their gifts the total amount can easily become a respectable sum; and once our churches begin to thus work for their own countrymen, I feel sure that their interest in the work will broaden and deepen.

In closing let me call attention to what I consider a great need for the future. We have day-schools and a normal school for girls and a theological seminary for young men who wish to enter the ministry, and appeals are constantly coming from all parts of the country to open schools and churches. What we most need is a class of thoroughly-instructed, devoted native Christian workers. Our means are too limited to keep men for more than four or five years in the seminary, and this is not

time enough to gain a thorough education, as we understand it. The young men who are educated elsewhere either become Romanists or infidels, which is fatal to their engaging in Christian work. We need what Turkey and Syria have—a Protestant college. We desire to see all our evangelical missions united in its organization and establishment. May the grand old Presbyterian Church take the lead in this glorious work, which in time will give Mexico a thoroughly-trained body of Christian workers!

In view of the spiritual coldness which prevails, both Americans and Mexicans have agreed at our next meeting of presbytery to unite in prayer for the outpouring of the Holy Spirit, that our own love and zeal be quickened. This meeting will be held the last of March. Remember us, therefore, in your prayers during that month, that our work may receive the baptism from on high we so earnestly desire.

A MONTH ON HORSEBACK IN GUERRERO.

J. MILTON GREENE, D.D.

I am just in from my fifth visit among our brethren in that state, which by the baptism of blood upon at least three of our congregations deserves and receives a special place in our missionary plans and labors. The massacres at Acapulco (1875) and Ahuacuatitlan (1887) are still fresh in the memory of many of my readers. During the last year Tetela del Rio, forty-five leagues west of Chilpancingo, has been added to the list by the unprovoked assassination there of Don Tomas Espinosa, the worthy elder of our church. His murderer was formerly an attendant upon our services, but took offence because the minister sought to reclaim him from his evil ways, and became a bitter enemy of all his former brethren. In a fit of drunkenness he lay in wait for Don Tomas and shot him dead. He is now a fugitive from justice, but must soon fall into the hands of the authorities. This sad blow, with the death from disease of the remaining elder and two of his sons during the year, has reduced our congregation to a mere handful, only ten to fifteen being found who are faithful

in attendance upon the services. These are now ministered to by Sr. Agustin Zepeda, who lives some fifteen leagues nearer to Chilpancingo, in La Reforma, where he preaches to a congregation of sixty and conducts a school for both sexes. These were the only two congregations which I did not visit on my late trip. Let me ask my readers to accompany me in imagination on the trip.

Leaving Mr. Brown in charge of the treasury, press and correspondence, we place our three faithful horses on board the train, and leave at 8 A.M. on the 16th of December, accompanied by Pancho, our trusty servant. The route by which we travel is the Interoceanic Railroad, which runs southeast from Mexico, passing near the volcanoes Iztaccihuatl and Popocatepetl, and descending soon into the sugar-growing districts of Cuantla and Yauatepec, in the state of Morelos, and so on through a most fertile valley until at a distance of one hundred and seventy-five kilometers Tlaltizapan is reached. This is the present terminus of the road, but within two months traffic will be opened to Jojutla, a city of importance ten kilometers further south and only four leagues from the northern boundary of the state of Guerrero. A concession has been granted for the extension of this line to Acapulco, an enterprise which when completed will open up to the outside world some of the richest cattle-raising, agricultural and mineral districts in the whole republic.

At 5.30 P.M. we reach Tlaltizapan, saddle at once our horses and at 6 start at a brisk gait for Jojutla, where we arrive at 8 and find in a very indifferent *meson* provender for our animals and a bed of dried reeds covered with a matting for ourselves. Being hungry, we seek in the market-place our supper, and fare sumptuously on tortillas, fried eggs and a decoction of orange leaves. This, with a chicken now and then, is to be our bill of fare during the whole trip, and I promise you that we shall eat with gusto.

After a sleep not unbroken, we are off at 6 A.M., halt at 8 for a bite at Tehuistla, and at 9 ford the river Amacusac and enter upon Guerrero soil. A continuous ride of eight and one half hours brings us at 5.30 to Los Arnates,

where a cordial welcome awaits us on the part of Don Pedro Giles and family. Here we allow the horses to rest for a day, and improve the time in conversation and worship with these faithful brethren, who for more than twenty years have borne testimony in godly living to the sincerity of their Christian faith, received not by the instrumentality of the living preacher, but by the reading of God's word and the perusal of Christian tracts. A little colony of believers is gathering about them as a nucleus, and the time is near when we shall be able to count this place among our centres of public worship.

At noon of the 19th we again mount our horses and thread an almost impassable *baranca*, where, though the scenery is weird and fascinating, the poor beasts are in momentary peril of serious injury by reason of the great stones piled thickly on every hand, over and among which they must make their way as best they can. Three hours of this wearisome experience bring us to Tonalapa, where we meet the Bible colporteur, who hearing of our visit has come out to meet us and tell of the great eagerness of the people in Ajuchitlan and away down on the Pacific coast to read and hear the word of life. In the evening the house of our good brother Morales is filled with eager listeners, quite a number having walked from eight to ten miles to be present at the service.

OVER THE MOUNTAINS.

In the morning at five we are off for a long, tiresome climb up and over the mountains, through rugged fastnesses and along narrow paths of slippery rock, in the intense heat of this now tropical clime, until at twelve we reach Zapuapa, a picturesque hamlet of some 200 souls, where that evening and the next congregations of 60 to 70 earnest worshippers assembled. Here is a school of 34 bright pupils taught by one of the young men from our seminary at Tlalpam. We examine these scholars in their various studies and are highly pleased with their proficiency, especially in the Shorter Catechism and the Catechism for Children. These brethren, out of their poverty, are building a very solid and tasteful church edifice, 40 by 18 feet, which they promise to have ready

for dedication on my next visit. One of them also sets apart his house, the best in the place, for the school. Leaving here Rev. Felix Gomez (who joined us at Los Amates) to hold services on the Sabbath, we start at 6 A.M. for a ride of ten leagues, over the worst road we shall encounter, stop at Temascalapa for a baptismal service and breakfast at 8, and at 4 P.M. arrive, weary and sore, at Ahuacuatitlan, on the summit of the Sierra Madre. Here, in the very house where our good elder Miguel Cipriano was murdered for his faith, we hold a service at night, attended by the faithful few who have passed through great tribulation, and our theme is "the conditions of acceptable prayer."

A MARTYR'S MONUMENT.

Here also the mission has purchased, as a building site, the spot baptized with blood, and on it the brethren, with our aid, will soon complete a commodious church edifice at a total cost of about \$250. Against the outer wall will be erected a monument inscribed with the names of our three martyred brethren. Funds for this purpose are now being contributed by our various churches, and will probably reach the sum of \$100. From here we pass on in the morning to Teloloapam, distant one league. This has always been regarded as a very fanatical place and practically closed against all evangelical work. But our good minister, Felipe Reyes, a man of middle age, by his undoubted piety, prudence and tact, has succeeded in winning the confidence of not a few devoted Romanists, and in undeceiving them as to the real spirit and tendency of our work. As a result a very eligible house has been rented for our worship and notice given to the authorities that to-morrow (24th) our first public service will be held. We improve the interval in conversation with various persons who are anxious to know the truth as viewed and preached by us. I send a telegram to Governor Arce, to make sure that all necessary precautions are taken to preserve peace, and at 11 A.M. on the following day the doors of our provisional chapel are opened and more than sixty persons enter, all of whom are quiet, respectful and attentive while they listen for the first time to our hymns, prayers and the read-

ing and preaching of God's word. My theme is "Search the Scriptures."

A BAMBOO CABIN.

In the afternoon we mount again and at nightfall reach Acatlan, a little settlement three leagues away to the west, on the summit of a lofty spur, where in the evening we preach to some forty souls gathered in a bamboo cabin, where all the surroundings are of the simplest and most primitive character, the place being dimly lighted by lard dips, and many of the women seated on the earthen floor, on which the children lie asleep. Indeed this is true in nearly all our services, and very soon ceases to attract any special attention. But if you ask for eager faces and external evidence that the gospel is received as good news, you will find it all in this humble gathering.

The following morning we are off early for another steep climb and then a worse descent to Cerro Alto, two leagues away, where we spend three hours in conversation with various friends who are reading the Scriptures and hope soon to arrange for the establishment of regular services. One of them, an old, gray-headed man, says to me, "As I was reading my New Testament only yesterday, I could not but say to myself, How is it possible for the priests to teach us so many things contrary to the letter and spirit of this blessed book!"

At 2 P.M. we mount again and make our way for five leagues over the rough mountain paths back to Teloloapam, and the next day on to Ahuacuatitlan, where in the evening we hold a deeply-interesting service with a large attendance, the widows and children of our martyred brethren being seated on the ground in front of me as I was preaching. We now leave the Sierra again and at 5 A.M. are in the saddle for a long ride of fourteen leagues over and down the mountains to La Mojonera, where we arrive about 2 P.M. well-nigh exhausted from the heat, which is here most intense. This is Friday. As both horses and riders are somewhat in need of recuperation, we rest here until Monday, holding nightly services and also a dedicatory service on Sabbath morning, at which the neat church building erected wholly by the

people themselves is solemnly set apart for divine worship, my theme being Solomon's prayer at the dedication of the temple. A great and good work is being done here by Brother Gomez, who out of his scanty salary gave \$60 toward the church building, just one half its entire cost. He is doing a most effective preparatory work, aided by *El Faro*, in the two adjacent villages of Cocula and Coacoyula, whence various brethren come to join in our services and where regular worship will soon be established.

At 4 A.M. on Monday we again mounted our horses and trudged along in the heat and dust for fourteen leagues to Xochipala, where we arrived at 7 P.M. This congregation, under the faithful care of Laura Adams, has doubled since my last visit. The services were formerly held on the outskirts of the village, but the brethren themselves have recently bought for \$80 a house in the centre, and here on the last evening of the year I preach for the first time to an audience of seventy within doors and some twenty-five without, all of whom are most respectful while I speak to them from the text "Thou crownest the year with thy goodness." Here we hold three most precious services, in the last of which we celebrate the Lord's Supper, as we had also done at La Mojonera. The next morning at daylight we part from our dear brethren with tears for a ride of eight leagues to Zumpango, where we hold a service in the evening.

CAPITAL OF THE STATE.

The following day we proceed to Chilpancingo, the capital of the state. Here we are seventy-five leagues south of Mexico. This is Saturday. In the afternoon we call and pay our respects to Governor Arce, who receives us as usual with great cordiality. We talk of the assassination of Senor Espenosa, in Tetela, and he assures us that he is doing all in his power to secure the arrest and punishment of the murderer. He also informs us that the principals in the Ahuacuatitlan massacre are here in prison, and that very soon they will either be shot or exiled to the burning sands of Yucatan. Our two Sabbath services are largely attended by most attentive audiences.

One thing which especially pleases us here is that our brethren are sought by the governor to fill posts of special honor and responsibility. On Monday at 7 A.M. we leave for Tixtla, three leagues toward the east. This congregation also has more than doubled under the faithful preaching and pastoral care of Priciliano Zavaleta, whose influence with the authorities and even with the priest himself is such that a complete revolution has taken place in our favor since two years ago, and the only difficulty in our services is that we have not seats for the large numbers who attend. For the first time I leave Tixtla with a sense of satisfaction, sure that God is blessing most abundantly our work, and that a great ingathering is being realized. We hold two services here, and early on Wednesday start for Tuxpam, which lies on the direct road to Mexico, distant some thirty-five leagues to the north. Here we arrive on Saturday, having held service the previous evening at Zacocoyuca. The work in Tuxpam is full of encouragement. Our three services are held under a booth formed of freshly-cut branches, and the large audiences sit before and around me on the ground. But a church building will soon be erected on a site purchased in the centre of the city and in front of the Romish church. The brethren, some twenty in number, have divided the work among themselves, and promise to have the building ready for dedication on my next visit. Early on Monday we leave for a ride of three leagues which brings us again to Los Amates, where we hold another service in the evening, and the following day reach Jojutla, whence on Wednesday we pass on to Tlaltizapan, and on Thursday, the 16th, reach Mexico at 5.30 P.M.

Such is our practical missionary work in some of its more homely details. The poverty, ignorance and moral degradation of the people are ever present as a background from which the blessed influences of the gospel stand out with marked distinctness, and make the privilege of bearing the message of salvation to these long-neglected souls one for which we never cease to be grateful.

During this trip I was impressed, as never before, with the lack of ordinary comforts. I found great numbers of the people suffering

from chills and fever and not a few of them fatally ill. No physicians are to be found except in a few of the principal cities. Fortunately I had taken with me a little quinine, of which I very soon disposed, and in Chilpancingo purchased a large quantity for distribution along the way on my return. The day is dawning for Mexico, but oh how many are the elements and how difficult the problems involved in the regeneration of a people lost in sin and corrupted by the false teachings and practices of an apostate church!

OUR THEOLOGICAL SEMINARY.

REV. HENRY C. THOMSON, TLALPAM.

During the past year we have had an average attendance of fifteen students in the seminary or training-school. They are of fair capacity, and have been very studious and diligent. The spiritual atmosphere in the institution has been better than for some years past. There are at present five points where the students have maintained Sabbath services, and where we note some progress over last year.

A new plan of alternate study and work has been inaugurated this year, which as yet can only be considered an experiment. When the young men are sufficiently advanced to do some work in the churches as teachers, helpers or colporteurs, we send them out to work a year, with a view to returning for another year in the seminary. Our object is to have them combine theory with practice, and contribute part of their earnings toward the expense of their seminary course, thus training them to self-support. The plan also gives us an opportunity of judging whether they are likely to be worthy of an education, while at the same time it accomplishes something for the cause by their labors.

Next year we hope to welcome back the first class which has tried this experiment. Not all will return. One has gone to regular preaching with a partial education, another wishes to have a more extensive scientific education in a state college, while a third will marry and wishes to continue preaching. However, their places will probably all be filled by others who come back in March, when our session opens.

So far the prospect for next year is bright. I trust we shall not have to suspend the seminary four months for lack of funds, as we did this year. If we cease preparing faithful men for teachers and ministers, our work in Mexico will languish and die.

The labors on the new Spanish version of the Bible have continued during the past year. Rev. H. B. Pratt, the translator employed by the Bible Society, has been aided by two of our native preachers and myself during the whole year, and another native a part of the year. The Pentateuch has been thoroughly revised and corrected as far as we can do so, and we have about finished the book of Joshua. We hope by the end of this year to report half the Old Testament as completed and part of it in print.

For two years past there has been developing a plan to make one hymn-book for all the evangelical churches in Mexico. A year ago committees were appointed to carry out this idea. Much progress has been made. The

work so far has fallen principally on myself, but I have been nobly helped by many others, and there are about 160 hymns ready for the printer, and about twice as many more we hope to have ready soon. One not familiar with our hymns would be surprised to find how many of the dear songs of Zion are sung by our Mexican converts. There is a large proportion of the "Gospel Hymns" adapted to Spanish, besides a large number of our old standard and classic hymns, both ancient and modern. It is our present ambition to collect all the suitable material now extant, add some new and select pieces, and endeavor to arrange all more perfectly to suit the music; and then we hope by the sweet music, wedded to precious gospel truth, to awaken a desire to read God's word, which we hope soon to place in their hands in the most attractive language and the most faithful translation. We expect a great revival of religion to follow, and we labor to train men to lay deep foundations for the future Church in Mexico.

MARCH AND SUSTENTATION.

H. KENDALL, D.D.

The month of March has been designated by the General Assembly as the month recommended for collections for sustentation. This was the original form, and it remains unchanged except in this respect, namely, that the three states of Pennsylvania, New Jersey and New York have undertaken to do the work on their own ground under the name of synodical aid, and have the consent of the General Assembly that this shall be accounted as a regular collection for sustentation. In the other states funds are solicited as of old for the scheme of sustentation, which is one understood by our churches. We hope all churches in the other states are preparing to take a collection for sustentation during the month of March. Such collections, by the recommendation of the General Assembly, are sent to the Board of Home Missions, which administers the funds according to the original plan of sustentation. We

have such churches all the while, and should have more if we had more funds, and we hope to have more funds in the year to come. At the monthly concert for March we propose *Home Missions in the Older States* as a subject of prayer. That covers the three states already named—Pennsylvania, New Jersey and New York—and several others.

We have a goodly number of churches in New England. Most of them are comparatively new and composed very largely of immigrants from Scotland, Ireland and the Canadian provinces. These it has seemed wise for us to organize in the large towns of New England and in some of the smaller towns. The work is by no means done yet, and there are places where it seems necessary to begin for the first time a Presbyterian church. The work in the three states already named is quite different. Each state has a large and vigorous synod

and many strong churches in all the cities and large towns. In one sense these three states have been evangelized, and in the older country districts along the lines of great thoroughfares, as well as in the cities, vigorous and prosperous churches exist and grow larger and larger as time goes on. But there are a good many of the churches in the rural districts that have grown smaller, and some have ceased to exist, until a few years ago it became manifest that something more ought to be done for the rural districts and even for the growing cities, in order to make the work of evangelization complete. It is the work largely of the synod and the presbytery to save and rally the feeble and decaying churches, send the preacher of the gospel into places that have become vacant, to gather up the population in every new town, and to furnish them the gospel. At the same time there sprang up a disposition to look after the unevangelized and hitherto neglected portions of our great cities. The growth of our cities has been very large, and New York, Philadelphia, Pittsburgh, Rochester, Buffalo and many other cities find themselves with widening borders and incoming masses of people. They need Sabbath-schools, churches and the preaching of the gospel. There has been a remarkable growth of churches in our cities. Towns for many years have been content with one church, but the increase of population has compelled them to found a second and soon after a third, and this work has been found very encouraging. Churches and whole districts, where younger people have gone to the great cities or to the West, still find their places filled by strangers coming in. There is an encouraging work in the revival of old churches, putting into them new life. We wish all our churches understood this work better. There are really large districts in Pennsylvania and New York that have not been supplied with the means of grace, which hold out great encouragement to the preaching of the gospel, gathering of children into Sabbath-schools and the people into the churches. I hope the article by Dr. Booth, which follows this, will be carefully read. There are a good many people

still who say, "What is the need of this work?" Send these people to the Home Board. The Home Board has never helped these feeble churches reluctantly. Others say, "Push your work in the West. Save the West, and you will save the whole land." The Board itself has fully believed in saving the whole land by saving both the East and the West; so we try to push forward the work in New England and the older eastern states as we do the work in the western states and territories. Both need to be pushed, and both schemes have their friends and advocates, and with both we cannot overtake the work. We have sent out appeals and information throughout the country and states. If the presbyteries, pastors and elders will try to have every Presbyterian church and congregation and Sabbath-school take a collection for the Board of Home Missions before the close of the year, March 31, 1890, that is all we would ask. It is not for us to say what amount any church or individual shall give. It is enough for us to ask for help, if the parties just named will see to it that every church and every member of the church shall have the opportunity to contribute to the funds. Let it be remembered that the General Assembly suggested \$875,000 as the sum necessary for the work during the current year. We are quite sure we shall be able to use all we can obtain, and trust we may not be left to go to the General Assembly reporting a debt of many thousands at the close of the year. If all who love the cause of home missions will do what they can, we shall probably close the year without any debt.

Most heartily do we second Dr. Kendall's recommendation of the following article to the careful reading of all friends of home missions. Dr. Booth is both a member of the Synod of New Jersey and a member of the Board of Home Missions. He is most favorably situated to study the subject of which he writes in all its aspects.

His recognition of the remarkable success

of the plan adopted by the Synod of New Jersey is as clear and intelligent as that of Dr. Dixon in our January issue, to which Dr. Booth refers. At the same time he recognizes, just as frankly, the peculiar advantages of New Jersey for the experiment over the adjacent synods.

He, however, names only two *disadvantages of the New Jersey plan*. One of these, he assures us, "will be obviated," and points out how easily that can be done. The other—"the possibility that the treasury of the synod may run dry"—seems to us a theoretical possibility which the people of these great synods will easily make a practical impossibility, unless the Hudson and Susquehanna rivers shall *run dry*.

SYNODICAL HOME MISSIONS.

HENRY M. BOOTH, D.D.

Three synods—New Jersey, New York and Pennsylvania—have undertaken to support the feeble churches within their bounds. In New Jersey the third year of this experiment has closed. Bills have been paid and accounts have been audited. A credit balance of nearly \$4000 is reported by the treasurer. Old churches have been sustained and new churches have been organized, and evangelistic work has been carried on in localities where there is no immediate demand for a church. Meanwhile the gifts of the synod to the Board of Home Missions, from whose treasury not one cent has been drawn, have amounted to \$38,358.35.

New Jersey, however, is a small state with a large church-going population. Villages and towns, rather than great cities, are prominent. The synod has an unbroken history: for, at the reunion, ministers and churches were received from presbyteries outside of the state without in any way disturbing the continuity of the venerable synod. The territory is familiar ground. For many years active missionary work has been carried on among the pines of the southern counties and along the ocean front,

in the new towns which are popular summer resorts. Rev. Allen H. Brown, the synodical missionary, knows the state from Cape May to the New York border, and from the Hudson to the Delaware; and the days of his annual reports have been field days in the sessions of the synod, memorable for high debate, in which every feature of missionary policy has been discussed by men whose names are known all over the land.

To introduce a plan of synodical home missions into such a synod, and then to announce its success, is by no means the same as to present it to the great synods of New York and Pennsylvania, and to make it operative in regions as unlike as the Adirondacks and the Five Points, or the mining towns of the Alleghenies and the heart of Philadelphia. These synods are new and composite, made up of a number of smaller synods. They have not felt their strength. They are ignorant of their vast territories. They need time.

It was their preference—and they were wise in this—to depend upon the Home Board to receive and to pay out their special contributions to synodical home missions and to commission all workers; while the Synod of New Jersey was able to select a separate treasurer and to vote and pay all appropriations to "aid-receiving churches," through the presbyteries. The large synods have the credit of the Home Board as their bank account. Even if they fail to make up their special contributions, their workers will be paid by the treasurer of the Board. Thus the Board has still to *carry* their work, and has been called upon to cancel indebtedness when advances to the synodical fund have become excessive. Perhaps as the work commends itself, the wisdom of employing a separate treasurer may appear. But at present it would not be safe for these synods to become independent of the Home Board.

The New Jersey plan—see Dr. Dixon's admirable statement in *THE CHURCH AT HOME AND ABROAD*, January, 1890—relieves the Board of Home Missions of all responsibility for work within that state, and adds greatly to the ability of the Board

to press the work in the new sections of the country.

For the year 1888-89—

| | Mission- aries. | Received from Board. | Contributed to Board. |
|-----------------|--------------------|-------------------------|--------------------------|
| New York, . . . | 141 | \$39,651 30 | \$162,768 14 |
| Pennsylvania, . | 57 | 9,596 65 | 85,661 59 |

New Jersey, during the same year, had on the roll sixty-nine aid-receiving churches, and contributed to the Board \$38,358.35, and expended at home \$12,118.32. Three years ago the synod contributed \$37,583.98, and drew out \$9200 to support missionaries. Thus it is evident that there has been, to the Board, a decided gain in the successful working of this year.

Besides, the presbyteries and the synods are led to exercise a more careful supervision over the territory. Each application is considered by men who know the needs and who know also how much money they have to use. "There is no vast sum of \$800,000 to draw from," says Dr. Dixon, "as when we were under the Home Board." Churches have been consolidated. There has been a desirable economy of service by using one minister for two churches. The endeavor has been to make the compensation larger to the worker without detriment to the work.

For the most part the appropriations are voted to churches which are termed "aid-receiving churches." Then brethren are designated on the call of such churches, to serve as pastors or stated supplies. This has been grateful to the feelings of honored brethren who are not now compelled to present an application for salary to the presbytery, but who serve churches whose ruling elders ask for aid to carry on the work of the church—the salary of the minister being named as one of the items of expense. The

Presbyterial Committee is voted a special sum for the evangelization of new sections where there is no church organization. This consideration of the feelings of brethren may seem unimportant to many, but the writer has reason to know that it is most grateful to those who are especially concerned.

The disadvantages in the New Jersey plan of a separate management are evident. The synod has no recognition in the report of the Board of Home Missions, except as a contributing synod. One might be led to ask if New Jersey is under the care of the Foreign Board. But we are still in the Union. We have ceased to sing

"Though in a foreign land,
I am not far from home."

But the disadvantage named should be and will be obviated by the insertion of a brief note of the synod's work in the annual report, and thus the complete records of Presbyterian home missions will go up to the General Assembly each year.

Another disadvantage, and one more serious, is found in the possibility that the treasury of the synod may run dry. Then the grants will not be paid, and there will be suffering. But the synod can provide against this possibility through the presbyteries, and the danger of the occurrence will stimulate the churches to maintain their home work.

New Jersey has thus furnished an illustration of the possibilities of synodical home missions. With modifications, the plan will work elsewhere, and to the advantage of presbyteries and synods, as well as of the Board of Home Missions, whose resources will be taxed, for a century, to meet the demands of the great West and the new South.

THE WORLD'S MISSIONARY CONFERENCE REPORT.—A friend of missions, by a liberal contribution, now authorizes the publishers (Fleming H. Revell, 148 Madison Street, Chicago) to make the following offer to any Protestant minister of the gospel or foreign

missionary, viz.: to send the two large complete volumes, postpaid, to any part of the world on receipt of \$1.50. These volumes are bound in full cloth with gold dies, exactly the same as the first and original edition. See our January number, 1889, p. 11.

MINISTERIAL RELIEF.

REV. R. D. HARPER, D.D.

The Board of Ministerial Relief has met with a great loss in the death of Rev. Robert D. Harper, D.D., which occurred on the 3d of January last. For ten years he had occupied a seat in the Board, and, as was his wont in all that he undertook, he was active, earnest, conscientious and faithful in the discharge of his duties. He was a man eminently wise in counsel and always prompt, as well as frank and courteous, in expressing his convictions. The General Assembly in 1884 appointed him to the special duty of securing a library for the Ministers' Home, under the care of the Board, at Perth Amboy. Within a year there was collected a valuable library as the result of his well-directed and energetic efforts. But he bore upon his mind and heart all the interests of the Board. He never wearied in his efforts to advance its tender and sacred work.

Dr. Harper had been spending a few days at the sea-shore to recuperate for his next Sabbath's work. Although for several weeks he had not been in robust health, there was no thought on the part of his friends that he was in a precarious condition. But shortly after leaving Atlantic City with Mrs. Harper, on the way home, "he was not, for God took him."

A friend who was with him on the cars, and who had spent several days at the same hotel with him in Atlantic City, writes in a note to the secretary of the Board:

On the day Dr. Harper started for home we had after dinner a half hour's talk at the hotel. It will be of special interest to you to know that our conversation was entirely upon the subject of ministerial relief. The doctor introduced the subject as though it was one continually on his mind. He gave special expression of the joy he felt in the awakened interest throughout the Church in this important work. Shortly after this interview was ended we left for the cars, and the train had

gone but a few miles when he suddenly expired. . . .

This was perhaps his last "talk" on earth, and it was all upon the Church's sacred duty to its worn-out servants. He had scarcely ceased to dwell tenderly and lovingly upon this theme—the care of the suffering brethren of Christ—when he entered into Christ's presence. Dare we not think that in the welcome he received from the Master there were some such words as these: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

While our loss is his gain, we cannot but feel deeply that loss. We mourn sincerely that we shall see his face no more.

And what Dr. Harper was in the Board of Relief, he was also in all the relations he sustained to his brethren in church work. This is shown by the appreciative minute adopted by his presbytery, by the Philadelphia Association of Ministers with which he was connected, by the Presbyterian Historical Society, and, above all, by the church and congregation he served so faithfully, and by whom he was so devotedly loved.

The funeral services were held in the church on Tuesday, January 7. The weather was inclement, but the church was crowded to the very doors. The services were conducted by the junior pastor of the church, Rev. Charles Wadsworth, whom Dr. Harper regarded as his own son in the Lord, and whose tender tribute to his beloved and revered friend touched all hearts. Rev. Dr. Miller, of the Presbyterian Board of Publication, Rev. Dr. Loucks, formerly the associate of Dr. Harper in the pastorate of the church, and Rev. Dr. Mutchmore took part in the devotional exercises.

The principal address, and it was one of rare tenderness and power, was made by Rev. J. R. Kerr, D.D., a life-long friend of Dr. Harper. Loving and appreciative tributes were also paid to his memory by

Rev. Dr. James A. Worden, who had been received into the Church at Xenia, Ohio, during Dr. Harper's pastorate; by Rev. Dr. Edwards, rector of St. Mathias Episcopal Church, who represented the pastors of ten neighboring churches (embracing six denominations) which for several years past had united for evangelistic work under the presidency of Dr. Harper; and by Rev. Dr. Loyal Y. Graham, who represented the Presbytery of Philadelphia Central, of which Dr. Harper was a member. The presbytery had met in the morning, but adjourned after adopting the following minute, which with the resolution of heartfelt sympathy with the bereaved Church and family was read by Dr. Graham:

Resolved, That in the sudden removal from our midst of this brother beloved, we have been bereft of one whose warm heart, manly bearing, fraternal and Christ-like spirit endeared him to the hearts of all his brethren in the ministry, and to those most who knew him best.

Resolved, That this judicatory, of which he has been an active and foremost member for nearly a score of years, recognizes its loss of one of its most valuable counsellors, who combined a progressive spirit with true conservatism, and who while abreast of the times, and alive to the exigencies of the Church at home and abroad, ever led the way by the old paths of God's word toward the millennial glory.

Resolved, That in his summons to his heavenly reward from the field of his earthly labors he leaves behind him in the church to which he gave the choicest years of his strength and wisdom an enduring monument of his ministry, its signal prosperity during his pastorate being due under God to his able and faithful preaching of the word and his wise and efficient administration of its affairs.

The interment was at West Laurel Hill, and was private—the junior pastor of the church and the secretary of the Board of Relief conducting the brief services.

On Monday, January 20, a special memorial service was held by the Ministerial Association of Philadelphia, at which brief addresses were made by a number of the brethren. Dr. Loucks read a paper upon

the life and character of Dr. Harper, and the following minute, prepared by a committee of which Rev. Dr. C. A. Dickey was chairman, was unanimously adopted:

The Presbyterian Ministers' Association, assembled for a fitting memorial service, would record their estimate of the valuable life, and their sorrow over the sudden departure, of their friend and helper, Rev. R. D. Harper, D.D. Richly endowed by nature and adorned by grace, and providentially favored by great opportunities, Dr. Harper, by a diligent use of his endowments, by a becoming use of the gifts of grace, and by a faithful improvement of his opportunities, lived a life of great usefulness, built a character of noble traits and impressive symmetry, performed a service of imperishable worth, and exerted an influence for good upon his generation that helped many and honored himself. In the communion with which he was identified during the first half of his ministry, he was greatly respected for his personal worth and recognized ability. By an unbroken pastorate he endeared himself to many who had the benefit of his faithful service and the impression of his strong character. By an ability recognized throughout the denomination he won high honors and was entrusted with large responsibilities.

Moved by his convictions to change his denominational relations, his services were as much appreciated in the Church of his adoption as they had been in the Church of his birth. He soon found the post of honor in which he nearly doubled the service he had given the Church whose ministry he first adorned.

With his loyal and loving people we lament his loss—the loss of his genial fellowship, the sudden close of his useful career, the hiding of his face and the hush of his voice in that darkness that only faith can penetrate. To his people and household, to his wife and children, to all who mourn with us that a life so enjoyable must be given up, we extend our sympathy and commend them to the comforts of God. His memory is our treasure, his example of zeal and faithfulness shall be our help to better service, and our sustaining hope shall be the assurance that a life so much a blessing shall be forever blessed; that a character so strongly built and so securely rested on Christ shall endure; that a work so well done shall abide, and that a faith so well directed shall find fruits that will exceed his hopes.

FREEDMEN.

BEST METHODS OF WORKING.

REV. J. T. GIBSON.

It will be the aim of this article to answer a few of the practical questions that have been asked concerning the work of the Board of Missions for Freedmen.

First, what is meant by "directs"? and how far does the Board encourage this kind of work?

The Board seeks to so adapt its methods to varying conditions, tempers and circumstances of the churches as to encourage all and become the best possible channel of their beneficence. For this reason it has arranged to credit as *directs* all contributions for paying salaries of teachers, erecting and furnishing school buildings that have been approved by the Board. Money contributed by churches to the support of their preachers is not credited as "direct," except where it is to be deducted from the amount that this Board has appropriated. Money sent as personal gifts to teachers or ministers in the Board's employ is not credited. Only the money reported to the Board by its commissioned workers, as a part of the salary pledged by the Board, or for carrying on a work approved by the Board, can be credited. Nor does the Board commend this method, except where it is really necessary to create or maintain interest in the work. The Board would greatly prefer that all money should be sent directly to the treasurer of the Board, and forwarded from him. This is, for many reasons, the better way.

Second, what is meant by "specials"? How far does the Board approve and encourage these?

Specials include all the contributions sent to the treasurer and marked for special use. By means of specials any one who is so inclined can say just where and how his contribution shall be used so long as it is to be used for carrying on the work of our Church among the freedmen. We forward

these specials once each month, on or soon after the 15th. The 15th, instead of the 1st, is chosen so that we may get the specials reported about the 7th from the Woman's Executive Committee of the Home Mission Board. We could not forward contributions to ministers and teachers not commissioned by the Board, nor to institutions not controlled by the Board; neither could we forward mere personal gifts to those who are commissioned by the Board. But within the proper limits the Board is ready to send any sum, from five cents upward, to any part of the work that the donor designates.

But "specials," like "directs," are only approved because they seem in some cases to stimulate interest in the work. They cause a great deal of trouble, and are only a necessary evil. First, when there is a special to pay the salary of a teacher, it does not make the salary of that teacher any more secure. If the special does not come in, the teacher's salary is paid promptly, and this is all that can be done. The Board would not make a teacher's salary sixty dollars instead of fifty merely because sixty dollars had been sent as a special to that teacher. Such a course would not only be unjust, but ruinous. The evils that result from specials are numerous. First, they prevent the Board from sending contributions where, viewing the whole field, they are convinced that money is most needed and will do the most good. Second, they create an unhealthy rivalry, and sometimes jealousy, among the workers on the field, and render it very difficult for the Board to preserve equity. Third, they stimulate the tendency to go out among the churches in person or by letters and make appeals for specials. And last, perhaps least, they greatly complicate and increase the labors of the office, and consequently increase its expenses. Specials are only a necessary evil.

The best methods of raising money must

be left to the judgment of those who do that work; and where "directs" and "specials" help in this the Board would certainly not complain of them; but where the money can be raised as well for the general fund, the best method is, first of all, to consecrate it to the Lord, and then put it into the general treasury of the Board, to be used where it seems to be most needed.

These answers have not been submitted to the Board, and are only the opinion of one of its servants; but he has reason to believe that the Board would approve what he has written.

MARY ALLEN SEMINARY.

A colored Baptist preacher in Texas writes to Dr. Allen:

This seminary is doing a great work for God's glory and the elevation of the colored people of Texas. I know that this seminary is yet in its embryo; but still it is great, and God will perfect it and make it a powerful weapon in

his hands to the destruction of religious bigotry, ignorance, and ludicrous preaching and worship among my people. Our friends in the North cannot know the preaching and worship of my poor, unfortunate and ignorant people. The intelligent part of my people in the South are tending toward infidelity, and this has been brought about by the ignorance of the preaching and worship. I am now at home among those that I love, and I am going to do all in my power to organize a Presbyterian church here.

Won't you send a colored preacher here to survey this field? If you will, I promise to help him all I can, and I will go in the organization, and will do all in my power to carry my friends and associates with me. If you will send to this place a man of love and patience, the best element of my people will go into the Presbyterian church. Now will you please do this for God's glory and the salvation of my people? The iron is hot; now please strike.

My little daughter is now in the seminary, and may God bless you for your kindness. You shall never regret it. J. B. R.

PUBLICATION AND SABBATH-SCHOOL WORK.

WIND-SOWN SEED.

One great hindrance to mission work in the West is found in the instability of the population. Two or three bad seasons discourage the farmers; a new railroad or an unexpected variation in trade affects the little town, and one family after another packs up its household goods and moves away to seek prosperity in some newer or more promising enterprise. Many a growing church or flourishing Sabbath-school finds itself suddenly bereft in this way of its most trusted and zealous workers, and looks in dismay to see its prospects of future usefulness vanishing away.

Yet the result is not all evil. The summer wind sweeps away the gossamer globes that crown the dandelion stalks, and leaves them stripped and bare, until the root can gather strength for a new growth. But each little seed, borne upon its frail wings,

bears in its heart the principle of life, and wherever it may fall, it will spring up and bear fruit after its kind. So these Christian workers who go into new homes may become each one a centre of new blessing to those among whom the winds of chance, or rather the breath of God's spirit, may waft them. A Christian woman from one of our home mission churches lately removed to Montana. She was poor in this world's goods, but rich in faith and zeal. Without loss of time she began to work for the children about her. They had no Sabbath-school and no place to hold one. She went to the superintendent of the little station near her home, on the line of the Manitoba Railroad, and got his permission to use a box-car that stood on a side-track. The Board of Publication and Sabbath-school Work supplied her with books and papers, and with this help she organized and now maintains a

flourishing school, and that car is crowded every Sunday with eager children. Who shall say to what distant places some boy or girl from that school may be called to carry the gospel in future years? We sow the seeds and know not which shall prosper. God gives the increase in his own time.

PARADISE.

A number of years ago several infidels emigrated to Michigan. They found a desirable spot in Grand Traverse county, and formed a settlement there which they named Paradise. No person was to be allowed to live in the village who did not hold views in sympathy with their own. A hall was built, and meetings held regularly at which their doctrines were inculcated. When our Sabbath-school missionary first went there he found a large settlement, in which all the men were professedly skeptics. They were polite and friendly, but did not wish to hear what the missionary had to say. By dint of perseverance he gained permission to gather a few children in the kitchen of one house, and organized there a little school. Sometimes three or four of the men would come and sit in the door or on the steps. That was twelve years ago. Now there are three Sabbath-schools in that township, and at least half of those men have given up their infidel doctrines. "Two of those who used to sit on the steps," says the missionary, "have built, with some help, a beautiful chapel costing a thousand dollars, and a Sabbath-school was organized in it last summer. One of the strongest infidels now to be found there said to me, 'I wish I had known sooner that you were here. Can't you come up again? We will all turn out to hear you and pay your expenses besides.' I promised to go as soon as possible. We hope to have a church organized there before long."

Humanly speaking, a more unpromising field than this for missionary effort could not have been found; but the spirit of the Lord of Hosts is still stronger than even the might and power of human error and prejudice.

Another missionary of experience says, "Much of the professed infidelity that we meet with is the vaguest sort of unbelief or shadowy and confused doubt, needing only the sunshine of the simple gospel to dispel it." Let us give the children of these people the "simple gospel" in their youth, and sow the fields with good seed before the enemy comes with the tares.

MUSTARD SEEDS.

It is inspiring to hear of the large and perfectly-appointed Sabbath-schools in our large cities; the great assembly-rooms and numerous class-rooms, the crowds of neatly-dressed children, the fountains and flowers, the music and the library, the festivals and the prizes, all the various arrangements for perfecting and extending the work. Yet the ideal of a Sabbath-school is just as fully realized in the little scattered schools planted by our missionaries on the prairies or in the pine forests, where a few plain inexperienced Christians meet in humble reliance upon the promised help of the Holy Spirit, to teach the little children around them of God and heaven. The place of meeting is often rough and unattractive; all the appointments may be rustic and primitive in the extreme; but the little school is a witness for God in that frontier community—a little beacon-light to guide the children to Christ.

The letters of the missionaries show how their work is owned of God and made a blessing to many souls. One says:

A day or two since I drove up to a man who was ploughing in the field, and asked him whether there was a Sabbath-school near them. "No," he said, "but there ought to be. Won't you call at the house? my wife will be glad to see you."

The wife greeted me warmly, and said, "I believe you are here in answer to prayer. I could not think it was God's will that we should always live here without any religious privileges, or that our children were to grow up without even knowing what a Sabbath-school is." Turning to her youngest boy, eight years old, she said, "He was two years old when we moved here, and all he knows about a Sabbath-school I have told him." A school was organ-

ized, and a more grateful people it has never been my lot to labor among.

Base-ball playing on Sunday has been given up in two places since our schools have been planted there. When one school was organized, a lady said to the young men present, "I have been grieved to see you playing ball Sunday, and now that we are to have a Sabbath-school, will you not rally to its support, and help make it the forerunner of better things for this community?" They gave a hearty assent, and added, "We had no place to go and nothing to do; Sunday was the longest day of the week."

Another writes from Kansas:

Four weeks ago I went to H—, a town without any religious service. I called on Mr. Brown, the leading merchant of the place, and told him my business. "People don't care much for such things here," he said. "Don't think you can do any good." "Well," said I, "if I try to start a school you will help me, won't you?" "I won't oppose you," he said.

I went to work visiting the people, asking them to come to my meeting Sunday. Only eight came. I announced meeting for next Sunday, visited everybody again. That time there were thirty. We organized a Sabbath-school. I remained over the next Sunday to help them, and we had forty out, and new ones are coming in each week.

Last week, twelve miles away, I met a man in the road. He asked, "Is this Mr. Jackson?" I said that was my name. "I have heard of your Sabbath-school at H—," said he; "it is a good work. Mr. Brown was an old Ohio neighbor of mine; a very profane and worldly man. He sent for me and wife to come down. Said he, 'We have had a missionary here, and we have a Sabbath-school started. I am going to take an interest in the work and live a better life.' 'Yes,' said Mrs. Brown; 'husband has changed; he has stopped swearing;' and the tears came into her eyes as she talked. Mr. Brown began to cry, and we all cried over the good news."

Thus God has blessed our little school at its very start.

WORDS FROM NEBRASKA.

Mr. Knickerbocker, in his report to the Board of Publication and Sabbath-school Work, says:

In Nebraska growth and change are the order of the day. New lines of railroad are

constantly building, and new towns keep springing up. To keep acquainted with the condition of almost any community, one must visit it often. We are working systematically by counties; but much remains to be done before we can feel that the state is fully organized.

Nebraska has a population of about a million, including, according to the school census, 317,000 children of school age. Hardly more than one fourth of these are reported as attending a Sabbath-school of any kind.

Our work reaches adults as well as children. The reports of the State Sabbath-school Convention show that almost three eighths of all the scholars in our schools are over twenty-one years of age.

We are beginning now to see the fruits of former labor. In the summer of 1888 a school was planted at Lebanon. Last spring a church of fourteen members was organized there. Another school, which was organized in August last, has already grown into a church. We are encouraged to pray more earnestly and work harder than ever before.

NEWS FOR YOUNG FOLKS.

It is with pleasure that we print the following letter from a missionary in Dakota:

DEAR YOUNG FOLKS:—This is a wonderfully-broad, level country, and very beautiful sometimes, as you look upon the mirage—trees and houses dancing in mid-air, and beautiful billowy lakes far away in the distance. The people too are nice and interesting, they are very much like yourselves; they have no wild and western look, as you may imagine. But they haven't had such good advantages as you have had. They live on the broad prairie, most of them, and haven't had much Sabbath-school training. They have to drive several miles to church and don't get there often.

But it is not so bad as it used to be. Even some of the little babies now know what "Sunday-school" means. They catch it as a new word. I have visited a place where they haven't had preaching before for about eight years. A pretty little girl, not quite three years old, at a house where I had been stopping, ran to her mother and said, "Mamma, another minister is coming." She had gotten a new word, *minister*, and thought it belonged to people that looked like me. But I am inclined to think that some of these little folks study their lessons better than some other little folks who have had better opportunities. I

have heard some of them recite verses from the Bible very nicely. They are bright and can learn a number of them. A great deal of good can be done by teaching these young people, for after a while they will be the grown people and we are told that the child is the father of the man, which means about the same thing as saying the man is the child grown up. A good boy grows up into a good man and a bad boy into a bad man, generally speaking. Now some of the grown people have been sinning and staying away from church so long that they hate to think about it, so they won't come out for fear they will be told things they don't want to hear; or they have gotten out of the habit of going to church and can't get into the habit again, but they will let their children go to Sabbath-school. I went to one place where some preachers had been trying to get the people out to church, but they had failed and given them up. I organized a Sabbath-school

there and got out a few grown folks and a number of children. And I preached to them too. I rather caught them, you see, and now one of the teachers writes me, "The [six] Testaments were received and distributed to those little ones who had memorized those verses. I shall want five more; the little boys are taking quite an interest in this work, some of them are learning the catechisms; there are two young ladies that will have the catechism all learned by next Sabbath." I think after a little time, if the teachers are faithful, we shall have a nice young congregation there. Perhaps, too, they can bring out some of their parents. So you see it is a good work. Then you should remember this work and pray that more of it may be done, so that millions instead of thousands of children may be brought into the Sabbath-school. And don't forget to be liberal with your savings, for it takes money, you know, to send missionaries.

COLLEGES AND ACADEMIES.

IS IT SOUND?

The Board of Aid for Colleges and Academies has lately been sending to pastors an envelope containing a specimen folder intended for distribution among the people. By help of a map it shows better than many pages of mere description, the extent and distribution of this Board's developing work. A prepared postal, sent with the circular, gives opportunity for ordering as many copies as the parties addressed can profitably use. Responses come commonly in the shape of the mere order, but an occasional letter is received, nearly always in a tone of sympathy with the work, and nearly always instructive. One of the most welcome of these is given below, with such omissions only as are meant to leave the writer and his neighborhood quite unknown:

A PASTOR'S LETTER.

— — —, January 14, 1890.

DEAR BROTHER:—You are working in a good cause (and he adds a kind personal word);

but permit me to mention some unfavorable facts so far as this field is concerned. This is a farming region. You perhaps know that investments in manufacturing yield 24 per cent.; mercantile investments, 12 per cent.; farming investments, 2 per cent. The farms here are small, and the families large; so that there are over 700 Presbyterian souls within six miles of this parsonage. . . . Almost half of our farmers have given mortgages on their farms in order to build suitable houses and barns. Although the early settlers came here nearly . . . ago, the country is not in good condition financially. From all these 700 Presbyterian persons, old and young, only one has been a student in a college at any time during my . . . years in this charge . . . and until we have means to send some of our children to a college we will not be able to understand from circulars and maps our relation to the colleges in far-off states. My own opinion is that even the secretaries of the mission boards have wasted a vast deal of postage and printing through this field; and I have always felt backward about writing any such suggestive hints as I am now sending to you. I shall

now write you the names of . . . and you might send each of them a copy of your circular and map, and if that brings any encouraging results, we will venture further.

Yours fraternally,

He might have been reminded, in reply, that the amount of postage for which his suggestion called would have brought to him circulars enough to supply his congregation; and further that the circular that comes unfathered through the mail, gets no such notice as a pastor can command for an account of Church work which he puts into his people's hands. But the answer that was sent was as follows; and the question at the head of this article applies to the position therein taken. *Is it sound?* If it is, it demands a great deal of consideration which it does not get.

A SECRETARY'S REPLY.

BOARD'S ROOM, 23 MONTAUK BLOCK, CHICAGO,
January 21, 1890.

DEAR BROTHER:—I am glad to receive your outspoken letter, to which I have been unable to reply sooner. May I speak as frankly as you do? I would say to such a congregation something like this: "Brethren, there are two reasons why we give attention to the different kinds of benevolent work which our Church is doing. One reason lies in the help that the work may get from such as are able to help it; and the other in the help which our own Christian intelligence and feeling can get from our knowing of the work and being interested in its success. As to the help of the work by giving, some others can do far more than we can; though in the matter of praying we can do as much as they, if our hearts are only earnest, and if we give just as the Lord would have us." If after some such remarks as these, the people, by the help of the map, should be made to understand what this form of Church effort is doing to replenish the ministry for all its work at home and abroad, they could pray over that map as heartily as the brethren at Antioch prayed over Paul and Barnabas, when they sent them out. And, in particular, just such a community as you describe might well furnish the material for the instruction which these young western schools and colleges are bringing near to them. Youth that know they can never do more than make a living off the soil may be fired with the ardor of getting an

education; and —— is as likely as any place to furnish some sturdy, bright and devoted young Christian, whose usefulness, twenty years hence, may give his birthplace more fame than a century will give it in any other way. The money return from our circulars is only a part of the gain which we expect from them. We would be glad to have the people know of this movement and its bearing on the future of the Church and the country, and of their own children and grandchildren, even if the collection taken no more than paid for printing and postage; or if it failed to do that. A congregation can be abreast with all the work of God, without being pressed to do, in the money aspect of the matter, a farthing more than its own enlightened conscience and warm heart delight to do. I wish you would think well enough of my suggestion to try it, putting our material to your people as information concerning what our Church is doing, and honestly telling them that you are far more anxious to have them in sympathy with the movement than to get their support for it. I make the suggestion, not as a stroke of attempted diplomacy—in order to enter a wedge; but with the sincere feeling that the stronger parts of the Church are bound to take and to keep in the fellowship of their largest achievements every congregation of their brethren, even if they be unable to pay the cost of the information sent them. Am I wrong?

Yours sincerely,

A WORD TO THE JURY.

Will the reader, especially if he be a pastor or elder, give a little thought to the question here raised? A Board's yearly circular is meant to be as compact and clear a showing of its work as can be made. If, accompanied with a pastor's word stimulating attention to it, it should come, as it might, into every family, the result would be little short of a whole denomination informed concerning that branch of its work. But if that means of information is unemployed, what takes its place? In many congregations, indeed, the pastor's faithful exposition of the same substantial material. Yet, in fact, the pastors who are surest to put that material into their verbal statements are most accustomed to lay it before their people's eyes. In the other congregations, then, that neither hear nor

see the yearly showing of the Board, what conception of the aim and success of that form of the Church's work do the people get? The same matter never gets into a newspaper; and, if it did, how few would see it? It goes into the Board's annual report; but not one Presbyterian church-goer out of a hundred ever sees that document, or would master its many pages if he did. When, therefore, a Board provides a yearly showing of its work in shape convenient to be laid before every member of its great constituency is that any just conception of such an address which counts it an appeal for money, which no pastor is to set before his people's eyes without urging it upon their pocket? Of course we know that acquaintance with a worthy cause brings money for it; just as we know that the weekly hearing of a faithful preacher of Christ brings support for him. As a minister, then, who is fit to be a minister, preaches for the truth's sake, putting the matter of his support as far below his message as God puts it, so a Board, fit to be employed in Christ's work, while it cannot forget that money is its tongue and arm, covets contact chiefly with the intelligent and sympathetic heart of the Church, asks appreciation and influence only as the executor of the Lord's counsels, exalts above all things the counsels which it fulfills, and feels the indignity of being considered to show its face and make its bow as a mere getter of money.

Quite apart then from what our treasury shall get back from them, this year or ever, we hereby renew our offer of the leaves that show our part of our Church's work for Christ. We beg that they may be distributed in the congregations that take no special collections for any Board, and in those that are entirely unlikely to send us a dollar, whether special or from a fund, as well as in those that have our particular collection in view.

Single copies will be gladly sent to individuals, who, however, may save us postage, if they will. The map, 12 inches by 7½, is worth having and keeping. A one-cent stamp will carry it.

BEST AND "NEXT BEST."

To the advocates and supporters of distinctively Christian schools and colleges the question often comes, "What do you need better than a state school, manned with teachers who are Christians, and giving scope to all the Christian effort, by associations or otherwise, that the teachers and the students choose to maintain?"

The answer should declare, first of all and with emphasis, that every state school of that type is matter for great thankfulness and hope. If there were some way of increasing their number, and of ensuring the permanence of those promising features where they exist, the thankfulness might be larger and more secure; but for the instances that now appear, every pious heart is to be devoutly glad. On the recent Day of Prayer for Schools and Colleges every institution that comes within the foregoing description, and every one of its Christian teachers and societies has been an object of most fervent and sympathetic petition, the land over.

But any intelligent answer to the question must go on to show that such an institution is good *in comparison with what is not so good*; it is not good, when measured by any just ideal of Christian education. This should be clearly seen by parents who seek a truly Christian education for their children, and by philanthropists who wish to see it ensured to the youth of the land.

Any argument on this subject assumes that the great Christian result of conversion is of supreme importance to every youth; first for his own sake, and then for the sake of his usefulness as a servant of Christ. If any man denies that postulate, we have no debate with him. Of course such a man will be abundantly satisfied with the measure and kind of Christian influence above described. We are arguing with those who wishing with us to see the youth converted, believe the state school or college, when manned and managed under the most Christian conditions that such a school admits, to be entirely favorable to that prime result. That it is not, is manifest for one decisive reason.

There is a clear appointment of God under which saving faith in the young commonly comes about. It is their observation of such faith doing its characteristic work in the ordinary deportment of their immediate superiors. Timothy's "faith" that "dwelt first" in his mother and grandmother is the type of more increase of Christian belief and character than comes about in all other ways whatsoever. The faith thus propagated is not one that has been set forth in mere statement, valuable as that is; but one that has "dwelt" in its possessor—has been a resident with a resident's habits, "going in and out." It is piety predominating in parental demeanor and family policy that is reproduced in pious children. Now when a youth with Christian character yet unformed leaves home for academy or college, the teacher's influence takes, in a large degree, the place of the parent's—in some particulars, indeed, greatly outmeasuring it. He is resorted to as the man that knows; and the pupil goes to him at the age when passion is ready to become restive under the revealed commands of God, and most needs to feel the presence of a demonstrative and convincing Christian piety. It is the age, too, when pride of opinion and of leadership most tempts a straying young mind into reckless assertion. The youth who comes to that crisis away from a Christian home, is happy if he passes it under the characteristic influence of Christian teachers. That characteristic influence is of *faith in predominance*—faith alert and pronounced in positive leadership, foreseeing and meeting in advance every dangerous issue that comes to the youth in study or practice.

Of the issues of study the class-room is the very field. Apart from abstract mathematics, there is no line of higher education which a young mind can prosecute without meeting questions to which faith gives one answer and unbelief another. The roads are constantly forking, and no native instinct can be trusted to take the right one. Christian teaching has its magnificent office in guiding convincingly on the safe and rising path the free feet that follow it. And the direction of a student's work is no more im-

portant than his motive in it. The advice and example of a teacher openly and everywhere devoted to Christ is the surest incentive to consecrated study in the pupil; and consecrated study, begun in youth, is the only pledge of consecrated acquirement and its faithful use in a Christian life. Young work on every arena suggests competition and self-assertion, and nowhere more than in the school; where the encounter can be made entirely safe and wholesome, but only under the Mastership of Christ. Nothing less than the enthronement, in plain sight, of that "Author and Finisher of Faith" can secure the competition of eager students from being in great measure a drill in ambition and selfishness. It is fearful to consider how (tempered, indeed, by much self-control and good feeling, and *in so far* an advantageous discipline) that substantial training of self for self goes on under the ordinary forms of education. Is it a wonder that the nation comes to the knowledge of those germs, when they are grown larger?

The class-room, then, gives scope for as decisive Christian work as is done on earth. For its bearing on the most sacred results in mind and character, teacher-piety in the class-room is as indispensable as is mother-piety in the nursery. This is not to say that the student is still a babe; but that close to his fast-maturing mind and heart should be held the influences of a mature faith, as competent and as eager to show the Christian system in its largest relations as a mother is to show it in its rudiment.

But a teacher who is entirely adequate and disposed to such an office may be prohibited from saying, in the class-room, a single word with the distinctive authority of Christian faith. The system of state education limits his work to the communication of secular learning, and within that work his personal belief in Christ and Christian things has no standing. That compact blights him where he ought to be strongest. No warmth of Christian feeling and effort that may appear in his unofficial work can make up for the transcendent opportunities out of which he has been fenced.

It is no just reply to this to say that men

are often compelled to exclude formal religion from their associations. Banking and manufacturing lie quite outside of the divine provision for making Christians of the young. But the ideal of Christian teaching must conform to that provision. To youth of the age which all experience shows to be amenable to wise parental moulding, the dethronement of religion from its place of predominance over all their activities is more than the loss of the dethroned influence. It is a standing object-lesson in positive reversal of Christ's injunction, Seek *first* the kingdom of God. What is the influence of those parents and homes which make the Christian religion a secondary thing? Better by far, no doubt, than the influence that gives it no place at all; for religion, where suffered to be secondary, may, by the power of grace make itself primary to the soul that learns of it. But its own God-appointed place for formative effect on the young, is primary and nothing less. If there is a man on earth, who, in all his capacity and always, ought to be the Lord's freeman, it is the Christian teacher.

But ideals cannot always be met. Then wisdom and sincerity will be glad also of the "next best." But if any man imagines that for practical Christian effect the two grades are not very far apart, let him make investigation and comparison of the manifest distinctive Christian product of the two. His task will be the more difficult by the fact that Christian statistics (as of the proportion of students who are church-members, the number credibly converted during a school or college year, the number intending to be ministers) are matters of much more spontaneous communication by the institutions that are unreservedly Christian than by the most Christian management of the secular institutions. But let him, if he will, push to a discovery of the comparative facts, and while he will look gratefully and with the

largest sympathy toward every man and influence that brings in Christ among the attendants of our state institutions, the distinctive seats of Christian education will be as manifest as is "the apple-tree among the trees of the wood."

OF CRITICAL IMPORTANCE.

All sympathizers with the work of the Board of Aid for Colleges and Academies are earnestly asked to have clearly in mind two things:

1. That the Board, for the sake of stimulating its assisted institutions to an arrangement in arrest of all outlay in excess of income, has, this year, promised more largely than ever before. That provision against debt-making ensures a saving very far beyond the increased cost of inaugurating it. Hundreds, used now in the way of prevention, promise to save thousands that would otherwise be called for for cure. But the new policy demands, at the start, some increase of means.

2. A vote of the Board, taken at the beginning of this financial year, has made the year shorter by half a month than its predecessors have been. The treasurer's books must close April 15—not May 1, as heretofore.

Thus this Board, which has never ended a year in debt, must this year blur that fair record, unless it gets more money than ever before and in less time. It should be understood, however, that this risk was taken by it, not only under the clear business necessity above described, but *under such demonstration of the solid success of its work as has not been approached in any previous year*. It is with good courage, therefore, that it entreats every pastor who has sympathy with that work to see to it that his church's gift (made specially generous, if possible) be in its treasurer's P. O. box (294, Chicago, Ill.) before the night of April 15.

We are compelled, by lack of space, to postpone a clear and instructive presentation of *College Statistics and the Ministry* by Dr. Ganse. We have read and reread his *Best*

and "Next Best," and commend it to our readers as a clear, calm and considerate presentation of a subject of vital importance.

EDUCATION.

REVIEW OF SYNODICAL REPORTS—(CONTINUED).

NEW JERSEY

Having within its bounds our oldest and largest college and theological seminary, the churches of this synod have always done well by the cause of ministerial education, contributing largely in excess of what they received. Last year the amount in excess was \$1471, an increase of \$615 over the year previous. Yet the report sets over against this one adverse fact, "There were 79 non-contributing churches, 38 of which had a membership of 100 or more." Another fact of like character is that while reporting 81 candidates and 28 churches vacant, 18 of which have a membership of over 100, "the proportion of fully-equipped graduates from college and seminary to which the churches are entitled is only six, not enough to fill the vacancies caused by death." The report also takes into consideration the growing demand for more ministers all over the country, and the proposal to meet it with a class of men but partially trained, as judged by our standards; and it cautions against "a great danger imminent therewith, notwithstanding the great value this kind of training may have." It concludes with three recommendations, the second of which is "that all pastors and stated supplies be affectionately urged to present the claims of the Board of Education to their congregations." Our question is, whether as loyal office-bearers they are at liberty to act in this matter on their own private judgment, as they seem to do.

BALTIMORE.

The cause of education was presented before this synod, and well discussed; but as its minutes have not been sent us, we can only give some of the statistics pertaining to it. This synod reports 31 candidates in all, 15 being under care of the Board. For these its churches contributed \$1333, with

an addition of \$523 to help the candidates elsewhere. No less than 54 churches sent us nothing; and several of these were strong in numbers. The need of ministers is seen in the fact that 20 of its churches were marked vacant, 7 of which reported over 100 members and 5 more from 100 to 50, all of a size calling for the full services of a pastor. Plainly enough the synod is not raising ministers enough in its own bounds to serve its own churches. In the course of the discussion on the fact that our young men seemed reluctant to enter the ministry in consequence of the uncertainty attending their settlement, it was said to be a custom adopted in several of the southern presbyteries for the moderator, during his official term, to act as a kind of bishop to look after the vacant churches and unemployed ministers, and to assist in bringing the two together, or in supplying the one with pastors and the other with places, a custom which if more generally in vogue would relieve some serious difficulties in the way of our prosperity. Certain it is that some such measure ought to be adopted as helpful to prevent such protracted and injurious vacancies and such waste of ministerial talents as is now too often witnessed.

IOWA.

The report from this synod testifies to facts both "pleasant and unpleasant to contemplate." With an *increase* of 1955 communicants last year, there was a *decrease* of three licentiates and two candidates. On the other hand there was an increase of \$483 in the contributions, and of 23 in the number of churches contributing. Yet even with this increase there was drawn from the treasury of the Board \$1822 more than was given, which would not have been the case had the 183 remaining churches, a majority of the whole number, done their duty and taken up a collection. Of these churches it was shown that 13 reported over 100 mem-

bers, 20 more from 70 to over 90 members, and 41 others from 40 to over 60 members. "Surely," it was added, "these churches are not too weak to do something toward educating a ministry." And the necessity for their doing something is seen in the fact that 66 of the 359 churches in the synod are without pastors or stated supplies. Surely it becomes all in charge to heed the *direction* of the synod that "the cause of the Board of Education be fairly presented to the congregations at least once during the year, and that the claims and privileges of the ministry be urged upon their young men." The question with the Board is, Will these directions be heeded? If not, what is the use of making them?

MISSOURI.

The report from this synod is short but pregnant: "The churches have not done for the cause of education as well as the year before." Forty-six students, nine less than last year, drew from the treasury of the Board \$4427, while only \$772.84 had been contributed by 74 out of the 226 churches belonging to the synod. Conspicuous among the givers are mentioned the Second Church in Kansas City and the Second Church in St. Louis, credited respectively with \$133 and \$100. The report concludes with the question, "Can these meagre gifts from one third of our churches be explained except upon the ground that the facts are not pressed upon the attention of the people by the ministers?" And we will add another. Ought not the fact that 41 churches of the synod are reported vacant to be an argument for the churches and ministers to labor more earnestly for supplying this great want? To think of 41 churches vacant and 70 candidates in all scattered through a ten-years course, averaging about 7 a year, to meet the demand! Is this the best that a state as old as Missouri can do for building up its churches and evangelizing its wastes?

MINNESOTA.

The report states that during the past year 16 students, or at present 20, from its

bounds were under care of the Board, who received \$1514, while the churches gave to the Board only \$800, a falling off of \$70 from what was given the year previous. It is due, however, to state that \$654 more was credited to the general cause, given to persons not under care of the Board or to supplant in special cases the aid received from it. Of the twenty students three were Scandinavian and one a German. Attention is called to the fact that out of its 166 churches only 66 contributed anything to the Board, a small proportion, more especially when it is stated that in that synod 25 churches were marked vacant, showing the great need there was of all the churches and ministers doing something to supply the vacancies. Never will all our churches be properly manned until the ministers become more earnest in enlisting young men into the gospel service and eliciting from their people the means of educating those who do enlist. Without ministers churches languish, and no advance can be made either at home or abroad. Our Lord made it almost his *first* business to raise preachers, and so must the Church. And where rests the blame that forty candidates have been declined aid in their education who needed it to go forward in their studies?

WISCONSIN.

The minutes of the synod contain no report on ministerial education; but we can say for it that it had last year 10 candidates under care of the Board, receiving \$980, towards which 65 of its 153 churches contributed \$731, while it had 37 churches vacant. Yet the report on home missions was full of significance, showing the great need of laborers among its growing populations. It says, "There are scores of villages in the state containing from one to five hundred inhabitants, in which from Sabbath to Sabbath there were no religious services, and hundreds of neighborhoods, where good congregations could be gathered, which are utterly destitute of the means of grace." And yet it was said that the synod receives more and gives less to home missions than any other denomination in the

state. A reason for this disparity, it was affirmed, might be found in the relative importance which home missions assume in the synod when compared with the conference and convention. While with the Baptists it was the theme for ringing speeches, in the synod the brief report was read and adopted almost without debate; and frequently two or three secretaries, representing as many boards, are crowded into a single evening. As the result in the synod, 40 churches, 23 of which were supplied with preachers, failed to contribute to home missions, while in the Baptist Church only three failed. We may ask, does not the fact just stated apply still further and explain the numerous failures on the part of the churches to sustain adequately the other causes that are so essential to our church development? Our judicatories do not take time to discuss the importance of their own agencies and awaken enthusiasm in their own favor; and so the recommendations of the standing committees are read and passed as a matter of form, and few know or care what they are. And the secretaries, who have come from a distance to represent the needs of their boards and be themselves heartened up by the responses and assurances of their brethren, make their half-hour or twenty-minute speeches and go home, in many cases dispirited by the indifference shown. What is needed is more zeal, a rallying *esprit du corps* that shall develop the activity of all our congregations and cause the Church to grow by that which every joint supplieth.

Here we pause in our review to note one

point. In connection with the report of the Committee on Education in the Synod of New Jersey, a report from "a special committee on the Instability of the Pastorate" was read by Dr. Nott, which called out marked attention. Its aim was to show the disasters and sufferings caused by the sudden breaking up of the homes of settled pastors through "the restlessness and desire for change" on the part of the people. There seemed to be, it was said, a demand for "periodicity in the pastorate," for which the Church has made no provision—a demand, it was confessed, which also exists among the ministers themselves. The question is, can any remedy be found for the evils arising to both ministers and people from these unregulated changes?—evils seen in the long vacancies of the pulpit on the one hand, and in the non-employment of the minister, often attended with great hardship and want, on the other. Three sources of remedy were suggested: (1) a more active supervision of the presbytery; (2) a better mind on the part of the people; (3) some modification of our polity.

The report was a long and able one, and deserves to be widely circulated and considered. Unquestionably the evil set forth is operating as a hindrance to enlistment on the part of many young men cognizant of the facts. Some more active and prudent measures should be taken to provide ministers for our churches and churches for our ministers. It is to be hoped that the large committee of the General Assembly of which Dr. Nicolls is chairman will prove helpful in this important matter.

CHURCH ERECTION.

ARCHITECTURAL PLANS.

Under the direction of the General Assembly, the Board has procured many designs for churches, which we are always glad to send out for the benefit of congregations contemplating building. The most of

these designs are for simple and inexpensive buildings. And when a design is chosen, we can usually furnish at a very moderate expense (little more than nominal) the drawings, including the elevations, ground plan and details for working. This we are

doing, and with advantage to the smaller churches, almost every day.

But we also frequently receive letters asking for designs and drawings of buildings of which the proposed cost is \$8000, \$10,000, and sometimes \$20,000. To all such inquiries we feel bound to reply that while we will gladly do anything within our power to aid, yet the wiser course will be for the church to consult some competent architect. In erecting a building so expensive as above indicated, there can be no assurance of proper oversight and of substantial work excepting as a professional architect takes a professional responsibility. Moreover, innumerable questions in regard to details arise which need to be promptly answered, and very often the detailed drawings need an expert to explain their use.

We therefore do not consider it true economy for any church proposing to build at an expense exceeding \$10,000 to attempt to complete the work without the personal services of an architect. A small percentage, two or three per cent. upon the cost, may seem at first to be saved; but the probabilities are that more than is thus saved will be lost in wasteful experiments, unforeseen changes, bad construction or faulty workmanship. Finally, the problem of the best form and construction of a church edifice is rarely the same in two different cases, and it is usually far more satisfactory to have a plan prepared for the particular church that is to use it, and thus adapted to its particular needs.

GOOD ADVICE.

We take the following article from the *Church Building Quarterly* (Congregational), and commend its practical suggestions to our own churches now proposing to build:

HOW WE BUILT THE CHURCH.

1. For several weeks before the work was actually begun, the matter was made the subject of careful thought and earnest prayer at the mid-week meeting of the church. The word of God was searched, and a large number of passages (like Ex. 25:8; Deut. 12:5, 6; 2 Chron. 20:7-9; Ps. 63:2; Ps. 84; Ps. 50:2;

Ps. 96:6) were commented on, till the biblical idea of church building and its relation to spiritual life were wrought into all our minds.

2. We bought and paid for the very best centrally-located lot in town. We took an absolute deed, had it recorded and put on file among our most valuable church papers. The man of whom we bought the lot wished to have a conditional clause in the deed, that the lot should always be held for the use of a Congregational church. The lawyer on our board of trustees said no emphatically. Such a deed, he claimed, a deed with any condition in it, does not convey the property to purchaser, only the use of it.

3. Having carefully estimated the seating capacity we ought to provide, we secured a good architect to draw the "plans and specifications." Careful estimates were made on the cost of building and furnishing the church as thus planned. We voted that, if any member of the congregation insisted on any modification of the plans as adopted, he should pay the cost of the modification. The trustees of the church were instructed to proceed at once to raise funds sufficient to cover the entire cost of building and furnishing and insuring the house. They ordered the treasurer of the board of trustees to pay cash for every dollar's worth of material needed, and take a receipt for the same item by item; but in no case to pay out a dollar without an order of at least two of his fellow trustees. The workmen were to be paid weekly, except the contractor. He was to have one half his pay when the building was up and covered, the balance when the work was satisfactorily done.

It was a first-class object-lesson to see the work progress. No jarring; no delays. Every man joined his work to that of his neighbor. A speedily and well finished house of worship was the result.

Dedication day was a day of thanksgiving and consecration—consecration of the house and themselves, by the people, to the service of God; thanksgiving to God for the ability and willingness he had given them for the work.

The ruling thought, impressed at the first and kept alive to the last, was, "In this matter we are giving to God that which of right is his. In the same act we are providing for the highest wants of our souls—our spiritual wants."

Had we been a really poor church, actually unable to build such a house as we absolutely needed, we should have raised every dollar we could, in money, labor and material, then

applied to the American Congregational Union for what we absolutely needed to finish the work; and, as soon as assured of the needed aid, proceeded. We are not sure but many of our sister churches, now houseless, could do the whole if the work began where ours did—in the place of united, earnest prayer. "Except the Lord build the house, they labor in vain that build it."

RESPONSE TO ANADARKO.

In our January number we published a letter from Rev. S. V. Fait, of Anadarko, Ind. Ter., speaking of the straits to which he and his family were reduced because of the impossibility of finding an appropriate home.

They had taken refuge in two small rooms attached as a sort of "lean-to" to the Episcopal church. We also stated the impossibility of his raising sufficient money from the Indians among whom he finds his work, to provide for the building of a manse.

We have been greatly gratified by receiving the following letters, which not only give promise of help, but give reasons for the necessity of such help that ought to appeal eloquently to a very large circle:

DEAR SIR:—Please find enclosed a check for twenty-five dollars toward a manse for Rev. Mr. Fait, of Anadarko, Ind. Ter.

As I understand, what is contributed for a special manse does not go into the "Manse Fund," but is credited to the manse named, to enable them to secure the amount necessary to entitle them to aid from the Board of Church Erection.

If I am right I am glad to help a little in that way, as I am greatly interested in that branch of church work, and wonder at the little interest generally taken, and the very small contributions recorded.

We know that One far better and more worthy than any home missionary had "not where to lay his head"; but it does not follow that those sent as his ambassadors by the rich Presbyterian Church should be homeless. Do let us make them as comfortable as we can, for after all is done that can be, they and their families will have hardships, trials and privations enough to bear. So for "pity's sake" give them a roof to cover them, and if not for that, do it for economy's sake, for what a terrible loss of power, both mental and physical, it

must be for a man to have to battle with the elements as Mr. Fait and others have done! How can spiritual power be expected when every effort is put forth to keep the poor body from perishing?

THREESCORE AND TWELVE.

DEAR SIR:—Being touched by the appeal of S. V. Fait, Anadarko, Ind. Ter., in the January number of *THE CHURCH AT HOME AND ABROAD*, I desire to give something to the "Manse Fund," and especially to *this case*, if the needs have not already been met.

Very sincerely.

CITIES BUILT IN A DAY.

We publish below two letters from that wonderful Oklahoma region, which a few months ago caused such excitement throughout Kansas and the Indian Territory.

Read what is said of cities built where two years ago not a house stood, and not a spadeful of dirt had been turned to open a street, and not even a stake driven to mark a boundary.

We may add that in Oklahoma City the church enterprise is still halting, the slender resources of the people making it necessary that before involving themselves in expense they should have an assurance of sufficient aid from abroad.

The Kingfisher church is, as the letter indicates, completed.

OKLAHOMA CITY, IND. TER., Dec. 13, 1899.

DEAR SIR:—The elders and trustees of the First Presbyterian Church of Oklahoma City, Ind. Ter., respectfully ask of your Board aid in the sum of \$1000 toward the erection of a house of worship, to cost completed \$1500.

In asking this somewhat extensive aid we beg to state the exceptional circumstances that justify the request in our judgment.

We have a city of 6000 people, grown to that size in seven months. Every indication points to an increase of 100 per cent. in eighteen months or two years, and to continued and rapid development thereafter. The town is situated in confessedly the most fertile portion of the Indian Territory, and the portion destined to support the densest population. One railroad, the Santa Fé, is already here. The "Choctaw" railway, a competing line, is building toward us, and will reach this city by spring, probably. A hydraulic canal, six miles long, and furnishing water power practically

inexhaustible, is now being dug through the town across the bend of the North Canadian river. Agents of the company digging this canal are now purchasing the material for an electric light plant, to be put in operation directly. These things point to a rapid and permanent growth.

The Presbyterian element is reasonably well represented and thoroughly united. The members of the church are willing to do, and are doing, all they possibly can; but they are in the main in straitened circumstances. Their means are very generally entirely invested in the improvements they have been compelled to make for purposes of shelter and business. Our church has almost the needs of a city to meet with the available financial capacity of a village. We are suffering in every way by reason of the cramped and unattractive quarters we are compelled to occupy. Still, we have no cause to complain, as our growth is steady and our feeling entirely hopeful. But *just now* we should gain largely by having a commodious and attractive house of worship.

The Catholic and Methodist Episcopal organizations already have comfortable and handsome churches. The South Methodist church will begin within a few days the construction of a \$5000 brick building.

We have secured two lots in the heart of the city—by far the most advantageous location for a church—at a cost of \$1100. This we were enabled to do largely through the liberal aid of the Board of Home Missions. The lease upon our present place of worship expires April 1. We expect to be able to perfect title through act of Congress to city property here by March 1. At that time we shall be able to execute the customary mortgage upon the property.

With prompt and liberal aid at this critical time, we confidently expect to become within eighteen months, at farthest, a self-supporting and contributing church. We earnestly hope we may receive from your honorable Board an early and favorable reply.

Very respectfully,
W. H. YOUNG.

KINGFISHER, IND. TER., January 15, 1890.

MY DEAR SIR:—I am just in receipt of your draft for \$550. At the earliest possible time after we are organized as a territory or state, and provided with courts of record and recorder of deeds, etc., we shall be pleased to execute mortgage in regular form, and will then call for blank mortgage for that purpose. I am now prepared to extend to you the sincere thanks

of our people, which will be often expressed, for your very kind and prompt action in our behalf.

The church is now complete, and quite artistic and beautiful; is seated with two hundred neat chairs; will have a good 750-pound bell from Cincinnati, Ohio, for next Sunday, at which time the church will be dedicated. The church is neatly papered throughout and the painting almost finished, and all first-class. Also we have a carpet for the aisles and platform, and a splendid organ and a lady to play who is a graduate of the Cincinnati Conservatory of Music; also a choir of nine good voices. This being the first and only church in the city, be assured the audience is large and appreciative. The Sabbath-school is well established, with over fifty scholars and growing rapidly.

Sincerely, NORRIS SPRIGG.

FROM CHURCHES.

STURGIS, S. DAK.

We have received the grant from the Church Erection Fund of \$350, in aid in completing our church in Sturgis. We have entirely completed our church; have our bell up, our fence built, sidewalk laid, everything painted up in good shape, one payment made on parsonage and another on the way. We have less than \$30 debt on all our work of completing our church, walks, fences, painting and all. This we will pay off in a few weeks. We are grateful to the Board for the gift, for without it we could not see our way to go on with the work. True, we are not quite out on our parsonage, but we have put it in the shape of installments and we can easily meet them. There is no lien or mortgage on any of our property except what your Board holds. It is a large undertaking, as you know, for a little church of a dozen women to build and pay for church and parsonage in these little frontier towns, and I cannot see how it could be done except as it is by the aid of your Board.

Yours fraternally, W. A. ECHOLS.

LONSDALE, R. I.

The generous gift (\$1000) of the Board was received on Christmas morning—a good Christmas present, so we all think. The trustees but voice the sentiments of the people here in expressing their appreciation of the Board's kindness, also of our gratitude to God for giving the Board the means to devise such liberal things.

Signed on behalf of trustees,

DAVID THOMSON.

SOCIETIES OF CHRISTIAN ENDEAVOR.

At the request of the editor of the *Golden Rule*, we published a brief note in the January number of that periodical inviting the attention of the young members of the societies of Christian Endeavor to interest themselves in aiding to provide manses for the homeless families of our home missionaries.

We have been gratified by receiving the following letter, which, as it asks for further information, we publish, together with our answer. We hope that others may be similarly interested as their attention is called to this very interesting work.

—, ILL., January 29, 1890.

DEAR SIR:—We do not fully understand your letter. Do you mean that thirty societies pledge themselves to pay \$10 for three years, or do you mean that if each one will pay \$10 you can build the manse? In other words, does the manse cost \$300 or \$900? I think our society will send your Board \$10 United Society Day. If we could know something more about this work and where our money goes, I believe the young people would be more interested in it. If you can give me some idea as to what we are doing when we say we will be one of thirty societies to build the manse, I shall be greatly obliged to you.

MY DEAR MISS —:—I was much gratified at the receipt of your kind letter of the 29th of January, inquiring in regard to the manse work. It was impossible in the few lines in which my letter was to be compressed to explain fully the plan upon which manses are aided.

We help churches in building manses for their pastors by lending them money to be added to the sum that they are able to subscribe at home. We expect the church first to raise a subscription of at least half of what they need. Then they apply to the Board, and the Board lends the other one quarter, one third or one half, as the case may be. There is no interest charged upon this loan, but it is expected that it will be returned to the Board within three years. Then it is sent out again to another church to aid in the same manner, and then after three years more it goes again to a third church, and so on every three years.

I mentioned \$300 because, while the Board sometimes makes loans of a larger amount, yet a great many churches need only \$300 to enable them to complete their work. Thus

you see that, although the manse may cost more, yet it is \$300 (not \$900) from us that completes it, and the same \$300 goes out again at the end of three years.

The reason that the Board *lends* the money, instead of giving it outright, is that, after the manse is built, the church or the minister saves every year the amount of the rent of a house, and so the church can very well afford to take the money it saves in this way and return the loan for the benefit of some other little struggling church. Since the Board began this work, three years ago, it has helped more than one hundred and fifty churches to build homes for their pastors, and most of them have found no serious difficulty in returning the installments of the loan as they became due.

If then, as I hope, your society interests itself to aid in this work, whatever money you give will be held by the Board as a trust fund, and will go out to a new church every three years. If from different societies enough should come to help out each year only one new manse, the work would so repeat itself every three years that at the end of nine years there would be eighteen manses built by the societies.

Thanking you for your kind interest, I remain
Yours faithfully,

ERSKINE N. WHITE.

CHURCHES COMPLETED.

The following churches, during the month of January, notified the Board that their new edifices were completed and full provision made for the payments thereupon:

| Churches | Value. |
|--|----------|
| Monterey, Cal., | \$3,800 |
| Santa Monica, Cal., | 12,000 |
| Cabery (manse), Ill., | 1,200 |
| Toner Chapel of West Union, Ind., | 1,500 |
| Kingfisher, Ind. Ter., | 2,000 |
| Jefferson, Iowa, | 5,450 |
| Lucas, Iowa, | 1,800 |
| Oelwein, Iowa, | 2,500 |
| Rolfe 2d (manse), Iowa, | 975 |
| Scotch, O'Brien Co. (manse), Iowa, | 1,135 |
| Madison, Kansas, | 1,810 |
| Barnum 1st, Minn., | 2,300 |
| Chatfield (chapel), Minn., | 615 |
| St. Paul 9th, Minn., | 8,175 |
| Warrendale, Minn., | 7,000 |
| Inman, Neb., | 672 |
| Stockham (Verona), Neb., | 725 |
| Bellingham Bay, Wash., | 4,100 |
| White River, Slaughter, Wash., | 700 |
| | <hr/> |
| | \$59,457 |

FOREIGN MISSION LETTERS.

PERSIA.

DR. MARY BLACKFORD'S MEDICAL WORK IN TABRIZ.

By means of the medical work many have heard the Bible and been told of Christ as their Saviour. At the dispensary we were able for a time to have a short service before treating the patients. Since then a Bible-woman always stays in the waiting-room. Very often those who have gone with me to the houses have been asked to come again and read with them.

Many cases have come to the dispensary needing careful nursing more than medicine, and others asking for surgical help which we could not give without some place in which to keep them. This speaks for itself in regard to our need here, and especially would we desire enlarged opportunities for training some of the women in the proper care of the sick. As a small beginning we have asked for an outfit for a hospital room. Expecting in the spring to live at the dispensary, we wish to have a place where patients may be cared for.

Number of visits to houses, 225; number of new patients, 273; number of prescriptions, 529; number of office visits for treatment, 197; amount received for visits and medicine, \$94.14.

Rev. E. W. McDowell, returning from a six-months absence in the mountains, gives the following account of

PERILS FROM ROBBERS.

While passing through Tkhoma we were robbed by some Nestorians. It was done in daylight, and in the very streets of the village, all the people looking on. I had received intimation of a plan to waylay us, but discredited it in large measure, as our helpers are very fearful and always magnify danger. The Saturday before our loads had been seized by the Koords right before our eyes; but by firmness and through the influence of a Koordish chief we had pushed through and anticipated less trouble among Christians, especially when assured by the brethren with us (themselves Tkhomians of a village only a few minutes distant from Gundikta) that their presence would

insure us against molestation on the part of that village. They were mistaken, however, and hindered rather than helped us. We were attacked right in the village. When we interfered personally our lives were threatened, and our brethren dragged us off the field. Dr. Wishard, by his presence of mind, saved two loads which contained the effects of some of our helpers who were with us. We returned as soon as we had quieted the Muzrai men (Muzrai is a village in which we have a church and quite a strong following, and is only fifteen minutes from Gundikta), who were rushing back after their guns and reinforcements in order to make war. The robbers were quite affable. We endeavored to recover Dr. Wishard's papers, which were very valuable. One of the men promised to return what he had taken, and did so finally when a gift was made. This was the doctor's trunk containing all his valuable papers. Another young man, who had read in our school in Oroomiah only this last winter, declared privately that he had taken some of our things only for the purpose of keeping them out of the hands of others, and so restoring them. This he did without pay, and rendered us valuable service, probably saving our lives. But the rest were hard and would listen to no compromise or threats. We returned to Muzrai with nothing but the clothes we had on. They did not get our money or watches, though an attempt was made to do so. We summoned the chiefs of the valley from a lower village, and laid upon them the work of receiving our goods. This they all agreed to do, and went up at once to Gundikta.

CONFERENCE WITH THE ROBBERS.

Late in the afternoon, hearing they were accomplishing nothing, we (Dr. Wishard and myself) went up and found them and our robbers and the village priests all drunk. They, especially the chiefs, were much disconcerted on seeing us. They took us to the churchyard, where we held a conference, but as they were much under the influence of liquor, we accomplished nothing. By seeing a few individuals personally we recovered some few insignificant things. That night we sent all our money, watches and other valuables of small bulk by trusty men over the mountain to Boz to our

helper there. We did this, as we were informed that they were going to take all that was left on the following day. As we had women and children with us, there was no other road out of the valley. There was no danger to them, but we had to be with them, and aside from that we did not think it best to go by night or by a secret path. We therefore concluded to go empty, believing there was no danger to our lives. The Molaks (chiefs) refused to go with us. We were scarcely in the village when we were seized. One boy rushed at us furiously with drawn dagger, but was held back by Marcus, the school boy referred to. We were taken to the churchyard and were finally led along the road by a few men who were anxious to divide all the spoils among themselves. There were two parties which we were able to play off against each other. For two hours they followed us or carried us along, alternately fighting among themselves or demanding money of us. Finally the minority party, which the others had been endeavoring to drive back, began to stone us, whereupon our self-constituted protectors turned upon us, knocked Dr. Wishard down and tore off some of his clothes and searched him for money. I was subjected to the same process, only more gently. They found nothing. One of the party acted like a madman, and no doubt had he not been restrained, would have killed us. They were still unsatisfied and followed us, their number being increased by the way. At each fresh increase a new suggestion would be made as to the whereabouts of our money, and again they would search us, finally partially stripping us. However, at my suggestion they returned our clothes excepting half of the doctor's vest.

We finally got away. We had rather a cool ride over the snow of the high mountain pass, as it was raining; but by using old carpet or horse-blankets belonging to our muleteers, we kept tolerably dry and warm. In Boz we secured the valuables sent by us and the things brought through by the Muzrai men which had been returned. They had to fight their way through, the young fellow who had tried to kill us receiving a severe cut in the head in the fray.

These are the facts. We discovered afterwards that the robbery was planned by Molak (chief) Baboo, Kasha (priest) Yohannis and Kasha Gelyanna, all prominent men, the two latter friends and at times helpers of the Episcopalians. They got a large share of the plunder. These men have

robbed several parties, Americans, English and French, and are very wicked men. They are the men of whom I spoke, as being drunk, and the Molak as being so anxious to help us recover our goods. We have all sufficient evidence against them, and have brought the matter before the government. We propose to push the matter with all our might.

REV. F. G. COAN, *Oroomiah*.—I do not believe there ever was a time here when a full force could work to better advantage in the school as well as field. One hundred and fifty girls could have been received and educated, and they would be an incalculable power for good had we only the force to train them.

We need a missionary lady to work in the villages, among the women. I am saddened in my village work because I am unable to reach the mass of women. They would gladly welcome a lady among them. In many of our churches the men are warm and active, but the women are cold and indifferent. If a lady could go out and work for her sex, as I am privileged to do for men, the results would be very gratifying. Our hope for the future generation is through the women, and these need evangelizing and training in many of the most simple rudiments of Christian life.

Our God will some day reveal the good work Miss Van Duzee is doing for the poor Moslems and Jews of this city. The Lord will send us the right one for village work. We need a warm-hearted, genial, *brave* lady, who can eat native food, is not afraid of a dervish or of a horse or a camel, and can draw the poor creatures around her by the power of *love*. Miss Dale of Teheran is splendidly adapted to such work. Can we not have one like her here?

REV. S. G. WILSON, *Tubriz*.—We have waited long before asking for a building for our theological and normal school, but the necessity for a commodious and proper building is urgent, and we believe it would be a good investment for the work. It will aid us in evangelizing this city and province. The school is designed to be the normal and theological training class for the Armenians of west Persia and the Caucasus. More than half a million of Armenians in the Caucasus demand our attention. The evangelical brethren there are unable, owing to the restrictions of Russian government, to have schools for the preparation of evan-

gelists and teachers. Azerbaijan is a good basis for this work, and proper facilities here will enable us to care for their young men. Some of them are anxious to come to us now, and one was in our last graduating class.

Our city of 150,000 Mussulmans, and our special field of 1,500,000, have need of such a centre of light. In time we would hope to gain an influence over the Mussulman population and make the school an evangelizing agency for them. Our chief need, however, is to make it a training-school for evangelists and teachers. We design to erect a building to accommodate both theological and preparatory classes, ten of the former, thirty of the latter, with recitation-rooms for boarding-school and day-schools, library-room and chapel, dining-room and kitchen. We have made an estimate which we think adequate and reasonable. We estimate \$7500 for the building, \$1500 for ground for school and residence for the missionary in charge, and \$1500 for ground for a physician's residence, dispensary and a hospital in the future. These plans and estimates have been approved by the mission. We trust they will meet with the approval of the Board and the Church, and that they will authorize the following plan for the raising of the funds: We propose to make the effort to increase the income of the Board by the amount of these estimates, by contributions from *individual donors*, especially personal friends, while not deflecting from the regular income of the Board, nor soliciting from churches or Sabbath-schools.

SYRIA.

We make the following extracts from a private letter of Rev. W. K. Eddy from Sidon, December 12, 1889. The letter was not written for publication, but some things in it are of too much interest to be allowed to pass unnoticed.

A PLEASANT JOURNEY.

I will record my gratitude to God that during a twelve-days journey not a drop of rain fell on our heads; not an accident of any possible description, great or small, befell us; no difficulty occurred with muleteers; there were no delays in travel, nor an hour of sickness to any one of the party. Is not that a remarkable record for a trip in the month of December? The rain began to pour half an hour after we reached our home.

We left Tyre on a Friday morning. Our chil-

dren were in boxes fastened on either side of a pacing horse, and we found it a great improvement on trying to carry them on horseback before us. They enjoyed it more and were far less fatigued, to say nothing of the relief of those who used to carry them. Mrs. Eddy and I rode up to Ras el Ain, and later we all ate our dinner at the khun of Ain Iskanderoon. Nothing more has been done about the carriage-road over this promontory. It is just as it was, and requires many long stretches of imagination to connect together the portions that are partly made. We reached Alma at about two o'clock. We occupied the same room which father and Dr. Phraner and others of their party had previously occupied during their journey. The people were very pleasant and cordial. We held an informal meeting that evening for the men, while Mrs. Eddy held one for the women.

SMUGGLERS OF TOBACCO.

As the people were busy with their ploughing during the daytime, and very few of them could be seen, I had planned to spend the morning in hunting, to provide ourselves with partridges for dinner. But when we awoke we found a line of mounted police about the village, and the governor of Tyre and its police, as well as the Sidon police, with them. The village was full of tobacco; perhaps a hundred camel-loads. (It should be stated that the government has the monopoly of tobacco.) The officers in charge of this business began looking through the houses and found eighteen bags of it in one place. There is a fine of \$1 per pound as well as confiscation of the tobacco. The people were wild with fury, but did not dare to do anything at first. Soon another house was found containing it, which was near by our church. This contained a larger amount. Some of the police were in this house, and some were superintending the removal of the first lot, when a mob of the people broke loose. Such yelling and howling and wild actions you have hardly ever seen. Men armed themselves with long sticks and threw stones, and the air was full of missiles. The mob rescued seven bags from soldiers and drove them back and shut them up in the house with the governor, and then took off the tobacco. The chief of the police of this department is from Sidon, and I was enabled to help him escape from the mob, which acted as if they would kill him. One policeman before me was beaten and whacked and struck with stones until nearly killed, but our Protestant

doctor, a graduate of the college residing here, says that he will recover. The chief officer of the soldiers fired in the air over the people to scare them a little and to facilitate his own escape. After the affray I went to call on the chief of the tobacco police and the governor, and told them that the Protestants wished it understood that they had no tobacco; that they were ready to have all their houses opened, and that one of the Protestants would take the officers to search any Protestant house they might suspect. We also assured him that the Protestants had no part in all this matter. The governor sent telegrams to Beirut, and the governor-general there ordered soldiers to go up to Alma from the fortress of Acre. The debt this village will have to pay for the way in which they have behaved will be a heavy one.

In the evening we had a preparatory meeting in the church, on Sabbath morning the communicants' meeting, then a session meeting. Two were received who applied previously. Then followed the communion service. In the afternoon Mrs. Eddy had a meeting for the women, while I had one for the children. These meetings were followed by the regular afternoon service. On Monday morning we returned to Tyre, riding unusually rapidly, reaching that city in four hours and ten minutes. Usually the journey requires six hours.

The letter of Bishop Blythe of Jerusalem, with reference to his non-interference in missionary matters in our field, is a great relief and a special blessing, and we hope will result in changed circumstances all around. He wrote to the few malcontents who sought his interference and gave them counsels of peace.

BRAZIL.

REV. J. M. KYLE, *Rio de Janeiro*:—The present opportunity, the present crisis, is so great that it is simply overpowering, and language is all too weak to convey to you how deeply we feel the needs of the present hour. Just imagine our position! The American churches have only twenty-seven missionaries in the field. Rio de Janeiro, which is as much Brazil as "Paris is France," has only two American missionaries who can speak the language. We must now have reinforcements. Rio has a large population (400,000) and is certainly now a most important place from a missionary point of view.

The new government is favorable to us; liberty

of worship is sure to come, and we hope for separation of church and state. [Since this was written the separation has been decreed.] The Christian churches of America must decide the fate of the new republic. If they will pour in a sufficient number of missionaries who will preach the gospel of Christ through the length and breadth of the land, and do it now, there is a bright future of peace and prosperity for Brazil; otherwise the corruption, selfishness and ignorance which now prevail will work her complete ruin. Send us more men and send them now.

SAO PAULO, October 16, 1889.

H. M. LANE, M.D.:—The Presbytery of Sao Paulo has just closed its annual session. The reports of the year's work were most encouraging, showing a total of 187 new members by profession, 57 by letter, and 133 baptisms of children; the latter figure does not include the children baptized in Parana, the exact number of whom I have not at hand. Considering the entire absence of missionaries from this field, these results are most cheering and fill us with feelings of thankfulness. Never before has the harvest called for more workers and never before have there been so few. After a most satisfactory examination and a trial sermon before perhaps the largest audience ever gathered in the church, Benedicto Ferraz de Campos was ordained and will be settled at Cruzeiro. Alvaro Reis was ordained by the Presbytery of Minas at its last meeting, making two additions to the native ministry this year, both young men of great promise.

HOME MISSIONS IN BRAZIL.

The appeal to churches of the United States by the Standing Committee of the Board of Home Missions (in the December number of *THE CHURCH AT HOME AND ABROAD*) for aid in preparing a class of auxiliary laborers in consonance with the recommendation of the synod is the work of Rev. E. C. Pereira, pastor of the Sao Paulo church, who was the originator and is the soul of the home mission movement. There has been no time in the history of the mission when it has seemed so absolutely necessary to step out of the prescribed lines and do something at once to relieve the pressure for men to occupy in some degree the vacant fields as now. There are more than a dozen organized churches without pastors and that are visited only occasionally by the pastor of the district. Sr.

Zacharias, a feeble man (physically), has a field that extends from Faxina on the south to Canna Verde on the north. The men referred to in the appeal are elders and deacons, true Christian men who have given proof of their calling, but are not sufficiently well versed in Scripture truth, or rather arguments and proofs of gospel truth, to make them altogether safe or profitable preachers of the word. It is proposed to give them a systematic course of training. Sr. Eduardo is willing, aided by our students, to undertake this work. It is more than likely that from the group some will come out to take the complete course of theological training when the time shall arrive.

THE HIGH SCHOOL.

The day-school has reached 393 pupils, and would have passed 400 if we had room. Last Sunday our Sabbath-school numbered 148 pupils; many of them were children of Catholic parents, who begged to come to the Sabbath-school, and in some cases bring the father or mother with them. We endeavor to make our Sabbath-school an adjunct, a complement, of the weekday-school. The success of the plan is one of the most encouraging features of our school work, and makes us cling more tenaciously to the belief that the school is a powerful agent in direct evangelization.

The work is far larger than any or all of the workers. The blessing of God is upon it visibly, and it becomes those whose high privilege it is to contribute to it to be very humble and submissive to his will. I beg also to assure you that courses of study, new methods, and all the art and paraphernalia of modern teaching, are made subordi-

nate to the great essential aim and purpose of the school—that of leading the children, and through them the nation, to a saving knowledge of Christ.

DAKOTA.

REV. J. P. WILLIAMSON, *Greenwood*.:—Our church work has been progressing well for the last three months. During that time we have received five on profession to Yankton Agency Church and eight to Hill Church. Cedar Church had the misfortune of having the log-cabin in which they worship blown over, but they have put it up again and made a dirt roof, as the old roof was not repairable, and it will now answer for the winter, but we must help them build a church next summer.

Rev. Daniel Renville is having good success at Crow Creek, and has had some additions lately to the church.

I have lately employed another native assistant for Montana. He is a young man from Devil's Lake, named Thomas Shields Matoymaza. He will labor at Poplar Creek and Mr. Hopkins at Wolf Point. I trust we shall have a missionary there next spring or summer.

Besides the foregoing letters sent for publication by the secretaries, a very interesting letter came directly from China, from Rev. C. R. Mills, D.D., a cheery and hopeful letter, which we are sorry to be obliged to postpone, but are glad to have for our next issue.

A pamphlet of 45 pages, entitled *The Martyr Islands of the New Hebrides and Adjacent Groups*, by Robert Young, published in Edinburgh, gives the following illustration of the happy change wrought in those cannibal islands by a work of evangelization to which so many brave missionaries gave their lives:

Forty years ago a British ship was becalmed off the shores of Esfaté. The ground swell drove her ashore. She struck on a sunken rock and was wrecked. The entire crew of twenty-three, with the exception of

one boy, having been massacred, were distributed among the villages, their bodies being cooked and eaten by the savages.

Thirty years afterward, another British vessel was wrecked during a hurricane near the same place. There were 150 laborers on board, bound for the sugar plantations in Fiji. All were got safe on shore, but very few provisions were saved from the wreck. The captain might have maintained a few with what food he had, but with such a number he knew not what to do. In this dilemma, Rev. J. W. M'Kenzie assembled the natives and explained to them the con-

dition of the strangers who had been cast upon their shores. The result was that ninety of the helpless shipwrecked crew were taken in three equal proportions to the villages of Eratap, Erakor and Pango, where,

without either pressure or promise of reward, they were for four weeks housed and fed by the natives; some of those who treated them in this Christian manner having picked the bones of the former shipwrecked company.

OFFICIAL COMMUNICATIONS.

SYNOD OF THE PACIFIC.

Report of Rev. James S. McDonald, Synodical Missionary, January 15, 1890.

On the opening day of the last quarter, October 15, I was attacked suddenly and very severely with rheumatism, or something of kindred nature, and was not able to leave home for active work until November 15. My sufferings were so severe that I did not go up to my sleeping-room from October 15 to November 5. Much of the time, day and night, was spent walking the floor, as I could neither lie nor sit down without intense pain. Owing to constant work I was very much worn out, and I am not sure but even such enforced rest was not without good results.

I did what I could by correspondence and consultation with brethren who visited me. It was during that time Rev. James M. McComb conferred with me, and after mature deliberation decided to go to *Carlin, Nevada*. In this movement I feel that he was divinely guided. Carlin had long been sadly neglected, and many of the people were anxious to enjoy the privileges of the Church of God. The encouragement he is meeting with at Carlin and *Palisade* is very gratifying. He wrote me he would organize a church at Carlin two weeks ago.

There has been some improvement in business in *Eureka, Nev.* There is no Protestant minister there, and we should send one as soon as possible. I do not know of a man here we can rely upon for *Eureka*.

I need merely refer again to the earnest appeal from *Star Valley, Wells* and *Clear Valley*. The people there can raise at least \$600 per

annum for a missionary and should be supplied with one without delay.

We hope soon to have men and churches enough in Nevada to form a presbytery.

Rev. James L. Woods has accepted a call to Redding, Cal., and Rev. George R. Bird, late of Sacramento, will likely take his place in *Carson, Nev.*

I want to give some time to Nevada during the early summer. There is a demand for the gospel in various parts of the state. There is much to encourage us to send missionaries to some of these needy sections.

The long-continued winter storms have greatly interfered with our work.

In November I went directly to *Dunsmuir*, where Mr. Teitsworth is located. Two weeks were spent there, at *Mott* and *Sissons*.

The Dunsmuir church was organized November 24, with seven members. Marshall C. Roberts was elected ruling elder. These Christians have manifested much zeal and earnestness. I have seldom met with any who have been so generous with their means in supporting the gospel. Their new house of worship must be finished by this time. The work at Mott and Sissons is not well developed as yet. I scarcely know of a place in California where the devil has a stronger hold and firmer seat than at Sissons. It will take persistent, devoted work to rout him. But it can, in a measure, be done. Mr. Teitsworth is strong, energetic and persevering. He takes some long walks to fill his appointments each Sabbath. An effort will be made to build a chapel at Mott during the summer.

On my way down from the mountain regions

I spent a Sabbath at *Redding*. It is fortunate for that church that it has secured the services of Mr. Woods. It should have uninterrupted services to hold its own. We have lost ground, and great effort should be made to bring the church up to self-support and a commanding position. I gathered the Anderson congregation for one service. The attendance was large for a week-night, with some rain, and much mud in the country roads. I will try to return there at a more favorable season, and see what can be done to connect it with one or two other points. We should have another missionary for that part of Shasta county.

I preached on successive nights at Tehama, Corning, Kirkwood and Willows. The storm greatly interfered, preventing many who would have attended from being present. Mr. Douglass seems to be doing well at Tehama, Kirkwood and Vina. He hopes to prepare at Vina for an organization.

Some people in and about *Corning* are anxious to have a Presbyterian church established there. We will see what encouragement can be given, and if it seems best will try to help them.

The work is suspended for the present at Willows. It is another pretty tough place. One trouble is, they have no Sabbath. Stores and saloons open and busy; very few attending church. Our people fail to do their work largely for lack of a house of worship. They do not take hold of the work with self-sacrificing energy and zeal.

I spent a Sabbath with the Arbuckle church. There the work under Mr. Leonard was more encouraging. An effort will be made to unite this church and the Westminster Tremont church under one minister for a time. Mr. Graham is looking after a supply for these churches and the one at Gridley, vacant since Mr. Wallace went to Ione.

On my return I went the same week to Yuba county, to visit the field occupied by Rev. Charles R. Nugent. I was unexpectedly detained over Sabbath at Marysville and preached for Mr. Anderson, and made a plea for home missions, especially as related to their own county. Here I was caught in a storm. The stage was eleven hours making thirty miles. I preached at Challenge Mill and visited In-

diana Ranch and Brown's Valley, where Mr. Nugent holds regular services. I advised him to hold two monthly services instead of one in Brown's Valley.

This is the most promising part of his whole field. The prospect is that a ditch will be constructed that will irrigate 40,000 acres of land, and make this valley a very productive fruit-growing section. It is in the "Citrus Belt." I saw many orange trees well laden with fruit. We had a very rough trip with Mr. Nugent's small horse and heavy cart. The Sabbath we spent in Brown's Valley was so tempestuous we did not go to the country church. Rain, wind and mud were serious obstacles in the way of mission work. I have promised to return there in May and look after the interests of the whole field. The people speak favorably of Mr. and Mrs. Nugent and their labors.

San Mateo, between San Francisco and San José, has recently made a strong appeal for a Presbyterian church. I have been there three times, spending the last two Sabbaths looking after our people. Last Sabbath we organized a church with 48 members; three ruling elders: William Nelson, Prof. John Gamble and Alexander Johnson. In all my experience I have not found so much enthusiasm and earnestness in inaugurating a new church as here.

Prof. Gamble's school, with about seventy boys, is now located at San Mateo. There are many north-of-Ireland and Scotch people there. The church is an exception to all experience in California, in having more male than female members. They have rented a central hall quite well adapted for their use. They will need some mission aid for the first year, but far less than we usually find necessary in new fields. I think they can now raise \$1000 for support of their minister. Rev. R. H. Steel, D.D., is to preach for them the 26th. I am to return on Friday and spend next Sabbath with them. The storm last Sabbath interfered with our work, and I will return to help them get a better start than a stranger can. We hope to receive a few more members next Sabbath. This church is in the Presbytery of San Francisco.

I also visited Colma, near the city, where there are a few Presbyterian families anxious

to have regular preaching services. The Home Mission Committee on Monday advised Rev. A. J. Gardiner to go there next Sabbath.

I will also call at Millgrove. We will investigate the southern portion of San Francisco, and see if we cannot open up a new mission field with Colma as one of the preaching places. I will devote some time to this work immediately.

There is a prospect of large population along the line of the railroad, and now seems to be a favorable time to commence mission work at certain points.

Rev. A. C. Manson recently came from North Dakota highly recommended, and has taken charge of the field at Fort Bragg. An application has just been sent to Mr. Crosby asking for \$600 or for \$300 for six months. He hopes soon to bring the church up to self-support.

A letter received this week from Rev. R. Messenger, Navarro, reports deep interest at Little River and several additions to the church.

The work under Mr. Munro at Point Arena and Manchester has been still more encouraging.

Mr. Croco has written me making an earnest appeal for a missionary for a large and destitute field in Stanislaus county, including Oakdale, Knight's Ferry, Chinese Camp, La Grange and other points. This is in the Presbytery of Stockton, where we are anxious to develop our work. What could be done for support in this Stockton Presbytery field I have no means as yet of knowing. I want to make an exploration of it, and will ask Mr. Croco to accompany me, as he is quite familiar with it.

I am informed that something should be done at Milton, in San Joaquin county. I will also look after that and some places in the vicinity.

The San Francisco committee is trying to supply San Pablo and Pinole, where at least \$750 should be secured on the field.

We are trying to secure a missionary for Shiloh, Big Valley, Freestone and Duncan's Mills.

Owing to the incoming of foreigners, about

all Catholics, these churches do not gain in numbers and strength. But we do not want to abandon them.

SYNOD OF THE COLUMBIA.

*Quarterly Report of Rev. Thomas M. Gunn,
Synodical Missionary, January 2, 1890.*

MISSIONARIES, CHURCHES, SCHOOLS AND COLLEGES NEEDED.

My previous report closed September 17. Was then on the eve of leaving home to make an effort to raise means in Portland for the completion of Kelso Academy building. Several days canvass revealed the fact that the liberal givers of the First church were so burdened with their new and costly building that they could not be induced to give the small amount needed to place this school free of debt and ready for use. Having encouraged its organization, I have done all I could to make it a success. Their difficulty is twofold: 1st. Some millions of feet of lumber lie stranded in the river because of drought, causing a deficit of about \$700 in subscription list. 2d. Rev. J. R. Thompson, being one of the trustees, led them to enlarge their plan, promising them \$1000 when they had expended \$2000. As they failed, he pleaded that he was excused from his promise.

October 1 went to attend the fall meeting of South Oregon Presbytery at Roseburg, 175 miles south of Portland. All the brethren were present except Rev. J. B. Rideout, twelve ministers and eight elders. The meeting was one of great earnestness. The brethren there are evidently doing their work in a spirit of true-hearted devotion. Every man in that presbytery has a large and laborious field; but they all do missionary work far beyond their specified bounds, making distant and laborious tours to answer the urgent calls for the gospel from new settlements, many of which are destitute of any kind of preaching. They make an earnest appeal for three good men. I obtained a very satisfactory view of their work.

That part of the state is being settled quite rapidly. Towns are springing up, not only along the railroad, but the various harbors which are being developed along the sea-shore.

Large new communities are reported in remote valleys and canons both east and west of the railroad.

Very effective addresses were delivered on home missions which will certainly have the effect of stirring up some of the churches toward self-support.

On my return spent a day with the Presbytery of Oregon in East Portland, consulting their home mission committee and thoroughly canvassing the needs of their fields.

October 10-14 attended meeting of synod at Pendleton. Synod's committee on home missions, after consultation with me, laid off a general plan of work for the fall and winter, excusing me from dedication and protracted meetings except in very urgent cases. In compliance with this plan, November 10-23 visited Rathdrum, Post Falls, Cœur d'Alene and Hope, north Idaho, holding ten days meetings at Post Falls, a very promising new town on branch of Northern Pacific Railroad, twenty-two miles east of Spokane Falls, soon to be a place of large manufacturing interests, having as good water-power as Spokane, now so far developed as to attract general attention. Brother Beebe is doing a very faithful work.

Found Hope to be a bright new town built on the steep mountain side overlooking Lake Pend d'Oreille.

The work at Cœur d'Alene is in good condition under Brother Deffenbaugh.

The region along the railroad north and east of Rathdrum needs a good man very badly; but it is difficult to find a man adapted to such rough new work.

Returning through Spokane Falls, found the First church in a state of dissension, which detained me several days and which necessitated a second visit. Our consultations resulted in the division of the First church into two, and the incorporation to form a new church to be called Westminster. Not organized yet because they have no place to worship since the fire. This church will be self-supporting.

On the way home visited Rockford and spent the Sabbath at Moscow in a missionary convention. I found all that region southeast of Spokane, known as the Palouse country, still fast developing and needing more men.

November 26-29 visited Roslyn, where I engaged Rev. J. C. Morton, a Protestant Methodist, of whom I have written you.

December 8-5 returned to Spokane as above mentioned.

December 7-11 visited Baker City and Weston.

December 18-23 held a service of meetings at Woodland, and dedicated their beautiful church free of debt.

December 28-31 visited Pasco and Spokane Falls in the interest of Pasco College, for which have secured one section of land valued at \$12,000, and other donations estimated at \$8000 more. I think the subscription will reach \$30,000 in real estate, on condition of a \$5000 building.

Pasco is located at the mouth of Snake river, where the Northern Pacific Railroad crosses Columbia river. If some benevolent friend would donate \$5000 for this building, he would secure to the Pasco school lands which would ultimately yield \$50,000 for endowment. I have accepted the donations of land in the name of the synod. There is not much of Pasco now, but *its growth is inevitable*. The erection of our building would double the value of the donations to us there.

Rev. A. S. Foster has left Lewistown, Idaho, for a new work on Fidalgo Island, sixty miles north of Seattle.

Rev. P. M. Jamieson has accepted a call to the Centenary church, Spokane; Rev. William Travis, to Sellwood, Or.; Rev. W. Willison, to Lafayette, Or.; Rev. George Gillespie, to Oregon City, Or.

From the new state of Washington, Rev. Thomas MacGuire, Tacoma, writes:

Since we erected our tent the work has become consolidated, and the people are in good heart and full of cheer. Our church lots are now about paid for. They cost us \$3250. We could not yet build; but we put up a tent costing between two and three hundred dollars. The attendance now does not fall below 70, and has once reached 120. We have services at 10.30 A.M. and 7 P.M., and Sabbath-school the last six Sabbaths has not fallen below 50. The prayer meeting numbers from 24 up to 43. The Young Peoples' Society of Christian

Endeavor is well attended. Amongst the younger of the young people we have formed a mission band. At our last communion twelve were added to church membership, some of them heart and soul in the Lord's work. We have raised \$20 for the Board of Home Missions. You will hear from us regarding some of the other boards also during the next quarter. I have preached every Sabbath during the year. I have done a good deal of mission work apart from the Second

and Third churches during this time, and I hope, with God's blessing, to be able to report some good results.

A report from the Superintendent of Missions in Kansas, Rev. S. B. Fleming, no less interesting than the foregoing, and several letters from home missionaries, we are obliged to postpone for want of room.

HOME MISSION APPOINTMENTS FOR JANUARY, 1890.

| | | | |
|---|---------|--|---------|
| Rev. George C. Miller, Lawrence (German), | Mass. | Rev. J. McCoy, Ellendale, | S. Dak. |
| Rev. Benjamin M. Swan, West Bethany, | N. Y. | Rev. W. F. Vogt, German Russians in Eureka, | " |
| Rev. I. V. W. Schenck, Brooklyn (Grace), | " | Rev. B. Lyman, Frederick and Oneonta, | " |
| Rev. F. R. Wade, Fair Haven, | " | Rev. W. E. Voss, Wilmot and stations, | " |
| Rev. H. T. Perry, Afton, | " | Rev. A. S. Thorne, Forest City, | " |
| Rev. J. Cairns, Monterey and Sugar Hill, | " | Rev. T. Bayne, Pease Valley and Olive, | " |
| Rev. J. F. Howard, Havana and Moreland, | " | Rev. T. C. Miller, Woonsocket, | " |
| Rev. A. W. Sproull, New York (Sea and Land), | " | Rev. W. H. Jennings, Laverne, Bethel and stations, | " |
| Rev. V. Plsek, New York (Bohemian), | " | Rev. J. B. Pomeroy, Whitewood and two stations, | " |
| Rev. C. Doench, New York (2d German), | " | Rev. F. W. Grossman, Council Bluffs, 2d, | Iowa. |
| Rev. J. M. Wolcott, Bedford, | " | Rev. C. S. McElhinny, Columbus, Central, | " |
| Rev. G. G. Smith, Bald Mount, | Pa. | Rev. R. Beer, Garden Grove, | " |
| Rev. B. T. Jones, Kennett Square, | " | Rev. W. M. Robinson, Larabee (East Cedar), | " |
| Rev. D. Wills, D.D., Ledytown, | " | Rev. H. Hostetler, Sioux City, 2d, | " |
| Rev. W. O. Wright, Milesburg, Lick Run and | " | Rev. R. Watt, Aurora, | Neb. |
| Hublersburg, | " | Rev. W. W. Morton, Blue Hill, | " |
| Rev. A. Thompson, Frostburg, | Md. | Rev. G. G. Barnea, Humboldt, | " |
| Rev. J. F. Jennison, Paradise, | " | Rev. J. A. Griffes, Hardy and Ruskin, | " |
| Rev. R. B. Mattice, Starke, | Fla. | Rev. M. L. Milford, Kenesaw and Hartwell, | " |
| Rev. P. P. Reese, South Lake, Weir and Candler, | " | Rev. G. Williams, Niobrara, | " |
| Rev. C. H. Brown, Kismet and Wartburg, | Tenn. | Rev. A. Paulu, Omaha (Bohemian), | " |
| Rev. J. W. Boyer, Olivet Chapel, | Ky. | Rev. W. J. Palma, Omaha (West Hamilton), | " |
| Rev. A. Taylor, Dunkirk and North Washington, | Ohio. | Rev. T. M. Hillman, Albany and Stanberry, | Mo. |
| Rev. G. M. Miller, West Bethesda, | " | Rev. A. Montgomery, Ironton, Marble Hill and | " |
| Rev. M. M. Marshall, Albion, | Ind. | Graniteville, | " |
| Rev. W. O. Stephen, Vevay, | " | Rev. D. K. Steele, Warrensburg, 1st, | " |
| Rev. H. C. Bradley, Brunswick and Limestone, | Ill. | Rev. S. Ward, Hamilton, Mt. Pleasant, Neal and | " |
| Rev. G. Ernest, Burton, Memorial, | " | Reece, | Kan. |
| Rev. W. N. Steele, Homer, Sidney and Elm Grove, | " | Rev. J. P. Barbor, Lyndon, 1st, | " |
| Rev. J. A. Mackelvey, Itaska, | " | Rev. S. L. Hamilton, Wichita (Lincoln St.), | " |
| Rev. J. H. Vanderhook, Holland, | " | Rev. W. E. McCrea, Greensburg and Wendel, | " |
| Rev. N. R. Walker, Crosswell, | Mich. | Rev. B. Mills, D.D., Meade Centre, West Plains | " |
| Rev. D. H. Goodwillie, Fort Gratiot, | " | and stations, | " |
| Rev. A. Herrick, Otter Lake, | " | Rev. J. M. Crawford, Miami and Somerset, | " |
| Rev. W. Colter, Hesperia, | " | Rev. A. H. Parks, Neodesha, | " |
| Rev. J. W. McGregor, Milan, | " | Rev. G. B. Sproule, Plainville and Shiloh, | " |
| Rev. J. V. N. Hartness, Marine City, | " | Rev. J. W. Van Eman, Miltonvale, | " |
| Rev. T. A. Scott, Port Huron, | " | Rev. T. Marshall, Hot Springs (Central), | Ark. |
| Rev. J. Todd, Phillips, | Wis. | Rev. D. H. Dodson, Dallas (Bethany) and stations, | Tex. |
| Rev. J. Rodgers, Claremont and Ripley, | Minn. | Rev. Jos. W. Winder, La Crosse (North 2d), | Wis. |
| Rev. G. A. Brandt, West Duluth, Westminster, | " | Rev. S. S. Haines, Menardville, | Tex. |
| Rev. J. Godward, Evansville, Elbon Lake and | " | Rev. W. Anderson, Crook and station, | Col. |
| Ashby, | " | Rev. W. S. Rae, La Junta, | " |
| Rev. J. McArthur, Warren, | " | Rev. J. W. McComb, Carlin and Fallsade, | Nev. |
| Rev. G. Johnson, Western, | " | Rev. T. A. Wicks, Boulder, | Mont. |
| Rev. D. B. Jackson, Bethany Mission, | " | Rev. G. Edwards, White Sulphur Springs, | " |
| Rev. J. B. Freeman, Arlington Hills, | " | Rev. C. M. Shepherd, Evanston, | Wyo. |
| Rev. J. C. Robinson, White Bear Lake, | " | Rev. J. Wallace, Ione, 1st, and stations, | Cal. |
| Rev. J. H. Baldwin, Goose Lake, | N. Dak. | Rev. O. C. Weller, Santa Monica, | " |
| Rev. J. A. Dodds, Forest River and Knox, | " | Rev. J. M. L. Gardiner, Los Gatos, | " |
| Rev. J. R. Crum, Dunseith and station, | " | Rev. J. R. Thompson, D.D., Vancouver, | Wash. |
| Rev. R. Johnston, Hamilton and stations, | " | Rev. D. D. Allen, Rockford and Spangle, | " |
| Rev. T. E. Douglass, Langdon and stations, | " | Rev. W. Travis, Sellwood and station, | Oreg. |
| Rev. J. B. Hobart, Steele, | " | Rev. J. L. Gould, Hydah Mission, | Alaska. |
| Rev. J. B. Renville, Ascension, | S. Dak. | Rev. P. Q. Gonzales, Morend, | Aris |

The *Missionary Herald of the Presbyterian Church in Ireland*, quoting with approbation a sentiment expressed in THE CHURCH AT HOME AND ABROAD, gives its editor an honor which he is obliged to disclaim. It speaks of the time when he was "living and laboring in Persia."

The forty days spent in a visit to the missionaries in western Persia in October and November, 1884, gave him such impressions of the country and people and of the mission work there that he cordially congratulates any man or woman whom God calls to "live and labor" there. He can hardly regret that his estimation of that work and his love for those engaged in it have so warmed and emphasized his references to it in these pages as to account for his Irish reader's mistaking him for a missionary. He has spoken from his heart, and with no intention of making that erroneous impression.

The same excellent magazine, speaking for its own church, says:

Let us ask ourselves why has God called us to Ireland? For what purpose has he planted and preserved us here? Why has he put us face to face with Romanism in the very seat and centre of its strength? Look at the Waldensian church! How does it interpret its wonderful preservation? It regards itself as specially kept for the evangelization of Italy. Protected by its mountain fastnesses, and interpositions of divine providence which read like miracles, it has survived centuries of unparalleled persecution, and now, from its valleys in the north, it is sending the gospel through the length and breadth of the land. It believes it has a commission from God: its very position seems to indicate its sphere of operations. Right nobly has it addressed itself to the work plainly given it to do. For carrying on its mission work, the "Church of the Valleys," limited in resource and influence, has now in Italy nearly fifty settled congre-

gations and forty mission stations, and expends £12,000 per annum on its missionary enterprise! Does not every one acknowledge that the Waldensians are but doing their manifest duty? and if they . . . gave the evangelization of Italy a secondary place, should we not regard them as woefully mistaking their vocation? Are we not as palpably responsible for Ireland? Should it not have the first place?

Evidently this is not intended to excuse the Church in Ireland from *foreign mission work*, which is forcibly urged in the same number of the *Herald*. It does not propose neglect or abatement of the work abroad, while it demands *no secondary place* for the work at home.

But what is the *home* work there referred to? Not the care of the Presbyterian congregations (though it urges affectionate care for these), but mission work for the unevangelized—the papists.

Our Church is not making *home missions* secondary to *foreign missions*. But are we duly awake to the idea, so forcibly expressed by our Irish contemporary, of our special and exclusive responsibility for unevangelized peoples within our own borders?

The remnant of Indians, the rapidly-multiplying millions of Negroes—has not God given us as special responsibility for these as he has given to the Waldenses and the Irish Presbyterians for Italian and Irish papists? Are we making our work for "freedmen" more than *secondary*? Is this right?

After ample investigation, discussion and consideration, the Church has decided that its home mission work for Negroes shall have the care and oversight of a separate board, the *Board of Missions for Freedmen*. Do we realize how large a part of our home mission work this is? It is second in importance to no other.

CHILDREN'S CHURCH AT HOME AND ABROAD.

NAZARETH.

In travelling through Palestine, in April, 1885, I was pleasantly surprised to find Nazareth one of its most handsome and pleasant towns. At Jerusalem, Rev. Dr. Merrill, the United States consul at that time, had told me that he thought Nathanael's question, "Can any good thing come out of Nazareth?" had perhaps made a worse impression than Nathanael intended. He also showed me a little book which he had written, in which he showed that writers who call Nazareth "a mean and disreputable village" have made a mistake. In the Bible it is never called a *village*, but always a *city*, and Dr. Merrill, in his book, gives pretty strong reasons for thinking that it was "no mean city." At any rate, now, the three young men who travelled with me agreed with me in thinking it as handsome and pleasant a town as we saw in all Palestine. After our tents had been pitched in a field just outside the city, and we had rested a while and eaten our supper, we took a walk

to the top of the hill north of the city, and found the view from that high point as beautiful as the books of travel had all described it—as beautiful, I think, as any landscape I ever looked upon. Looking west, we could see the shore, and could look far off upon the great sea, in which the sun had just set, leaving the mild twilight upon it and the land; looking a little east of north, we saw the white top of Hermon, at that season as white as Mont Blanc and towering upward as sublimely; eastward we looked across the Jordan valley to the stern, rocky mountains of Moab, and southward, pretty Nazareth lay at our feet, and beyond it Tabor and Gilboa and Little Hermon rising out of the great plain of Esdraelon.

Ever since I enjoyed that twilight view, it has been a comfort to me to know that Jesus, in his boyhood and his youth, had his home where he could so easily and so often walk to that mountain-top and enjoy

that charming scenery. If perhaps he worked too hard on weekdays and was too tired to go up for that view after his frugal supper, I cannot help thinking that on Sabbaths, after the synagogue service, he might take the roll of Scriptures—I guess Joseph and Mary had one—and go up to some quiet spot there to study them. May we not think that Joseph and Mary would sometimes take him up there, while he was still a child, and read together in his hearing of the wonderful things that God had done for their people in the plain below and in the Jordan valley? Would not they point out Hermon and Gilboa to him, and “the great and wide sea,” as they read of them in the sacred stories and psalms? And would not they silently hide in their hearts, and he in his, the marvellous prophecies which he was so soon to fulfill?

We think of him mostly as a man of sorrows, and we can hardly help feeling that anywhere in this sin-darkened world, one who had come into it from the glorious home of his Father must have had a strange and heavy home-sickness, among the hardest to bear of all his sorrows. But may we not be mistaken in this? Must not a perfectly-healthy and perfectly-sinless boy have seen and felt and enjoyed, in such a view of God's earthly handiwork, and in such a study of God's history and prophecies, more than any other boy or man ever did?

In the green fields of Palestine,
By its fountains and its rills,
And by the Jordan's sacred flood,
And o'er the vine-clad hills,

Once lived and roved the fairest child
That ever blessed the earth;
The holiest, the happiest,
That e'er had human birth.

It cannot make us feel less gratefully what Jesus suffered for us, to think also of what even in his earthly life his holy soul had to enjoy. Will not the study of this and frequent thinking of it help us to enter into his joy, as he so kindly wished us to do, “that our joy may be full”? Please turn to John 16: 20-24, and study it with these thoughts in your mind. Through all that chapter notice how often Jesus spoke of joy. Shall we not honor him by rejoicing? But let us be careful that we seek the same kind

MOUNT TABOR.

of joy which he likes. Then he rejoices with us and we have entered into his joy.

As we were riding into Nazareth, along a high level, after a steep climb up a stony path from the plain of Esdraelon, I had let my horse fall behind the others while my younger companions galloped on more swiftly to our camping-ground. While I was thus riding slowly along, a lad about ten years old came and walked beside me. He had on the usual Syrian dress, but he spoke to me in good English. When I

asked him where he learned it, he said, in the mission-school in Jerusalem. He was spending the vacation with his uncle in Nazareth, and he had come out to try to sell me a knife which his uncle had made. It was about as large as the knife I commonly carry in my pocket. Its handle was the small curved horn of some creature, perhaps a goat, and its blade not quite so nice and sharp as they make in Sheffield. But I bought it for ten cents, and think it a good investment, for a souvenir of Nazareth and of the boy who reminded me so much of the boy who went from Nazareth to Jerusalem so many years ago, who astonished the rabbis in the temple by "his understanding and answers," and who went home to Nazareth, unspoiled by their praises, and was still subject to his parents.

Our Church has no mission at Nazareth. It is in the field which is occupied by the Church of England. We are not needed there, as they are not needed at Beirut and Sidon, nor in the villages of Mount Lebanon where our missionaries are laboring.

The *Edinburgh Medical Missionary Quarterly* has the following narrative of the Nazareth Medical Mission, by Dr. Vartan :

During the past three months I have had plenty of work, both in the dispensary and in the homes of the sick ; and whilst much good has been done to their bodies, their

minds at the same time have been directed to the good tidings of salvation. Both being received with apparent gratefulness, we may hope that our efforts have not been in vain. My Sabbath-school also is promising. The attendance is increasing, and both teachers and scholars seem to be interested in the work. There are now ten classes, each with an average of seven pupils, which makes the total of seventy. Most of them belong to the Greek community, and they are regular attendants. The Greek bishop, I heard, was apprehensive, and has been using means to prevent the children from coming to school ; but both children and parents like the school and it prospers. I trust it will prove a blessing to the children, their parents and their teachers.

I continue to have the sympathy of the local authorities regarding the hindered state of our hospital. The son of one of them, who has always wished the welfare of the hospital, a few weeks ago was eating a cucumber with knife in hand. His brother asked a part of it and was refused. This caused a petty dispute between them, and the former, with his cucumber and knife, tried to run away from the latter, and falling, wounded very severely his right facial artery. The hemorrhage was profuse. The native doctors were asked in, and each tried to stop the hemorrhage by stuffing the wound, but the jet was too strong for their plasters. Fortunately, I was found in time, when I secured the artery, to the safety of the boy, the joy of his parents and the wonder of the [native] doctors.

THE LOVE OF LITTLE CHILDREN.

We find in the newspapers a beautiful story of President Harrison. When he was going lately to Chicago, as the car he was in stopped at Richmond, Ind., a little girl only four years old came into the car and gave him a pretty knife and a kiss. After his return to Washington, he wrote to her this beautiful letter :

MY DEAR LITTLE FRIEND:—When you came into my car at Richmond, I did not see you until you stood at my feet, looking up to me so sweetly that I did not know but that a little fairy had come in through the window. But when I picked you up and you gave me a kiss, then I knew it was a real little girl. The pretty knife you handed me I will keep until you are a big

girl, and when I go back to Indiana to live, you must come to see me, and I will show you that I have not forgotten you. The little doll which you will find in the box with this letter is for you, and I hope you will think it is pretty. If the doll could talk she would tell you how much I love to be loved by the little children.

Affectionately yours,
BENJAMIN HARRISON.

I hope that all readers of the "Children's Church at Home and Abroad" will notice the last words of this letter—*I love to be loved by the little children.* The President could have bought as good a knife as that, probably, for a small sum of money. Do you think that any sum of money could buy that knife from him? What makes it so precious is that, whenever he sees it, it reminds him of a little girl who *loves* him. He cannot buy love with money.

Does it seem strange to you that so great a man, the chief ruler of a great nation, should care for the love of a little child? Would he be a greater man if he did not "love to be loved by the little children"? No one will think so.

You have often been told that Jesus loves you. You have been taught to sing

Jesus loves me, this I know,
For the Bible tells me so.

Have you been taught that Jesus *loves to be loved* by little children? Yes, on his heavenly throne, with all the angels about him, he *loves to be loved* by the little children. Are you giving him that pleasure?

Boys, you will not often find more interesting reading than some of the *Foreign Mission Letters* in this number. What say you of Mr. McDowell's narrative of his perils with robbers? and Mr. Eddy's account of his journeying with his family, the two baby girls in two boxes strapped across the back of a horse? The every-day things that

really happen to our missionaries are better reading than any tales of fiction.

A letter from Mrs. Eddy about that same journey mentions some other interesting things. She says:

We started for Alma Friday morning, as we had planned. The boxes in which the children rode were roomy, and they rode most comfortably, carrying their rag dolls with them. A short distance from Tyre, Mr. Eddy and I left the road and turned up to see Ras el Ain, a place noted for its abundant fountains of water. People come there in the spring from considerable distances to raise silkworms. The water is gathered into large artificial basins, which are quite a curiosity.

Farther on, after we overtook the rest of our party, we crossed the *Ladder of Tyre*. This is a rather difficult path over a high cliff of limestone, a portion of it composed of great blocks of rock in more or less regular steps. We reached Alma a little after two.

That afternoon and Monday morning I visited all the Protestant houses, about twenty in number. At a few we found nobody in. I had larger or smaller delegations of women with me at various times in my room, to whom I read and talked.

In one of the houses where I called there were strong marks of poverty. The one room was dark and unattractive. The father sat in a corner by the fire, where the mother was baking the large thin sheets of bread. Three children were sitting on the floor, two of them blind in one eye. The camel was tied in the room. When asked why they allowed the children to run in the sunlight in the summer and get the sore eyes that had resulted in blindness, the mother said that the camel had been sick, and they were so occupied in caring for it that they neglected the children. It sounds heartless, but the poor things depended upon the camel for their miserable existence, and could hardly be blamed.

In another house we saw two women grinding with the rough millstones.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1889.

ATLANTIC.—*Fairfield*—New Haven, 2 77
BALTIMORE.—*Baltimore*—Bel Air, 5. *New Castle*—Elkton, 35 70
20; Port Deposit, 10 70.
COLORADO.—*Boulder*—Valmont, 20 cts. *Pueblo*—Cañon City, 70; Monument, 1. 71 20
COLUMBIA.—*Idaho*—Cœur d'Alene, 5. *Oregon*—East Portland 1st, 6 20; East Portland Mizpah, 5; Lebanon, 5; McCoy, 4 05; Spring Valley, 12 10. 87 35
ILLINOIS.—*Bloomington*—Clarence, 7; Lexington, 13; Piper City, 8 12. *Chiro*—Enfield, 4 80. *Chicago*—Austin, 4 64; Chicago 3d, 200; Chicago 4th, 374 61; Chicago Central Park, 6 44; Maywood, 8 55. *Freeport*—Galena Ger., 3; Marengo, 12 69; Rockford Westminster (incl. sab-sch., 1 67), 5 77; Rock Run, 8 75. *Mattoon*—Oakland, 4. *Ottawa*—Rochelle 1st, 20. *Schuyler*—Burton Memorial, 8; Hersman, 15; Salem Ger., 8. 702 37
INDIANA.—*Crawfordsville*—Eugene, 5; Montezuma, 3; West Lebanon, 1 77. *Indianapolis*—Bloomington Walnut St., 8 10. *Muncie*—Anderson, 6 75. *Vincennes*—Vincennes, 8 25. *White Water*—Greensburg, 42 83. 75 70
IOWA.—*Cedar Rapids*—Anamosa, 8. *Council Bluffs*—Conway, 3 50. *Des Moines*—Columbia, 14. *Dubuque*—Dayton, 1. *Fort Dodge*—Grand Junction, 8 35; Ida Grove, 7; O'Brien Co. Scotch, 5. *Iowa*—Chequest, 2 43; Mediapolis, 1 92. *Iowa City*—Davenport 1st, 21 50; Union, 2 25; Washington, 2 80. 77 25
KANSAS.—*Emporia*—Waverly, 7 50. *Neosho*—Carlyle, 50 cts.; Iola, 4; Mound Valley, 3. *Solomon*—Belleville, 5; Minneapolis, 10 20. *Topeka*—Clinton, 5; Media, 2 49; Oskaloosa, 10; Topeka 1st, 90 90. 138 59
KENTUCKY.—*Louisville*—Louisville Central, 20 00
MICHIGAN.—*Detroit*—Detroit 1st, 40 95; Detroit Fort St., 77 69. *Grand Rapids*—Grand Rapids Westminster, 23 11. *Saginaw*—Saginaw Immanuel, 12; Taymouth, 4. 157 75
MINNESOTA.—*Duluth*—Two Harbors, 6. *Mankato*—Mankato 1st, 15 43; St. Peter's Church, 7; Wells, 4. *St. Paul*—Litchfield, 6 76; St. Paul Central, 145 59; St. Paul Dayton Ave., 53 50. 238 38
MISSOURI.—*Palmyra*—Glasgow, 3 15; Salisbury, 3. *Platte*—Chillicothe, 3; Savannah, 3. *St. Louis*—St. Louis 2d Ger., 1. 13 15
NEBRASKA.—*Hastings*—Nelson, 1 14; Superior, 2 50. *Kearney*—Central City, 8; Gothenburg, 3; Grand Island, 11 22. *Nebraska City*—Plattsmouth Ger., 2; Table Rock, 10 24. *Niobrara*—Hartington, 5. 43 10
NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 89 24; Elizabeth Siloam sab-sch., 4; Lower Valley, 5; Roselle, 12 72. *Jersey City*—Passaic 1st sab-sch., 3 99. *Morris* and *Orange*—Dover Welsh, 3; Flanders, 8; South Orange, 14 31. *Newark*—Newark 2d, 20 53. *New Brunswick*—Bound Brook, 20. *Newton*—Belvidere 1st, 27 50; Yellow Frame, 12 15. *West Jersey*—Greenwich, 9; Haddonfield, 32. 261 44
NEW YORK.—*Albany*—Albany 3d, 8 55. *Boston*—Antrim, 5; Newburyport 2d, 15. *Brooklyn*—Brooklyn Classon Ave., 20. *Buffalo*—Buffalo Covenant, 2; Buffalo Westminster, 105. *Champlain*—Beekmantown, 4. *Geneva*—Gorham, 7 50; Seneca Castle, 3. *Hudson*—Chester, 2; Good Will, 4 24; Middletown 2d, 4 73; Montgomery, 10; Scotchtown, 15. *Lyons*—Fairville, 3; Wolcott 1st, 11 07. *New York*—New York 1st Union, 10; New York 4th Ave., 241 71; New York Brick, add'l, 50; New York West 51st St., 16. *Niagara*—Lockport 1st, 21 58. *Oswego*—Delhi 1st, 40. *Rochester*—Danville, 13 75; Groveland, 8 17; Rochester Brick sab-sch., 500; Sparta 2d, 9 18. *St. Lawrence*—Watertown Stone St., 17. *Syracuse*—Fayetteville, 7 01. *Troy*—Green Island, 9; Whitehall, 10 34. *Westchester*—Irvington, 215 33. 1389 18
NORTH DAKOTA.—*Pembina*—Grafton, 10 00
OHIO.—*Athens*—New Matamoras, 7. *Bellefontaine*—Bellefontaine, 3 53; Bucyrus, 5 27; Spring Hills, 1 46. *Chillicothe*—Hamden, 7 08. *Cincinnati*—Cincinnati 1st, 21 56. *Cleveland*—Ashtabula, 8 20; Northfield, 4; Orwell, 5; Willoughby, 10. *Euron*—Norwalk, 7 23. *Lima*—Lima 1st, 14 50. *Mahoning*—Clarkson, 4; Hanover, 2; Newton, 5. *Steubenville*—Nebo, 2 08. *Zanesville*—Mt. Vernon, 25; Unity, 2 35. 135 26
PACIFIC.—*Los Angeles*—San Buenaventura, 26. *San Francisco*—San Francisco 1st, 430. *San José*—San Leandro, 5. 431 00
PENNSYLVANIA.—*Allegheny*—Pine Creek 2d, 8 73; Springdale, 4. *Butler*—Centerville, 6; New Salem, 2 70; Pleasant Valley, 5; Prospect, 2. *Carlisle*—Burnt Cabins, 1; Lower Path Valley, 4. *Chester*—Avondale, 8 99; Darby Borough, 19; Media, 5 61. *Carlton*—Brookville, 23 50; Licking, 4; Oil

City 2d, 5. *Huntingdon*—Williamsburg (incl. sab-sch., 2 40), 9 82. *Kittanning*—Currie's Run, 15; Elder's Ridge, 22. *Lackawanna*—Hawley, 10; Ulster, 2. *Lehigh*—Audenried, 10; Pen Argyl, 3 16. *Northumberland*—Bloomsburg, 31 41. *Philadelphia*—Philadelphia African 1st, 2 50; Philadelphia Walnut St. sab-sch., 25 95. *Philadelphia Central*—Philadelphia Alexander, 45 64; Philadelphia Arch St., 83; Philadelphia Kensington 1st, 2; Philadelphia Olivet, 34 60. *Pittsburgh*—Phillipsburg, 2; Pittsburgh 2d, 26 32; Pittsburgh East Liberty, 28; Pittsburgh Lawrenceville, 12 20. *Redstone*—Long Run, 25. *Shenango*—New Brighton, 7; New Castle 1st, 22 68; Sharon, 13 10; Sharpsville, 2 65. *Washington*—Cameron, 3. *Wellboro'*—Elkland and Osceola, 19; Kane, 4. *Westminster*—Leacock, 1. *West Virginia*—French Creek, 2. 659 56
SOUTH DAKOTA.—*Central Dakota*—Miller, 7 35. *Southern Dakota*—Canton, 5; Turner Co. Ger., 5; Union Co. 1st, 8. 25 35
TENNESSEE.—*Holston*—Mt. Bethel, 3 50; New Hope, 50 cts. *Union*—Forest Hill, 1; Westminster, 2. 7 00
WISCONSIN.—*Madison*—Hurricane, 2; Janesville, 8. *Winnebago*—Omro 1st, 4 20. 14 20

Total from churches and Sabbath-schools..... \$4,446 28

OTHER CONTRIBUTIONS.

"C., Pa." 4; Home Missionary, 5; "H." Topeka, 4; "L. P. T.", 25; Rev. R. Taylor, D.D., Beverly, N. J., 25; Rev. Reuben Fraue, Chicago, Ill., 5; "L. C. R.", 2; Robert Marshall, New York, 50; Rev. S. H. Stevenson, McLean, Ill., 1; Rev. J. L. Wilson, Eustis, Fla., 2; Mrs. Jane L. Park, Thompsonville, Pa., 5..... 128 00
\$4,574 28

LEGACY.

Estate of Samuel Caldwell, late of Hopewell, Pa..... 147 72

MISCELLANEOUS.

Interest on investments, 589 43; Paid on church mortgage, 100; Sales of church property, 1100; Partial losses recovered from insurance companies, 90; Insurance premiums, 461 56; Plans, 20; Stuart Fund, on account of loan, 100..... 2,460 99

SPECIAL DONATIONS.

ILLINOIS.—*Schuyler*—Hersman, 22 50
NEW YORK.—*Boston*—Boston 4th, 23; Providence, 1st, 55. *Utica*—Ilion, sab-sch., 4. 82 00
PENNSYLVANIA.—*Philadelphia Central*—Philadelphia Kensington 1st, 100. *Philadelphia North*—Norristown Central, 17 75. *Pittsburgh*—Amity L. H. M. Soc., 25. 142 75
S. Inslee, New York, 100 00
Rev. H. Kendall, D.D., 100 00
For chapels in Utah, 1000 00
1,447 25

Total..... \$8,630 24

Church collections and other contributions for 9 months, April–December, 1889..... \$34,754 17
1888..... 34,823 95

MANSE FUND.

COLUMBIA.—*Oregon*—East Portland 1st, 2 00

MISCELLANEOUS.

Installments on loans, 1284 15; Interest, 4 50; Insurance premiums, 48 50..... 1,317 15
Total..... \$1,319 15

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, DECEMBER, 1889.

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| COLORADO.—Boulder—Valmont, 15 cts. <i>Pueblo</i> —Canon City 1st, 23. | 23 15 |
| COLUMBIA.— <i>Puget Sound</i> —Seattle 1st, | 12 00 |
| ILLINOIS.— <i>Bloomington</i> —Bloomington 2d, 60; Lexington, 5. <i>Chgo</i> —Cobden, 6 78; Enfield, 2 70. <i>Chicago</i> —Chicago 4th, 110; Evanston 1st, 38 90; Riverside, 17 47. <i>Freeport</i> —Galena Ger., 3; Rockford 1st, 12 25. <i>Mattoon</i> —Kansas, 13. <i>Schuyler</i> —Burton Memorial, 7; Hersman, 8. <i>Springfield</i> —North Sangamon, 10. | 294 08 |
| INDIANA.— <i>Fort Wayne</i> —Warsaw 1st, 5 25. <i>Logansport</i> —Goodland, 2. <i>Muncie</i> —Union City, 4. | 11 25 |
| INDIAN TERRITORY.— <i>Chickasaw</i> —Atoka, | 10 65 |
| IOWA.— <i>Iowa</i> —Mediapolis, 1 44. <i>Iowa City</i> —Washington, 1 72. | 3 16 |
| KANSAS.— <i>Neosho</i> —Carlyle, 40 cts.; Fort Scott 1st, 14 78. <i>Solomon</i> —Delphos, 5. | 20 18 |
| KENTUCKY.— <i>Louisville</i> —Louisville Central, | 40 00 |
| MICHIGAN.— <i>Detroit</i> —Detroit Fort Street, 94 69; Jefferson Ave., 229. <i>Grand Rapids</i> —Big Rapids Westminster, 3 16. | 826 85 |
| MINNESOTA.— <i>Mankato</i> —St. Peter's Union, | 10 25 |
| MISSOURI.— <i>Platte</i> —Mound City, | 3 96 |
| NEBRASKA.— <i>Hastings</i> —Nelson, | 8 86 |
| NEW JERSEY.— <i>Elizabeth</i> —Elizabeth Marshall St., 19 61; Westminster, 53 72; Metuchen, 7 92; Roselle, 9 54. <i>Morris and Orange</i> —Dora Welsh, 4; South Orange, 12 74. <i>Newark</i> —Newark 2d, 12 82. <i>Newton</i> —Belvidere 1st, 27 50; Blairtown, 65 15, sab-sch., 11 76. | 214 26 |
| NEW YORK.— <i>Albany</i> —Albany 3d, 11 16. <i>Boston</i> —Antrim, 6. <i>Brooklyn</i> —Brooklyn Clarkson Ave., 10. <i>Buffalo</i> —Buffalo Covenant, 3. <i>Geneva</i> —Geneva 1st, 15 37. <i>Hudson</i> —Good Will, 3 18 18; Fallsdale, 6 60; Scotchtown, 5. <i>Long Island</i> —Port Jefferson, 9 27. <i>New York</i> —New York 1st Union, 7; Madison Ave., 77 08; University Place, 188 12. <i>Niagara</i> —Lockport 1st, 13 64; Niagara Falls 1st, 17 81. <i>Rochester</i> —Brookport, 14 78; Dansville, 8 61; Groveland, 6 42. <i>Syr-</i> | |

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| <i>acus</i> —Mexico 1st, 16. <i>Troy</i> —Green Island, 8. <i>Utica</i> —Illion sab-sch., 2. | 376 01 |
| OHIO.— <i>Bellefontaine</i> —Bucyrus, 3 95; Spring Hills, 1 09. <i>Cincinnati</i> —Cincinnati 1st, 23 83. <i>Cleveland</i> —Northfield, 4. <i>Maumee</i> —Bowling Green 1st, 16 75. <i>Zanesville</i> —Chandler'sville, 2 20; Duncan's Falls, 3 92; Mt. Vernon, 14. | 69 44 |
| PACIFIC.— <i>Bentonia</i> —Two Rocks, 7. <i>Los Angeles</i> —Ventura, 13. <i>Sacramento</i> —Carson City, 5. <i>San José</i> —San José 1st, 45; San Leandro, 5. | 75 00 |
| PENNSYLVANIA.— <i>Allegheny</i> —Rochester, 4. <i>Butler</i> —Scrub Grass, 8. <i>Chester</i> —Berwyn Trinity, 5. <i>Clarion</i> —Beech Woods, 12 63; Oil City 2d, 5. <i>Erie</i> —Fairfield, 1 75. <i>Huntingdon</i> —Bellefonte sab-sch., 24 12; Sinking Valley, 8. <i>Kittanning</i> —Apollo 1st, 14. <i>Lackawanna</i> —Montrose, 20; Scranton Washburn St., 18 85. <i>Philadelphia</i> —Centra—Kensington 1st, 35 34; Olivet, 12 61; Richmond, 5. <i>Pittsburgh</i> —Long Island, 4; Pittsburgh 2d, 19 74; East Liberty, 23; Lawrenceville, 12 20. <i>Schenango</i> —Sharpsville, 2 60. <i>Washington</i> —Burgettstown sab-sch., 15 71. | 256 55 |
| TEXAS.— <i>Austin</i> —Austin 1st, 10; Taylor, 2 50. | 12 50 |
| UTAH.— <i>Utah</i> —American Fork, | 5 00 |

PERSONAL.

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| H. B. Cragin, Chicago, Ill., 25; Rev. J. L. Wilson, Eustis, Fla., 1; Rev. S. H. Stevenson, McLean, Ill., 1; C. Pa., 3; H. Topeka, 3. | 33 00 |
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LEGACY.

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| Estate of Wm. Thaw, Pittsburgh, Pa. | 5,000 00 |
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| Total receipts for December, 1889. | \$6,798 05 |
| Previously reported. | 22,861 99 |

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| Total since May 1, 1889. | \$29,660 04 |
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C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, DECEMBER, 1889.

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| ATLANTIC.— <i>Atlanta</i> —Charleston Olivet, 3 78; Mt. Pleasant, 1 60. | 5 38 |
| BALTIMORE.— <i>Baltimore</i> —Frederick City, 6 50; Piney Creek, 6 78. | 13 28 |
| CATAWBA.— <i>Yadkin</i> —Mocksville 2d, | 1 00 |
| COLORADO.— <i>Boulder</i> —Valmont, 12 cts. <i>Pueblo</i> —Canon City, 20; Las Animas, 5 60. | 25 72 |
| COLUMBIA.— <i>Idaho</i> —Walla Walla, 5. <i>Oregon</i> —Brownsville, 4; Crawfordville, 2 68; Marion, 1; Pleasant Grove, 3. | 15 68 |
| ILLINOIS.— <i>Bloomington</i> —Bement 1st, 13; Lexington, 10. <i>Caro</i> —Carmel 1st, add'l, 3 85; Enfield, 3; Golconda, 10; Murphysboro, 3 50. <i>Chicago</i> —Brookline, 2 76; Chicago 3d, 150; Chicago 4th, 105 39; Du Page, 10 53; Evanston 1st, 40 90; Will, 2 69; Woodlawn Park, 70. <i>Freeport</i> —Argyle, 26; Galena Ger., 1 67. <i>Mattoon</i> —Christman, 4 70; Marshall, 2 10. <i>Schuyler</i> —Burton Memorial, 7; Hersman, 10; Macomb, 25; Salem Ger., 5. | 507 10 |
| INDIANA.— <i>Crawfordsville</i> —Waveland, 9 75. <i>Fort Wayne</i> —Elkhart, 21. <i>Indianapolis</i> —Indianapolis 1st, 65 44. <i>Logansport</i> —Centre, 4; Logansport Broadway, 5; Kenscheler, 3 45. <i>Muncie</i> —Perry, 22. <i>Vincennes</i> —Terre Haute, Moffat St., 2. <i>White Water</i> —Shelbyville, 27 60. | 161 24 |
| IOWA.— <i>Cedar Rapids</i> —Centre Junction, 9. <i>Council Bluffs</i> —Essex, 1 83; Shenandoah, 8 60. <i>Des Moines</i> —Albia 1st, 5. <i>Iowa</i> —Hirmingham, 2; Mediapolis, 1 20. <i>Iowa City</i> —Union, 2 25; Washington, 2 93. <i>Waterloo</i> —Grundy Centre (sab-sch.), 1 71; 9. | 44 88 |
| KANSAS.— <i>Emporia</i> —Belle Plaine, 3; Maxon, 3 70; Quenemo, 13 42. <i>Neosho</i> —Carlyle, 30 cts.; Columbus, 6 60; Fort Scott 1st, 14 75. <i>Solomon</i> —Salina 1st, 81. <i>Topeka</i> —Auburn, 3 70; Clinton, 5; Oklawaha, 5. | 86 47 |
| KENTUCKY.— <i>Ebenezer</i> —Covington 1st, 163 70; Frankfort 1st, 22 55. <i>Louisville</i> —Louisville Central, 20. | 206 25 |
| MICHIGAN.— <i>Grand Rapids</i> —Ludington, 10 87. <i>Kalamazoo</i> —Three Rivers, 2 45. <i>Lansing</i> —Homer, 10. <i>Monroe</i> —Deerfield, 1. | 24 32 |
| MINNESOTA.— <i>Mankato</i> —Mankato, 25 05. <i>St. Paul</i> —Litchfield, 6 54; Minneapolis Franklin Ave., 6 50; Minneapolis Westminster, 132 15; St. Paul Central, 102 27; Willmar, 4. | 276 51 |
| MISSOURI.— <i>Kansas City</i> —Rich Hill 1st, 18 55. <i>Oark</i> —Carthage, 19 66; Springfield Calvary, 23 76. <i>Platte</i> —Avalon, 8 30; Chillicothe 1st, 3; Craig 1st, 4; Fairfax, 4. | 76 27 |
| NEBRASKA.— <i>Hastings</i> —Nelson, 71 cts. <i>Omaha</i> —Omaha West Hamilton St., 5 77. | 6 48 |
| NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 1st, 64 58; Plainfield Crescent Ave., 150; Rahway 1st, 2; Roselle, 7 95. <i>Jersey City</i> —Hoboken 1st, 5 22; Paterson 1st, 3 88; Tenafly, 16. <i>Morris and Orange</i> —Dover Welsh, 3; Orange Central, 53; South Orange, 6 45. <i>Newark</i> —Newark 2d, 16 42. <i>New Brunswick</i> —Amwell United 1st, 6 39; Dutch Neck, 25. <i>New-</i> | |

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| <i>ton</i> —Asbury, 12; Belvidere 1st, 16 50. <i>West Jersey</i> —Cape Island, 17 05. | 404 44 |
| NEW MEXICO.— <i>Santa Fe</i> —Ocate, | 2 10 |
| NEW YORK.— <i>Albany</i> —Albany 2d, 95; Albany 3d, 10 86. <i>Boston</i> —South Boston 4th, 13 71. <i>Brooklyn</i> —Brooklyn Clarkson Ave., 15; Brooklyn Duryea, 22. <i>Buffalo</i> —Buffalo Covenant, 3; Portville, 23. <i>Cayuga</i> —Genoa 1st, 15 65. <i>Chemung</i> —Southport, 6. <i>Columbia</i> —Durham 1st, 7. <i>Geneva</i> —Branchport, 6 50; Canandaigua, 16 80; Geneva North, 5; Gorham, 6; Ovid, 5; Penn Yan, 33; Romulus, 5; Seneca, 14 38. <i>Hudson</i> —Chester, 2; Cochenot, 4; Good Will, 2 65; Goshen, 23; Middletown 1st, 25; Middletown 2d, 2 95; Montgomery, 10; Fallsdale, 7; Scotchtown, 5. <i>Lyons</i> —Fairville, 3; Wolcott 1st, 6 80. <i>Nassau</i> —Huntington 2d, 16. <i>New York</i> —New York 1st Union, 7; New York Central, 73 54; New York Harlem, 93 71; New York Madison Ave., 77 09; New York West Farms, 5. <i>Niagara</i> —Lockport 1st, 45 86; Wilson, 5. <i>North River</i> —Cornwall on Hudson, 27; Matteawan, 18 09. <i>Oneonta</i> —Oneonta, 21 94. <i>Rochester</i> —Groveland, 4 55; Moscow, 3; Pittsford 1st, 16. <i>Syracuse</i> —Baldwinsville, 8 98; Fayetteville, 4 46; Mexico 1st, 15 60; Skaneateles, 9 80; Syracuse Park Central, 24 80. <i>Utica</i> —Illion sab-sch., 4; Lyons Falls, 8 85; Rome, 19 84. <i>Westchester</i> —Irrington, 42 60; Mahopac Falls, 25. | 931 93 |
| NORTH DAKOTA.— <i>Fargo</i> —Fargo 1st, | 16 31 |
| OHIO.— <i>Bellefontaine</i> —Bellefontaine, 2 20; Bucyrus, 3 29; Mansfield, 2; Spring Hills, 91 cts.; Urbana 1st, 15 54. <i>Cincinnati</i> —Bethel, 4; Cincinnati 1st, 21 13; Goshen, 11. <i>Cleveland</i> —Northfield, 4; Orwell, 2; Willoughby, 11. <i>Columbus</i> —Columbus 1st, 50; Columbus 5th Ave., 10 25; Lithopolis, 3; Worthington, 3. <i>Dayton</i> —Clifton, 2 80; Middletown, 27 12; New Jersey, 7 70; Piqua, 19; Riley, 4. <i>Huron</i> —Freemont, 28. <i>Mahoning</i> —Clarkson, 5. <i>New Lisbon</i> , 15; Newton, 5. <i>Marion</i> —Berlin, 1; Delaware, 22. <i>Maumee</i> —Defiance, 10. <i>Portsmouth</i> —Ironton 1st, 20. <i>St. Clairsville</i> —Short Creek, 7. <i>Steubenville</i> —Leeville, 3. <i>New Hagerstown</i> , 5; New Harrisburg, 5; Steubenville 1st, 6 27; Unionport, 1. <i>Wooster</i> —Congress, 4; Wayne, 5 01. <i>Zanesville</i> —Mt. Vernon, 14; Newark Salem Ger., 2 80. | 352 52 |
| PACIFIC.— <i>Bentonia</i> —Healdsburg, add'l, 3. <i>Los Angeles</i> —Ventura, 15. <i>Sacramento</i> —Roseville, 4; Sacramento Westminster, 20. | 42 00 |
| PENNSYLVANIA.— <i>Allegheny</i> —Bakerstown, 7 50; Pine Creek 2d, 3 25. <i>Blairsville</i> —Cross Roads, 10 30; Fairfield, 13 50. <i>Butler</i> —Amity, 5; Scrub Grass, 8; Sunbury, 14. <i>Carlisle</i> —Carlisle 1st, 21 18; Dauphin 1st, 6; New Bloomfield, 8 96; Shermansdale, 3 20. <i>Chester</i> —Oxford 1st, 92 85; Penningtonville, 9. <i>Clarion</i> —Brookville, 32 10; Licking, 3; Oil City 2d, 5. <i>Erie</i> —Fairview, 7; Greenville, 20; Sugar Creek, 4; Utica, 3 89. <i>Huntingdon</i> —Bellefonte sab-sch., 25 66; Millintown Westminster, 17 65; Williamsburg sab-sch., 8 80. <i>Kittanning</i> —Currie's Run, 16; Elder's Ridge, 14; Washing- | |

ton, 27. *Lackawanna*—Montrose, 25; Orwell, 134; Scranton Green Ridge Ave., 41; Ulster, 2. *Lehigh*—Audenried, 20; Pottsville 2d, 7 50. *Northumberland*—Lycoming, 14. *Philadelphia*—Philadelphia African 1st, 2 50; Philadelphia Bethany sab-sch., 20 42; Philadelphia Walnut St. sab-sch., 76 29; Philadelphia Westminster, 29. *Philadelphia Central*—Philadelphia Alexander, 80 05; Philadelphia Olivet, 24 26; Philadelphia Oxford, 81 12; Philadelphia Patterson Memorial, 12; Philadelphia Spring Garden, 9 55. *Philadelphia North*—Bristol, 6 67; Norristown Central, 10 94; Port Kennedy, 4 45. *Pittsburgh*—Bethel, 27 50; Long Island, 6; Montours, 4; Mt. Washington, 4 64; Phillipsburg, 75 cts.; Pittsburgh 2d, 16 45; Pittsburgh 3d, add'l, 3; Pittsburgh 6th, 39; Pittsburgh East Liberty, 28; Pittsburgh Lawrenceville, 12 20. *Redstone*—Long Run, 15 95; Mt. Pleasant, 14 08. *Shenango*—Beaver Falls, 16; Sharpshoot, 3 25. *Washington*—Burgettstown, 18 81; Limestone, 3 50; Mt. Pleasant, 13 39; New Cumberland, 20; Wheeling 2d, 25 84. *Wellsboro*—Covington, 4. 1075 79
SOUTH DAKOTA.—*Central Dakota*—Brookings, 7; Flandreau 2d, 2. 9 00
TENNESSEE.—*Holston*—Elizabethton, 2; Mount Bethel, 4; Timber Ridge, 1. *Union*—Clloyd's Creek, 1 25. 8 25
UTAH.—*Montana*—White Sulphur Springs, 3 35. *Utah*—American Fork, 4. 7 85
WISCONSIN.—*La Crosse*—Hixton, 4. *Madison*—Hurricane,

2; Janesville 1st, 11. *Winnebago*—Oshkosh, 9; Wausau, 35. 61 00

Total receipts from churches in December, 1889..... \$4,249 87
Total receipts from sab-schs. in December, 1889..... 131 38
\$4,381 25

REFUNDED.

33; Rev. G. Burlingame, 50..... 83 00

INTEREST ON PERMANENT FUNDS.

262 50; 72; 63; 52 50; 408; 84 50; 33; 300; 60; 3; 75; 75..... 1,488 50

MISCELLANEOUS.

From friends, per Rev. J. W. Chapman, 5; C. H. K. Curtis, sap. p. 87; Rev. R. Gamble, 5; Rev. J. L. Wilson, 3; Rev. H. Stevenson, 1; Mrs. Jane L. Park, 5; "H," 2 50; "C, Pa," 2..... 60 50

Total receipts in December, 1889..... \$5,963 25
Total receipts from April 16, 1889..... 52,133 63

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, DECEMBER, 1889.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 100; Emmitsburg sab-sch., 41 04. *New Castle*—Drawer's, 6; Felton L. M. Soc., 11; Head of Christians, 10; Lower Brandywine, 44 50. *Washington City*—Lewinsville, 10; Vienna, 12 40; Washington Covenant, 762 54, sab-sch., 10—772 54; Washington Unity, 10 03. 1017 51

COLORADO.—*Boulder*—Timnath ch., 12, sab-sch., 5 35—17 35. *Denver*—Denver Westminster, 30. *Gunnison*—Aspen sab-sch., 12 50. *Pueblo*—Alamosa, 30; Canon City, 49; Pueblo, 23 10. 161 95

COLUMBIA.—*Oregon*—Eugene City, 16. *Puget Sound*—Chehalis, 6; San Juan, 2 50. 24 50

ILLINOIS.—*Alton*—Greenville sab-sch., 22 43; Salem Ger., 10; Woodburn Ger., 5; Zion Ger., 10. *Bloomington*—Champaign sab-sch., Christmas, 26; El Paso ch., 43, sab-sch., 12 44—55 44. *Calro*—Golconda, 15. *Chicago*—Austin, 15 93; Chicago 3d, 22 74; Chicago 4th, 28; Chicago Jefferson Park, 2; Englewood 60th St., 6; Evanston, 185 23; Herscher, 5; Kankakee, 16 88; Lake 1st, 13; Pullman, 10; Will, 2 44. *Freeport*—Middle Creek sab-sch., 20 76; Ridgefield, 18 89; Ridott Ger., 5 75. *Mattoon*—Arcola, 5; Charleston, 34; Effingham sab-sch., 18; Pana, 12 72; Shelbyville sab-sch., 5 58; Tuscola, 30. *Peoria*—Onida, 6; Prospect, 31 30. *Rock River*—Albany, 5; Aldo Y. P. S. C. E., sup. native help, China, 16 75; Edgington, 15 65; Millersburg, 8; Morrison ch., 34 75, sab-sch., 6—39 75; Peniel, 2, sab-sch., 5—7; Pleasant Ridge, 2; Princeton, 37 82. *Scherer*—Augusta sab-sch., 12. *St. Clair*, 43 45. *Springfield*—Greenville sab-sch., 18 62; Jacksonville State St., 67 58; Pisgah, 5 36; Unity, 1 95; Williamsville Union, 12 85. 637 90

INDIANA.—*Crawfordsville*—Dayton, 48 60; New Bethel, 3. *Indianapolis*—Greenwood, 19 50; White Lick, 15 28. *Muncie*—Hopewell, 19 75, sab-sch., 2 25—22; Wabash, 8 25. *New Albany*—Lexington, 10; Madison 2d, 17; Salem, 5 75. *Vincennes*—Bethany sab-sch., dime off., 2 13. 151 51

IOWA.—*Cedar Rapids*—Linn Grove, 11. *Des Moines*—New Sharon sab-sch., Christmas, 10; Pella Holland, 32. *Fort Dodge*—Ida Grove, 7; Paton, 6; Pomeroy, 7. *Iowa*—Keokuk Westminster, 50 60; Bank St. Miss. sab-sch., 11 21. *Jones City*—Crawfordsville sab-sch., 3 59. 138 40

KANSAS.—*Emporia*—Cottonwood Falls, 5; Peotone sab-sch., Christmas, 10 80; Union 1st, 2 23. *Highland*—Horton ch., 10 50, sab-sch., 2 50—13. *Larned*—McPherson, 22 50. *Neosho*—Milliken Memorial, 5; Oswego, 35; Parsons sab-sch., 7 75. *Solomon*—Carlton, 4 91, sab-sch., 7 04—11 95; Dillon, 17 77; Minneapolis, friend, 30. *Topeka*—Leavenworth, 300; Vineland, 1. 462 00

KENTUCKY.—*Louisville*—Louisville Central, 100. *Transylvania*—Danville 2d sab-sch., for Siam, 25, for India, 10—35. 135 00

MICHIGAN.—*Detroit*—Detroit Westminster, 242 98; Erin, 8; Mt. Clemens, 22. *Grand Rapids*—Muir ch., 5, sab-sch., 4—9. *Lansing*—Stockbridge, 4. *Monroe*—Monroe, 1. *Saginaw*—Galney, 2; Sand Beach, 7 36. 296 34

MINNESOTA.—*Mankato*—Kasota, 7; Redwood Falls, 20. *St. Paul*—Litchfield, 14 25; Minneapolis Shiloh ch., 66 94, sab-sch., 8 06—75; St. Croix Falls sab-sch., Jugs, 24 06; St. Paul Central, 67 28. *Winona*—Claremont, 8; Ripley, 2. 217 59

MISSOURI.—*Kansas City*—Centre View, 7 75; Greenwood, 8 50; Kansas City 1st, 100; Rich Hill, 55. *Platte*—Akron sab-sch., 3 10; Albany, 3 93; Martinsville sab-sch., 3 08; New York Settlement, 6 12; Tarkio, 12. *St. Louis*—Pleasant Hill, 5; St. Louis 2d Ger., 15; St. Louis Cote Brillante, 13; St. Louis Memorial Tabernacle, 8 50; St. Louis Westminster L. M. Soc., 5; Sturgeon Market Ger. Mission, 4 30; Washing-

ton, 19 80; Webster Grove ch., 150 67, sab-sch., 5—155 67. 425 75

NEBRASKA.—*Hastings*—Edgar, 10, sab-sch., 3—13; Hanover Ger., 5. *Kearney*—North Loup sab-sch., 1 46. *Nebraska City*—Humboldt, 6; Plattsmouth, 3. *Omaha*—Columbus, 8; Omaha Ambler Place, 8 25, sab-sch., 3 25—6 50. 42 96

NEW JERSEY.—*Elizabeth*—Metuchen Missy's Assoc., 17 68; Plainfield 1st, 65; Rahway Ger., 3. *Jersey City*—Jersey City Bergen 1st, 168 40; Passaic sab-sch., 8 69; Tenafly sab-sch., 35 59. *Monmouth*—Cream Ridge, 5; Farmingdale, 60; Lakewood, 17 80; Manchester, 15. *Morris and Orange*—Dover Welsh, 10; East Orange 1st, 8 79; Flanders, 30; Morristown South St., 797 19; Mt. Freedom, 29 17; Orange 2d sab-sch., 26 29; Orange Central, 500, sp. for India, 12—512; Pleasant Valley Ger. ch., 3, sab-sch., 7—10; South Orange, 61 27; Vailsburg Boys' Band Ready Helpers, 1 78. *Norwalk*—Bloomfield Ger., 6; Montclair 1st, a friend, 50, sab-sch., to sup. Chinese pastors, 170—220; Newark 1st, 268 57; Newark 3d, 68 29; a member, for Korea, 5—73 29; Newark High St., 392 89; Newark Knox, 22; Newark South Park, 55 39. *New Brunswick*—Bound Brook, 6; Dayton, 24 72; Trenton Prospect St., 52 96. *Newton*—Andover, 2 36, sab-sch., 1 41—3 77; Ashbury, 90; Branchville, 1; Oxford 2d, 2 50. *West Jersey*—Camden 1st, for Persia, 106; Fairfield, 12; Hammonilton, 19; Liberty Park, 2. 3235 80

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 13. *Santa Fe*—Las Vegas Spanish, 2. 15 00

NEW YORK.—*Albany*—Albany State St. sab-sch., for native preachers, China, 300. *Binghamton*—Binghamton 1st, 267 74. *Boston*—Antrim, 5. *Brooklyn*—Brooklyn 2d, work, Japan, 300; Brooklyn Bethany sab-sch., 28; Brooklyn Clarkson Ave., 250; Brooklyn Lafayette Ave., 55 19; Brooklyn Ross St., 110, sab-sch., 20—130; Brooklyn South 3d St., 38 46. *Buffalo*—Buffalo Lafayette St., 31 26; Buffalo North, 101 79; Franklinville, 16 60; Lancaster, 50. *Oswego*—Meriden, 21 20. *Champlain*—Belmont, 19; Burke, 13; Chazy, 24 54; Port Henry, 62 42. *Chemung*—Elmira 1st, 170. *Columbia*—Windham, 50. *Genesee*—Seneca, 45 32; Seneca Castle, 8 26. *Hudson*—Goshen, 126; Middletown 1st, 100; Monroe, 50; Ridgebury, 2 65; Washingtonville 1st, 25. *Long Island*—Yaphank sab-sch., for sup. native helper, India, 40. *Lyons*—Lyons, 91 61; Palmyra, 26 93; Wolcott 1st, 9. *Nassau*—Islip, 11; Jamaica, 59 28. *New York*—New York 1st, a member, 2600; New York 1st Union, 22; New York 14th St. sab-sch., for Syria, 50, for Chinese sab-sch., in 14th St. ch., 55—105; New York Covenant, 290; New York Grace Chapel, Miss Freeland's Bible class for student in Mr. J. Gakum, 14; New York Harlem sab-sch., sup. J. Ahteech, Syria, 90; New York Madison Ave. sab-sch., for boys' school, Persia, 25; New York North, 50; New York West End, 56. *Niagara*—Carlton, 3; Wilson ch., 10, sab-sch., 7 50—17 50. *North River*—Newburg 1st, 160, sab-sch., 40—200; Newburg Calvary, from two friends, for Syria, 3; Poughkeepsie, 66 72. *Oswego*—Delhi 1st, 75; Oneonta, 12 78, sab-sch., 5 27—18 05; Stamford sab-sch., Christmas, 9. *Rochester*—Pittsford sab-sch., 16; Rochester Brick, 210; Rochester Central, 200; Rochester Westminster sab-sch., 25; Sparta 1st sab-sch., Christmas, 13 28; Wheatland, 18. *St. Lawrence*—Oswegatchie 1st, voluntary gift fund, 38 56; Potsdam, 68 50. *Steuben*—Arkport, 3 54. *Syracuse*—Skaneateles, 14 10; Syracuse Memorial, 84 37. *Ulster*—Forest, 8 30; Ilion sab-sch., 11 20; Little Falls, 20; New Hartford, 37; Rome, 41 87. *Westchester*—Huguenot Memorial sab-sch., 11 49; Peekskill 1st, 24 95; Poundridge sab-sch., 23 51; South Salem, 48 85; Thompsonville, 167; Yonkers 1st, R. E. Prime, 50. 6708 94

NORTH DAKOTA.—*Fargo*—Buffalo sab-sch. mission boxes, 5 20

OHIO.—*Athens*—Bashan, for Persia, 2. *Bellefontaine*—Bellefontaine, 15 48. *Chillicothe*—Memorial, 3 60; North Fork, 18. *Cincinnati*—Springdale, 10 60. *Cleveland*—Ashtabula, 16 61; Cleveland 1st, 189 75, sp. 100—289 75; Cleveland 2d, 600; Northfield, 8; North Springfield, 5. *Columbus*—Midway, 3. *Dayton*—Dayton 1st, 20; Riley, 6. *Huron*—Milan sab-sch., 4 79. *Maumee*—Weston Y. P. S. C. E., 8 05. *Portsmouth*—Eckmansville, 8 06; Feesburg, 2 65. *S. Clairsville*—Cambridge, 25; Nottingham, 101; Rock Hill sab-sch., 5; Seneca, 15. *Steubenville*—Nebo sab-sch., 7. *Zanesville*—Mt. Vernon, 85; Waterford, 3; Zanesville 2d, 104 04. 1361 68

PACIFIC.—*Benicia*—Fulton, 3; Point Arena, 8; San Rafael ch., 85 85, sab-sch., 4 15—90. *Los Angeles*—Los Angeles Immanuel, 210 51; Pacific B. ach., 6; Roseville, 8. *Sacramento*—Carson City, 15. *San Francisco*—Lebanon, 8 70, sab-sch., 2 30—11; San Francisco 1st ch., 350, sab-sch., 100—450. *San José*—San Leandro, 6. 801 51

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave., 500; Fairmount, 12; Pleasant Hill, 6. *Blairsville*—Chest Springs, 50 cts.; Gallitsin, 13. *Butler*—Plain Grove, 3; Pleasant Valley, 4. *Carlisle*—Big Spring, 111 84; Burnt Cabins, 3; Carlisle 2d sab-sch., 41 51; Harrisburg Covenant, 6; Lower Path Valley, 25. *Chester*—Bryn Mawr, 291 93, for Dr. Wanless, India, 400—691 93; Darby Borough sab-sch., 6; Dilworthtown, 6 18. *Clarion*—Licking sab-sch., 8 13; Oil City 2d, 6. *Erie*—Fairfield, 12; Warren, 263; Waterford sab-sch. F. M. Soc., 20; Westminster, 5 01. *Huntingdon*—Altoona 1st, 100; Bedford, 21; Lost Creek ch., 32, sab-sch., 4—36; Mt. Union, 22 40; Robertsdale, 2 40; Williamsburg ch., 18 29, sab-sch., 23—41 29. *Kidnapping*—Boiling Spring, 7; Glade Run, 35; Smicksburg, 2. *Lackawanna*—Kingston, 29 80; Scranton Washburn St., 10. *Lehigh*—Allen Township sab-sch., sup. W. J. McKee, 7 93; Bangor ch., 7 55, sab-sch., 12 50—20 05, sup. W. J. McKee; Easton Brain rd. sab-sch., sup. W. J. McKee, 15; Mountain, 9; Keating Olivet sab-sch., sup. W. J. McKee, 13 69; Slatings, 15; South Bethlehem sab-sch., sup. W. J. McKee, 5; South Easton sab-sch., sup. W. J. McKee, 4 38; Tanqua, 25; Upper Mt. Bethel sab-sch., sup. W. J. McKee, 6 25. *Northumberland*—Bloomsburg, 231 11; Jersey Shore, 53; Millburg, 50 60; Mt. Carmel, 7 11; New Berlin, 14; Rohrsburg, 2 10; Sunbury, 50. *Philadelphia*—Philadelphia 1st, colleg. at Oromish, Persia, 500; Philadelphia Woodland sab-sch., 23 10. *Philadelphia Central*—Philadelphia Chockosink sab-sch., 15 15; Philadelphia Kensington 1st, 279 12; Philadelphia West Arch St., 518 84. *Philadelphia North*—Falls of Schuylkill sab-sch., boys' sch., Tabriz, Persia, 7 50; Germantown 1st Pulaskiville sab-sch., Christmas, 23; Manayunk, 50. Children of King, 11—31; Mt. Airy, 43 75; Norristown Central, 101 68; Roxborough, 10. *Pittsburgh*—Hebron, 35; Mizao, 8; Monongahela City sab-sch., 15; Mt. Olive, 2 25; Oakdale, 77 60; Pittsburgh East Liberty, 140; Pittsburgh Shady Side, 33 62. *Reidsville*—Little Redstone sab-sch., 7 25; McKeesport sab-sch., 13 37; Steward plan, 93 cts. Union St. sab-sch., 1 50—15 80. *Shenango*—Hopewell sab-sch., 33; Neshaunock sab-sch., 78 12; Rich Hill sab-sch., 10; Sharon, 23 40; Sharpville, 5. *Washington*—Burgettstown, 41 47; Claysville, 145; Cross Creek, 16; Frankfort sab-sch., 22 20; Pigeon Creek, 5; Upper Buffalo sab-sch., 7 80; West Alex-

ander, 175; Wheeling 1st, 151; Wheeling 2d, 300. *Wellsboro'*—Covington sab-sch., 44 63; Elkland and Osceola, 10; Mansfield sab-sch., 11 25; Wellsboro', 20 92. *Westminster*—Chestnut Level, 37 28. 5647 50

SOUTH DAKOTA.—*Black Hills*—Rapid City, 83 55. *Southern Dakota*—Dell Rapids sab-sch., 5; Kimball, 2 24. 40 79

TENNESSEE.—*Holtan*—Elizabethton, 5. *Union*—Cloyd's Creek, 1 30; Hebron sab-sch., 2 08. 8 38

TEXAS.—*Austin*—Eagle Pass, 3; San Angelo, 21. 24 00

UTAH.—*Montana*—Deer Lodge, 30; Hamilton, 7; Spring Hill, 3. *Utah*—Nephi sab-sch., Mynders Missy Band, for Siani, 8. 48 00

WISCONSIN.—*Madison*—Prairie du Sac, 37 10. *Winnebago*—Appleton Memorial, 23. 60 10

WOMAN'S BOARDS.

Woman's North Pacific Board of Missions, 228 05;
Woman's Foreign Missionary Society, Philadelphia, 8768 23; Woman's Board of Foreign Missions, New York, 1576 50..... 11,572 88

LEGACIES.

Interest on bequest of Samuel Utter, 30; Estate of Samuel Caldwell, Washington co., Pa., 295 44;
Estate J. W. Edwards, 1784 27..... 2,109 71

MISCELLANEOUS.

C., Pa., 22; A memorial gift, 20; P. C. Mitchell, Alamosa, Cal., 10; Rev. Walter Mitchell, a memorial gift, 30; Rev. W. L. Tarbet and wife, 4 20; Mr. John Finley, Bodega, Cal., 1; J. C. H., 80; Cash, 40; X. Y. Z., 50; Rev. G. T. Criesman and family, in part for native preacher in China, 15; Students in Lane Sem., for sup. of Rev. J. C. Garritt, 140; Mrs. Lydia T. Calkins, in memory of the late D. O. Calkins, 200; D. B. H. Neal, San Miguel, for China, 2; John S. Lyle, Teneady, N. J., 1500; X., 4 50; A steward, for sup. of miss'y, 375; Miss Louise S. Munroe, 30; Friend to Com. D. McBride, Jr., life member, 80; M. Stewart, Titusville, Pa., 1000; Rev. Ross Stevenson and wife, Washington, Pa., 10; R. G. Porter, Petoskey, Mich., 20; Miss Augusta Williams, Ithaca, N. Y., for work in Brussels, 200; Abigail, for debt, 1; A. W. N. Y., 100; One-cent-a-day box, 1 20; Mrs. B. M. Young, High Point, Mo., 2; A friend, 60; John M. Barnett, Washington, Pa., for Bible reader in China, 75; L. P. T., 10; W. W. Blackman, 100; C. G. Williams, 107; Rev. J. L. Wilson, Eustis, Fla., 5; W. M. Findley, Altoona, Pa., for Saharanpur Disp. Sem., 40; Tithings, 6; Rev. S. Ward, Emporia, Kan., 2; Rev. R. Craighead, Meadville, Pa., 100; Mrs. Emeline Barker, Homer, Mich., 50; Mrs. Martha H. Park, Sharon, Wis., 3; Chinese mission, New York city, 65; Contents of mite box, 8..... 4,499 90

Total amount received in December, 1889..... \$40,057 42
Total amount received, May 1 to Dec. 31, 1889..... 222,266 30

WILLIAM DULLES, JR., Treasurer.

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, DECEMBER, 1889.

ATLANTIC.—*Fairfield*—Good Will sab-sch., 3 00
BALTIMORE.—*Baltimore*—Baltimore Broadway, 3; Deer Creek Harmony, 8. *New Castle*—Dover, 13; New Castle L. H. M. Soc., 30; Fort Penn, 2 30. *Washington City*—Washington City Western, 30 25. 86 58

CATAWBA.—*Clyde*—Shiloh, 6; St. Paul, 2. *Yadkin*—Allen Temple, 1. *Pittsburgh*, 10 00
COLORADO.—*Boulder*—Valmont, 12 cts. *Denver*—Denver 23d Ave., 35 78. *Pueblo*—Canon City 1st, 12; Colorado Springs, 56 06. 103 92

COLUMBIA.—*Idaho*—Coeur d'Alene, 2. *Oregon*—Astoria, 14 35. *Puget Sound*—Olympia, 6 85. 22 70

ILLINOIS.—*Alton*—Jerseyville, 9 69; Waveland sab-sch., 4 20. *Bloomington*—Bement, 22 57; Bloomington 1st, 22; Champaign, 12 61; Clinton, 15 69; El Paso, 8 88; Fairfield, 4; Gilman, 6; Lexington, 5; Mackinaw, 8 06; Minonk, 6 05; Wenona, 10. *Ohio*—Murphysboro, 6. *Chicago*—Chicago 4th, 61; Chicago 6th, 132 84; Evanston, 45 68; Hyde Park, 28 41; Lake Forest sab-sch., 25; Peotone, 27 46; River Forest, 8 24; Will, 1 57. *Freeport*—Freeport 2d (sab-sch., 2 08); 11 21; Gal'na Ger., 1; Marengo, 43 17; Oregon, 10 01; Rock Run, 4; Woodstock, 4. *Masson*—Beckwith Prairie, 2; Christman, 3 75; Marshall, 2 60; Palestine, 3 52; Robinson, 5 85. *Prairie*—Canton, 11; Washington, 6; Yates City, 4 61. *Rock River*—Centre, 7 50; Morrison, 23 09; Peniel, 6; Princeton, 22 82. *Schwytzer*—Brooklyn, 3 50; Burton Memorial, 7; Camp Creek, 8; Herman, 8; Salem Ger., 5. *Springfield*—Irish Grove, 5; North Sangamon, 10; Sweet Water, 2. 691 06

INDIANA.—*Crawfordsville*—Bethany, 22 45. *Fort Wayne*—Elkhart, 14; Warsaw 1st, 18. *Indianapolis*—Hopewell, 38; Indianapolis 2d, 39 91; Indianapolis 6th, 2 66; Indianapolis 12th, 4 25; Southport, 10. *Logansport*—Crown Point, 4; South Bend 1st, 21 69; Union, 2 50. *Muncie*—Marion, 4 79. *New Albany*—New Albany 1st, 16 30; Pleasant Hill, 80 cts. *Vincennes*—Evansville Grace, 2; Petersburg, 4; Vincennes sab-sch., 5 22. 205 07

INDIAN TERRITORY.—*Chickasaw*—Atoka (sab-sch., 5), 9 15. *Choctaw*—New Hope, 1. 10 15

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 47 31; Springfield, 4 80; Vinton, 16. *Council Bluffs*—Clarinda, 22 37; Essex, 2 58; Shenandoah, 5 15. *Des Moines*—Winteret, 16. *Dubuque*—Dubuque 1st, 19; Lansing 1st, 6 55. *Fort Dodge*—Bethel, 3; Ida Grove, 5; Meriden, 7; Sac City, 14 35. *Iowa*—Burlington 1st, 2 40; Fairfield, 10 83; Kossuth, 6 38; Mediapolis, 3 20; Mt. Pleasant Ger., 10; Ottumwa, 11 53; Shuman, 5. *Iowa City*—Atalissa, 2; Iowa City, 40; Washington, 1 44. *Waterloo*—Holland Ger., 20; Janesville, 2 50. 285 49

KANSAS.—*Emporia*—Caldwell, 6; Eldorado, 10; Osage City, 9 42; Peabody, 12 61; Quenemo, 4. *Highland*—Hiawatha 1st, 7. *Larned*—Coolidge, 2; Spearville, 1 85. *Neosho*—Carlyle, 30 cts.; Chetopa, 3; Coffeyville, 3; Fairview, 1 05; McCune, 3 50; Moran, 1 70; Ottawa 1st, 16 25; Princeton, 4 50; Richmond, 8 60. *Salomon*—Ellsworth 1st, 5. *Topeka*—Clay Centre, 4; Lawrence sab-sch., 12 50; Oskaloosa, 10. 121 28

KENTUCKY.—*Louisville*—Louisville Central, 40 00

MICHIGAN.—*Detroit*—Ypsilanti, 82. *Pontiac*—Morrice, 5; Munda, 4 50. *Grand Rapids*—Ludington, 5. *Kalamazoo*—Schoolcraft, 5 02. *Lansing*—Brooklyn, 6 25; Marshall, 5. *Monroe*—Billsfield, 35; Deerfield, 1; Petersburg, 1. *Saginaw*—Au Sable, 14; Bay City, 5; Vassar, 5 30. 124 07

MINNESOTA.—*Duluth*—Duluth Westminster, 3. *Mankato*—Rushmore sab-sch., 2; Worthington, 29 42. *St. Paul*—Delano, 3; Littlefield, 11; Maple Plain, 6; Merriam Park, 13; Minneapolis Franklin Ave., 10; Minneapolis Highland Park, 10 47; Minneapolis Westminster, sab-sch., 4 18; Oak Grove, 4; St. Paul Central, 139 20. 235 27

MISSOURI.—*Kansas City*—Deepwater, 4; Kansas City 1st, 11 07; Kansas City 2d, 252 37; Rich Hill 1st, 12 15; Westfield, 4. *Platte*—Chillicothe 1st, 7; Dodge, 2 80; Mound City, 6 15; Parkville, 6 70. *St. Louis*—Bethel Ger., 6. 311 04

NEBRASKA.—*Hastings*—Minden, 6; Nelson, 71, cts. *Nebraska City*—Pawnee City, 9. 15 71

NEW JERSEY.—*Elizabeth*—Metuchen, 7 54; Pluckamin sab-sch., 6 50; Rahway Ger., 1; Roselle, 15 45. *Jersey City*—Passaic, 16 51. *Newark*—Beverly, 23 94; Jacksonville, 5; Manassquan, 22 03; Oceanic, 6; Providence, 4. *Morris and Orange*—Chatham, 22; Madison, 102 84; Orange 1st, 110; South Orange, 11 45. *Newark*—Bloomfield 1st, 78 60; Caldwell, 29 40; Lyon's Farms, 24; Newark 1st, 48; Newark Park, 10; Newark Roseville (sab-sch., 50), 171 10; Newark South Park, 75 16. *New Brunswick*—Anwell United 1st, 2 28; Bound Brook, 11; Kirkpatrick Memorial, 3; Trenton Prospect St., 42 83. *Newton*—Oxford 1st, 7; Phillipsburg Westminster, 5 11. *West Jersey*—Bridgeton 2d, 20 70; Cedarville 1st, 6; Haddonfield, 32. 922 44

NEW YORK.—*Albany*—Ballston Centre, 5; Carlisle, 3; Charlton, 9 10; Gloversville, 50; Jefferson 1st, 16; Kingsboro, 6; Schenectady East Ave., 9 34. *Binghamton*—Niles, 13 89. *Boston*—Antrim, 21; Boston 1st, 20 63; Windham, 6 88. *Brooklyn*—Brooklyn Classon Ave., 25; Brooklyn Trinity sab-sch., 4. *Buffalo*—Buffalo Covenant, 6; Chateaufort, 6 40; Silver Creek, 6. *Cayuga*—Ithaca, 317 16. *Chemung*—Mecklenburg, 6; Watkins, 30 78. *Columbia*—Windham Centre, 28. *Genesee*—Batavia, 55; Leroy, 80 17. *Genesee*—Canandaigua, 24 70; Canoga, 3; Geneva North, 143 29; Manchester, 21; Seneca Castle, 3 61. *Hudson*—Chester, 27 33; Cohecton, 2; Good Will, 2 65; Middletown 1st, 50; Middletown 2d, 2 95; Monroe, 10; Rockland 2d, 1 36; Scotchtown, 5; Unionville, 1 55. *Long Island*—Middletown, 9 31; Setauket, 12 06. *Lyons*—East Palmyra, 5 04; Newark, 19 63; Wolcott 1st, 10 15. *New York*—New York 1st Union, 20 83; New York 13th St., 62 50; New York Calvary Y. P. M., 4; New York Christ Church, 8 35. *Niagara*—Lyndonville, 5. *North River*—Pleasant Plains, 3 78. *Ontario*—Cherry Valley, 18 13; Middlefield Centre, 2 83. *Rochester*—Dansville, 8 37; Fowlerville, 4 60; Genesee 1st, 13; Groveland, 5 67; Moscow, 3; Pittsford, 11; Rochester Westminster, 20; C. B. Gardner, Trustee, 15. *St. Lawrence*—Cape Vincent, 3 25; Gouverneur 1st, 15 04. *Stevens*—Addison Soc., 42 08; Andover, 3. *Syracuse*—Baldwinsville, 14 30; Fayetteville, 17 48; Syracuse Park Central, 39 63. *Troy*—Green Island, 18; Sandy Hill, 50 cts.; Troy Second St., 288 02. *Ulster*—Boonville, 45; Ilion sab-sch., 4. *Westchester*—Gilead, 21; Mahopac Falls, 10 11; Southeast Centre, 10 10; South Salem, 7 80; Stamford 1st, 46 14. 1798 64

NORTH DAKOTA.—*Fargo*—Fargo 1st, 8 60; Lisbon, 8. *Pembina*—Bay Centre L. Aid Soc., 10; Larimore, 3. 29 60

OHIO.—*Athens*—Middleport, 1 25; Pomeroy, 12. *Bellevue*—Bellevue, 2 20; Bucyrus (sab-sch., 6), 25 34; Crestline, 4; Spring Hill, 91 cts.; Urbana 1st sab-sch., 8 31. *Chillicothe*—North Fork, 6; South Salem, 18. *Cincinnati*—Avondale, 64 53; Cincinnati 3d, 16 01; Cincinnati 7th, 29 75; Cincinnati Walnut Hills, 98 75; Delhi, 12. *Cleveland*—Cleveland North sab-sch., 7 50; East Cleveland, 67 78; Guilford, 14 33; Northfield, 5. *Columbus*—Central College, 10; Columbus Broad St. Ladies, 10; Greenfield, 2 40; Groveport, 75 cts.; Milfin, 5; Westerville, 6; Worthington, 3. *Dayton*—Dayton 1st, 103 82; Fletcher, 3 81; Gettysburg, 4 50; Monroe, 1 75; New Carlisle, 7; South Charleston, 11 01; Springfield 1st, 45. *Huron*—Fostoria Miss. Soc., 43; Peru, 6 65. *Lima*—Turtle Creek, 8 20. *Mahoning*—Clarkson, 10; Ellsworth, 18; Hanover, 1; Massillon 2d, 38 45; Newton, 8. *Marion*—Delaware, 20; Jerome, 1; Milford Centre, 4 50; Ostrander, 10 60; Providence, 1; Richwood, 3; Trenton, 4; York, 1. *Maumee*—Toledo 1st, 35 50. *Portsmouth*—Eckmansville, 6 55; Mount Leigh, 5. *St. Clairsville*—Rock Hill, 3 25; St. Clairsville, 30. *Steubenville*—East Liverpool, 18 22; Irontdale, 8 29; Kilgore (sab-sch., 2 78), 11; Long's Run, 8 16; Nebo, 1 57; Steubenville 1st, 9 35; Toronto, 7; Unionport, 2. *Wooster*—Ashland, 7 80; Orrville, 3 50; Shelby, 5; Wooster 1st (sab-sch., 6 83), 51 87. *Zanesville*—Mt. Vernon, 17; Newark Salem Ger., 2 75. 1008 91

PACIFIC.—*Los Angeles*—San Buenaventura, 25. *Sacramento*—Elk Grove, 2; Roseville, 3. *San Francisco*—San Francisco 1st, 240. *San Jose*—San Leandro, 5. 275 00

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 130 85; Bakercroftown, 9 76; Bellevue, 12 67; Freedom, 7; Glenfield, 6 80; Hillsdale, 14; Leesdale, 55 53; Pine Creek 2d, 4; Tarentum, 6 10; West Bellevue, 9. *Blairsville*—Black Lick, 2 80; Brad-

dock, 17 25; Conemaugh, 2; Greensburg, 62; Irwin, 26 61; New Salem, 19; Penn., 1; Plum Creek, 11; Unity, 22. *Butler*—Harlansburg, 4; Pleasant Valley, 5. *Carlisle*—Carlisle 1st, 27 64; Chambersburg Falling Spring, 30; Great Conewago, 2 36; Newport, 12; Silver Spring, 5. *Chester*—Honeybrook, 22 37. *Clarron*—Adrian Union sab-sch., 1; Du Bois, 15 70; West Millville, 2. *Eric*—Fredonia, 5 96; Garland, 10 17; Girard, 7 54; Mercer 2d, 25 25; Miles Grove Branch, 2 35; Northeast, 32; Pittsfield, 4 96; Springfield, 3 77; Stoneboro, 5 85; Sugar Creek Memorial, 1; Sunville, 3; Wattsburg, 2 27. *Huntingdon*—Alexandria, 59 75; Pensfeld, 4; Spruce Creek, 66 17; Williamsburg (sab-sch., 1 92), 8 32; Winterburn, 1 25. *Kittanning*—Boiling Spring, 2 50; Currie's Run, 16; West Glade Run, 11; Worthington, 10. *Lackawanna*—Great Bend, 2 50; Honesdale sab-sch., 8 66; Kingston, 28; Orwell, 1 76; Rushville, 4; Stevensville, 3; Troy, 21; Ulster, 2 50; Wells and Columbia, 2; Wilkesbarre Grant St., 8 75; Rev. H. Waller, 25. *Lehigh*—Audenried, 23; Reading 1st (sab-sch., 11), 62 27. *Northumberland*—Bald Eagle and Nittany, 7 52; Mahoning, 68 89; Mt. Carmel, 3 45; Watsonstown, 6. *Philadelphia*—Philadelphia African 1st, 2 50; Philadelphia Atonement, 3 85; Philadelphia Evangelical, 15. *Philadelphia Central*—Philadelphia Covenant, 10; Philadelphia Kensington 1st, 75 76; Philadelphia Spring Garden, 8. *Philadelphia North*—Ablington W. H. Miss. Soc., 25; Ann Carmichael, 1 50; Germantown 2d, 109 50; Jenkintown Grace, 15; Leverington, 9; Norrisstown Central, 18 55; Torrance Macalester Memorial, 2 32. *Pittsburgh*—Cannonsburg Central, 11 20; Cannonsburg 1st, 13; McKees Rocks, 9; Montours, 3; Mt. Washington, 3 38; Phillipsburg, 75 cts.; Pittsburgh 1st, add'l, 25; Pittsburgh 2d, 16 45; Pittsburgh 3d, 380 32; Pittsburgh 4th, 44 85; Pittsburgh East Liberty, 69; Pittsburgh Lawrenceville, 45 47. *Reading*—Connellsville, 41; Dunbar (sab-sch., 7), 25; Little Redstone, 5 30; McKeesport 1st, 79 18; Mt. Pleasant, 29; Scottdale (sab-sch., 2 50), 7 50; Tent, 5; West Newton 1st, 20. *Schenango*—Beaver Falls, 14; Leesburg, 4; Mt. Pleasant, 10; New Castle 1st, Helena Band, 10; New Castle 2d, 20; Rich Hill, 5; Sharon, 1; Sharpville, 5 60. *Washington*—Burgessville (sab-sch., 7 12), 29 31; Cross Creek, 34; Frankfort, 7; Limestone, 2 50; Upper Teas Mile, 11. *Wellburo*—Coudersport, 4 84; Covington 1st, 3; Elkland and Oceola, 2. *Westminster*—Strasburg, 3 80; York Westminster, 5 75. 2400 21

SOUTH DAKOTA.—*Central Dakota*—Flandreau 2d, 2. *South Dakota*—Kimball, 2 78. 4 78

TENNESSEE.—*Union*—Baker's Creek, 2; Clover Hill, 2; New Providence, 10 47. 14 47

TEXAS.—*Austin*—Fort Davis, 12 75. *North Texas*—Galveston 1st, 8; Jacksboro, 5 50. 26 25

UTAH.—*Utah*—American Fork, 6; Springville, 2 15. 8 15

WISCONSIN.—*Lake Superior*—Iron ore, 10 40; Marquette, 128 42. *Madison*—Baraboo, 10 51; Beloit 1st, 15; Hurricane, 2; Kilbourne City, 3; Platteville Ger. (sab-sch., 3), 13 20. *Milwaukee*—Milwaukee Calvary W. Miss. Soc., 8; Racine sab-sch., 60; Stone Bank, 2 80. *Winnebago*—Oxford, 2; Wausau, 29 54. 274 84

MISCELLANEOUS.

Woman's Ex. Com., 731 33; J. T. G., 17 50; Mrs. A. H. Kellogg, Ableman, Wis., 6; Mrs. Jane L. Clark, Thompsonville, Pa., 45; M. S. E., 5; Refunded, 10; Cash, Middleburg, Pa., 5; Miss Mary Hale, Whallonsburg, N. Y., 1; M. and G., Hallstrad, Pa., 1; Prairie Home, Ill., 20 cts.; Estate Samuel Caldwell, Washington county, Pa., 236 44; Mr. Jared Knapp, Woodstock, Ill., 10; Mrs. Chas. B. Hill, Buffalo, N. Y., 1; R. Taylor, D.D., Beverly, N. J., 25; R. L. Adams, Iowa City, Iowa, 5; Mrs. L. G. Chandler, Detroit, Mich., 140; J. H. Dulles, Princeton, N. J., 6; Miss O. E. Jackson, Des Moines, Iowa, 10; Cash, Chicago, 65; S. H. Stevenson, McLean, Ill., 2; Rev. J. L. Wilson, 2; Cash, 1; C. Pa., 8; H., Topeka, 2 50. 1,396 97

Total.....\$10,416 17

DIRECTS.

Amount received direct by Rev. F. C. Potter, for Cotton Plant School.—From Mrs. Stitt, Mission Band, Allegheny, Pa., 10; Miss Forbes, Boys' Mission Band, Englewood, Ill., 14; Students of school, 95 05. 122 06

Amount received by Prof. E. P. Semple, for Bible University.—From Miss Mary Backus, Schenectady, N. Y., 30; Mrs. James Mullins, Wooster, O., 5; Mrs. O. A. Hills, Wooster, O., 5; 1st ch. sab-sch., Wooster, Ill., 6 09. 36 09

Total.....\$159 14

Total receipts for December, 1889.....\$10,575 31

Previously reported.....52,240 57

Total receipts to date.....\$62,815 88

J. T. GIBSON, Treasurer
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, DECEMBER, 1889.

- ATLANTIC.—East Florida**—Through Rev. H. Kelgwin, 21 90
BALTIMORE.—*Baltimore*—Baltimore Broadway, Pastor's Bible-class, 5; Brown Memorial, 878 64; Bel Air, 6; Emmittsburg sab-sch., 31 81; Fallston, 2; Lonaconing, 12; Taneytown, 30. *New Castle*—Felton, 10 60; Harrington, 7; Lower Brandywine, 8 35; New Castle (sab-sch., 7 40), 122 65; Wilmington Central (sab-sch., 11 47), 202 47. *Washington City*—Washington 4th, 66 86; Assembly (sab-sch., mon. con., 60), 122. 1002 18
COLORADO.—*Boulder*—Boulder Valley, 75 cts.; Rand, 2 85. *Denver*—Denver 23d Ave., 81 14; Rev. F. J. Leenhout, 5. *Pueblo*—Cañon City, 64; Colorado Springs 1st, 118; Mesa, 150. 421 74
COLUMBIA.—*Oregon*—Albina, 10; Corvallis, 25; McCoy, 13 05; Oak Ridge, 5; Spring Valley, 10. *Puget Sound*—Chehalis, 11; Fourth Plain, 3; Montesano, 11; Seattle 1st, 22; Union Ridge (sab-sch., Dist. 12, 4 35), 7 35. *Wynechoe*, 2 90. 120 80
ILLINOIS.—*Alton*—Altonville, 7 63; Plainview, 5 50; Shipman, 3 50; Upper Alton, 5. *Bloomington*—Lexington, 5; Sidney, 3; Tolono, 37 75; Watska, 10 45. *Chiro*—Enfield, 11 32; Chicago, 8 85; Murphysboro, 8 75. *Chicago*—Austin, 9 14; Chicago 3d, 828 58; 4th, 3487 77; 8th, 70 80; 41st St., 118 26; Central Park, 6 04; Holland, 12 50; Evanston 1st, 173 73; Hyde Park 1st, 251 09; Joliet 1st, 20; Lakeview, 3; South Evanston, 56; Will, 3 20. *Freeport*—Freeport 3d Ger., 6; Galena Ger., 7; Marengo (sab-sch., 39 27), 83 83; Middle Creek (sab-sch., 20 76), 79 76; Rockford Westminster (sab-sch., 2 30), 80; Winnebago, 20. *Mattoon*—Assumption, 5; Neoga, 15. *Odawa*—Odawa, 10; Union Grove, 4; Waterman, 15. *Portia*—Low Point, 27 50. *Rock River*—Ashton, 8 73; Franklin Grove, 7 25; Geneseo, 23; Morrison sab-sch., 10 74; Princeton, 42 98. *Schuyler*—Augusta sab-sch., 12; Brooklyn, 7 25; Burton Memorial, 18; Carthage (sab-sch., 4), 55 08; Chili, 4 10; Elvaston, 8 15; Plymouth, 5; Salem Ger., 19 50; Wythe, 9. *Springfield*—Jacksonville Westminster, 66 53; Manchester, 5; Murrayville, 5 90; North Sangamon, 15. 5741 07
INDIANA.—*Crawfordsville*—Ladoga, 9. *Fort Wayne*—Elkhart, 30. *Logansport*—Crown Point, 3; La Porte, 146 44; Logansport Broadway, 10. *Muncie*—Blaine, 55 cts.; Muncie, 50. *New Albany*—Hanover (sab-sch., diune off'g, 3 29), 19 30; Madison 2d, 26 75; Sharon Hill, 2. *Vincennes*—Spencer, 3; Terre Haute Central, 38 82; Worthington, 9 90. *White Water*—Lawrenceburg, 4 25. 853 01
INDIAN TERRITORY.—*Cherokee Nation*—Canadaville, 3 16
IOWA.—*Cedar Rapids*—Centre Junction, 12; Lyons, 10; Monticello, 3; Pleasant Hill, 5 50. *Council Bluffs*—Adair, 3 09; Casey, 2 85; Emerson, 24 06; Marne, 6 40; Walnut, 10. *Des Moines*—Dallas Central, 11; Des Moines Central, 102 44; Westminster, 4 75; Diagonal, 2 50; Garden Grove, 27 65; Grimes, 19; Jacksonville, 5 50; Leon, 11; Ridgedale, 11; Russell, 24 50; Winterset sab-sch., 50. *Dubuque*—Hopkinton, 8 52. *Fort Dodge*—Cherokee, 20; Fonda, 11; Meriden, 17 53; Rockwell City, 50; Rolfe 2d, 32 50; Schaller, 12 67; Sioux Central 2d, 5; Vall, 9 15. *Iowa*—Birmingham, 3; Keokuk Westminster sab-sch., Bank St. Mission, 2 36; Libertyville, 2 50; Mediapolis, 7 20; Mt. Pleasant Ger., 25. *Iowa City*—Columbus (sab-sch., 7 11), 12 96; Deep River, 11 15. *Iowa City*, 60; Ladora, 14 80; Marengo, 5 37; Sugar Creek, 6; Summit sab-sch., 2 85; Tipton (sab-sch., 6 25), 35 25; Union, 2 50; Washington, 22 16. *Waterloo*—Cedar Valley sab-sch., 12; State Centre, Miss Carrie M. Fitch, 1. 736 48
KANSAS.—*Emporia*—Dexter, 1 54; Eatonville, 1 46; Hunnewell, 7 23; Mt. Vernon, 9 26; Mulvane, 10; Pleasant Unity, 4 72. *Highland*—Hlawatha, 17; Horton, 10. *Larned*—Clinton, 4; Ellinwood, 5; Geneseo, 1 40; Harper, 4 25; Marquette, 1 50. *Neosho*—Carlyle, 2; Edna, 6; Erie, 5; Geneva, 2 20; Liberty, 1 91; Lake Creek, 4 50; Parsons, 4 56; Princeton, 6 73; Walnut, 2. *Osborne*—Osborne, 10. *Solomon*—Cheever, 5; Fountain, 3; Manchester, 2; Minneapolis, 21 51; Plum Creek, 5. *Topeka*—Bala, 5 50; Kansas City 1st, 116; Topeka 1st, 250 87; Topeka Westminster, 11 77; Vineland, 3. 844 46
KENTUCKY.—*Ebenezer*—Dayton, 6; Frankfort, 43 12; Sharpburg, 5. *Louisville*—Louisville Central, 100; College St., 103 27. 257 89
MICHIGAN.—*Detroit*—Croswell, 10; Detroit 1st, 200; Baker St., 10; Northville 1st, 26 78; Saline sab-sch., 11 22. *Flint*—Argentine, 9; Davison, 5; Linden, 6; Mariette 1st, 10; Morrice, 10; Mundy, 14. *Grand Rapids*—Grand Rapids 1st, 44 20; Ludington, 12 92. *Kalamazoo*—Cassopolis, 6 53; Plainwell, 5. *Lansing*—Homer, 30. *Lansing* 1st, 22 16; Oneida, 10. *Monroe*—Tecumseh, 80. *Potosi*—Albion, 66 cts.; Cross Village, 3 23; Harbor Springs, 16. *Saginaw*—Midland City, 26 77; Saginaw Grace, 9; Immanuel, 9. 655 49
MINNESOTA.—*Mankato*—Amboy, 10; Mankato 1st, 61 51; Worthington, 10 23. *St. Paul*—Delano, 7 50; Greenleaf, 1 75; Maple Plain, 15; Minneapolis Shiloh (sab-sch., 12 52), 45; St. Paul Central, 66 86; White Bear Lake (sab-sch., 1 35), 21 41. *Winona*—Albert Lea, 64 02; Austin, 6; Hokah, 4; La Crescent, 6 65; Oakland, 2; Woodbury, 2. 925 95
MISSOURI.—*Kansas City*—Malta Bend, 5 88; Salem, 2; Sharon, 3; Tipton, 8. *Ozark*—Springfield Calvary, 85 60; Stockton, 2. *Palmira*—Glasstown, 1 75; La Grange, 7 25. *Platte*—Bethel, 3 66; Jameson, 3 36; Mirabile, 2; Mound City, 18 35; Rosendale, 2; Tarkio, 10; Tina, 2; Trenton, 2 50. *St. Louis*—Pleasant Hill, 6; St. Louis 1st, 130 01. 294 83
NEBRASKA.—*Hastings*—Aurora, 4 10; Axtel, 3 50; Beaver City, 6 10; Nelson, 4 23; Ragan, 2; Unity, 5. *Kearney*—Gothenburg, 3 13; Grand Island, 5; Kearney Ger., 5. *Nebraska City*—Beatrice, 23 23; Benedict, 5 27; Diller, 4 50; Endicot, 1 65; Fifth, 2 50; Gresham, 5; Meridian Ger., 8; Pawnee, 15; Plattsmouth, 8; Salem, 7 69; Tamora, 2 82; Tecumseh (sab-sch., birthday off'g, 6), 57. *Niobrara*—Black Bird, 2; Dorsey, 3; Scottville, 3. *Omaha*—Fremont 1st, 29 87; Hooper, 3; Omaha 1st, 103 97; Ambler Place, 3; Tekamah, 10; Webster, 4 50. 341 48
NEW JERSEY.—*Elizabeth*—Basking Ridge (sab-sch., 40), 182; Bethlehem, 17 37; Cranford (sab-sch., 11 64), 24 89; Elizabeth 1st, 20; Siloam sab-sch., 5 70; Lower Valley, 25; Plainfield Crescent Ave., 925; Rahway Ger., 3; Roselle (sab-sch., 87 52), 86 81; Springfield, 26. *Jersey City*—Passaic 1st, sab-sch., 3 45; Rutherford 1st, 25 23. *Monmouth*—Cream Ridge, 5; Farmingdale, 30; Manassquan, 30 05; Mt. Holly, 35; Oceanic, 24. *Morris and Orange*—Chatham, 72; Dover Welsh, 3; East Orange 1st, M. C., 8 80; Flinders, 10; New Providence, 11; South Orange, 61 61. *Newark*—Bloomfield Ger., 6; Westminster, 285 33; Caldwell, 5; Newark 2d, 47 96; Central, 199 29; South Park (sab-sch., 74 64), 590 77. *New Brunswick*—Amwell 2d, 6; Bound Brook, 11 22; Ewing, 11 40; Princeton 1st, 167 84. *Newton*—Asbury, 90; Belvidere 1st, 110; Hackettstown sab-sch., 30; Oxford 1st, 25 53; 2d sab-sch., 9 08. *West Jersey*—Bridgeport 2d sab-sch., 35 51; Greenwich, 18. 3215 82
NEW MEXICO.—*Elko Grande*—Pajarito, 3 50. *Santa Fe*—Las Vegas Spanish, 10; Ocaté, 10. 23 50
NEW YORK.—*Albany*—Albany 3d, 49 45; Stephentown, 5 47. *Binghamton*—Smithville Flats, 3. *Boston*—Boston 4th, 250; Worcester, 7 50. *Brooklyn*—Brooklyn Classon Ave., 250; Duryea, 101; Grace, 3; Lafayette Ave., 2215 50; Throop Ave., 22; Trinity sab-sch., 12. *Buffalo*—Buffalo Covenant, 5; Lafayette St., 31 26. *Cayuga*—Auburn Central (sab-sch., 4 30), 66 15; Ithaca 1st, 150. *Champlain*—Plattsburg (sab-sch., 20), 92 36; Port Henry 1st, 62 50. *Chester*—Havana, 8; Hector, 4; Watkins, 58 50. *Columbia*—Durham 1st, 16; Windham Centre, 64. *Genesee*—Batavia, 168; Castile, 58 44; Warsaw, 245 50. *Geneva*—Canandaigua, 47 65; Geneva 1st, 29 65; Oaks Corners, 8; Romulus sab-sch., 25; Seneca Falls 1st, 70; Rev. S. Murdoch, 5. *Hudson*—Chester, 2; Good Will, 15 90; Hampton, 25; Middletown 1st, 100; 2d, 17 74; Scotchtown, 50. *Long Island*—Bridgehampton, 20. *Lyons*—Galen, 33 15; Sodus, 15; Centre, 5; Wolcott 1st, 7 42. *Nassau*—Roslyn, 4 85. *New York*—New York 4th Ave., 58 36; 5th Ave., 24 78; 54; 18th St., 200; Brick, 256 29; Calvary Y. P. M. Assoc., 19; Faith L. M. S., 50; Mt. Washington, 300; Prospect Hill, 14; Washington Heights, 24 25; West Farms, 5. *North River*—Canterbury, 27 75; Cold Spring, 23 34; Milton, 6 44. *Oneida*—Delhi 1st, 35; Fly Creek, 10; Oneonta (sab-sch., 5), 52 58. *Rochester*—Dansville, 20; Groveland, 9 87; Lima, 21 29; Moscow, 4; Rochester 3d, 302 59; Brick (sab-sch., 300), 772 39; Central, 150; Sweden, 23; Webster, 10 50; Wheatland, 16. *St. Lawrence*—Oswegatchie 2d, 8; Ox Bow sab-sch., 20; Watertown Stone St., 19. *Steuben*—Belmont Y. L. M. S., 10. *Syracuse*—Baldwinsville, 12 90; Cazenovia, 44 01; Fayetteville, 20 47; Hannibal, 10; Manlius Trinity, 3 30; Syracuse Park Central, 185. *Troy*—Glens Falls, 125; Sandy Hill, 5 50; Troy 9th, 175; Oakwood Ave., 22 26; Park, 21 13. *Utica*—Holland Patent, 9; Iliou sab-sch., 10 80; Little Falls, 20; Rome 1st, 52 25; Turin, 6 08. *Weatchester*—Bridgeport 1st, 116 76; Hartford, 38; Irvington, 612 69; Peekskill 1st, 83 70; 2d, 41; South East Centre, 16; South Salem (sab-sch., 83 13), 121 13; Yonkers 1st (sab-sch., 7 84), 285 99; Yorktown, 18. 83,453 18
NORTH DAKOTA.—*Bismarck*—Bismarck, 15 60; Glencoe, 18. *Fargo*—Erie, 4 03; Elm River, 17 63; Galesburg, 1 42; Goose Lake, 3; Lisbon, 4 25. *Fembina*—Ardoch, 8; Elkmont, 2; Forest River, 4 20; Glasston, 2; Glenwood, 3 20; Hamilton, 10; Inkster, 4 60; Mt. View, 10 50; Neche, 5; Park River, 8; West Point, 4 40. 125 83
OHIO.—*Bellefontaine*—Bellefontaine 1st, 13 23; Bucyrus, 44 75; Crestline, 2; Mt. Blanchard, 2; Spring Hills (sab-sch., 6 Christmas off'g), 11 46; Urbana, 57 56. *Chillicothe*—Hillsboro' (Sycamore Valley sab-sch., 4 10), 90 60; Mt. Pleasant, 8 13; South Salem, 107 47. *Cincinnati*—Bethel sab-sch., 2 37; Cincinnati 1st, 54 85; Walnut Hills, 10; Loveland, 28 06; Madeira, 3 07; Mt. Carmel sab-sch., 6; Pleasant Ridge, 22 65; Sharonville, 8 41; Springdale, 10. *Cleveland*—East Cleveland, 6; Orell, 8 Streetsborough, 5. *Columbus*—Central College, 16 50; Midway, 1; Mifflin, 7. *Dayton*—New Carlisle, 81; New Jersey, 12 80; Oxford, 63 33; Seven Mile (sab-sch., 1 24), 30 55; Somerville, 3. *Huron*—Bloomville, 5; Elmore, 5; Genoa, 2 50; Republic, 4 20. *Lima*—Columbus Grove,

10. *Mahoning*—Newton, 10; Poland, 8 67. *Marion*—Berlin, 1 70; Liberty, 10; Marysville, 6 33; "Pastor," 5; Richmond (sub-sch., 2), 5; West Berlin, 3; York, 2. *Massene*—Defiance, 24 74; Edgerton, 5; Lost Creek, 7 61; Toledo 1st, 102 32; 1st Ger. Miss. Band, 12. *Portsmouth*—Decatur, 6 25; Eckmansville (sub-sch., 5 44), 8 50; Feesburg, 2 65; Ironton, 8. *St. Clairsville*—Concord sub-sch., 41; Crab Apple, 15 39; Kirkwood, 10 28; Rock Hill sub-sch., 5. *Steubenville*—Carrollton, 15; Steubenville 1st, 18 31; Wellsville 1st, 113. *Wooster*—Loudonville, 15 20; Savannah, 13 06; Wayne, 9 03. *Zanesville*—Coshocton, 52; Dresden, 5 16; High Hill (sub-sch., 10 40); Mt. Vernon, 85; Mt. Zion, 9; Renville, 3 43; Unity, 4 50. 1504 94

PACIFIC.—*Bentley*—Bollins, 10; Healdsburg, 10; Point Arena, 6; Tomales, 4. *Los Angeles*—Los Angeles Boyle Heights, 10; Santa Ana W. M. S., 17 50; Tustin, 8 56. *Sacramento*—Gridley, 8. *San Francisco*—Concord, 10; Oakland 1st, 135 40; San Francisco 1st, 350; Westminster sub-sch., 23 85. *San Jose*—San Leandro, 8. *Stockton*—Fowler, 4, 601 31

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 271 50; North, 450 55; Bakerstown, 11; Bellevue (sub-sch., 5), 28 50; Hoboken sub-sch., 5; Pine Creek, 3 59; Plains, 5. *Blairsville*—Bradock (sub-sch., 29 28), 53 23; Conemaugh, 3; Fairfield, 64; Plum Creek, 23. *Builer*—Pleasant Valley, 4. *Carlisle*—Harrisburg Westminster, 13; Mechanicsburg, 23; Monaca, 15 53; New Bloomfield, 15 95; Olivet sub-sch., 6 57; Petersburg, 6 73; Saint Thomas, 5 76; Shermansdale, 6 39. *Chester*—Ford 1st, 208 71; West Chester 1st and sub-sch., 73 84. *Clarion*—Brookwayville, 4 25; Brookville, 39 69; Clarion, 27 32; Edenburg, 23; Licking, 10; Oil City 2d, 5 88; Punxsutawney, 12. *Erie*—Edinboro, 7; Greenville, 53; Oil City 1st, 27 44; Springfield, 2 06; Sugar Creek Memorial, 4; Sunville, 4; Warren (sub-sch., 18), 279; Waterford sub-sch., 2; Westminster sub-sch., 5 01. *Huntingdon*—Belleville sub-sch., 43 54; Bradford, 2; Duncansville, 5; Kyrletown (Miss. Band, 2 L. M. S., 4), 13; Lost Creek, 28 60; Lower Spruce Creek, 30; Peterburg, 10; Shaver's Creek, 2; Spruce Creek, 126 15; Williamsburg sub-sch., 6 24; Woodland, 2. *Kittanning*—East Union, 3 08; Glade Run, 33; Smicksburg, 2; Tunnelton, 2 50; Washington, 21. *Lackawanna*—Ashley sub-sch., 5 27; Bennett, 7; Carbondale, 149 48; Honesdale sub-sch., 14 43; Newton, 6; Orwell 1st, 1 77; Scranton 2d, 256 13; Warren, 3 55; Wysox, 5. *Lehigh*—Bangor, 8 47; Catasauqua Bridge St., 14 20; Hokendauqua, 3 65; Pottsville 1st, 288 02; 2d, 10. *Northumberland*—Bloomsburg, 42 66; Chillisquaque, 13 50; Derry, 5 40; Great Island, 75; Montoursville, 10; Mt. Carmel, 13 17; New Columbia, 8; Washington (sub-sch., 13 41; Allinwood sub-sch., 6 50), 66 41; Washingtonville, 5 70. *Philadelphia*—Philadelphia 2d, 398 35; 10th, @ 50; Calvary, 881 67; Grace, 10; Southwestern, 8 54; Walnut St. sub-sch., 58. *Philadelphia Central*—Philadelphia Alexander, 99 56; Cockeysink (sub-sch., 13 25), 232 15; Columbia Ave., 18 03; Gaston Memorial, 23 50; Hebron Memorial, 9 19; Kensington 1st, 180 50; Olivet, 35 41. *Philadelphia North*—Bristol, 24 23; Germantown 1st, 133 50; 2d, 432 17; Redeemer (sub-sch., 9 30), 52 04; Wakefield, 66 21; Norristown Central, 96. *Pittsburgh*—Bethany, 29; Centre, 30 31; Crafton, 14; McKee's Rocks, 10; Middletown, 26; Monongahela City sub-sch., 15; Montours, 7; Phillipsburg 1st, 1; Pittsburgh 1st, 1350; 2d, 101 99; 6th, 90; East Liberty, 93; Raccoon, 67 10; Verona, 8; Valley, 4 16; West Elizabeth, 7. *Redstone*—Dunlap's Creek, 24; Laurel Hill, 73 25; Little Redstone sub-sch., 7; Long Run, 16 50; McKeesport (sub-sch., 18 21; Union St. sub-sch., 1 86; Stewart Place sub-sch., 1 36), 209 76; Round Hill, 25; Tyrona sub-sch., 2 75. *Shenango*—Hopewell, 60; Leesburg sub-sch., 11; Nesbannock sub-sch., 78 12; New Brighton, 183 52; New Castle 1st, 50 75; Sharpesville, 4 20. *Washington*—Claysville, Miss Mary Meloy, 35; Cove, 8; Mt. Prospect, 57 45; Upper Buffalo, 120 15; Waynesburg, 13; West Alexander sub-sch., 5. *Wellsboro*—Allegheny, 2. *Westminster*—Cedar Grove, 15; Centre (sub-sch., 7 53), 15 10; Columbia, 11 60. *West Virginia*—Bethel, 6; Kingwood, 6 95. 10,079 80

SOUTH DAKOTA.—*Aberdeen*—Holland 1st, 5 50; Immanuel,

5. *Black Hills*—Bethel, 3; La Verne, 4; Stations, 5. *Central Dakota*—Artesian, 5 25; Forestburg, 3 75; Madison, 5. *South Dakota*—Dehl Rapids sub-sch., 5; Kimball, 3 78; Lennox Ebenezer Ger., 6 40; Scotland, 12 35; Turner Co. Ger., 20; Union Co. 1st, 9 35. 93 38

TENNESSEE.—*Kingsdon*—Huntsville, 2; Jamestown, 1; New River, 1. *Union*—Forest Hill, 1; Madisonville, 4; Maryville, 21 95; Westminster, 4 67. 35 62

TEXAS.—*North Texas*—Wichita Falls, 15. *Trinity*—Cisco, 3; Clear Fork, 3 40. 21 40

UTAH.—*Montana*—Helena 1st, 60 55; Returned by a missionary, 38 30. *Utah*—American Fork, 21; Payson, Mrs. George Howe, Sr., 2. 121 85

WISCONSIN.—*Chippewa*—West Superior, 23 37. *La Crosse*—North Bend, 18; West Salem, 2 60. *Lake Superior*—St. Ignace, 20. *Madison*—Beloit Ger., 10; Madison 1st, 64 09; St. Paul's Ger., 5; Rockville, 6. *Milwaukee*—Milwaukee Holland sub-sch. miss'y boxes, 6 87; Oostburg, 20. *Winnebago*—Buffalo, 8 20; Omro, 9; Packwaukee, 2 75; Robisonville, 1 65; St. Sauveur French, 95 cts. 200 48

Woman's Executive Committee of Home Missions, 21,000 00

\$81,831 52

Less amount refunded to New Castle 1st ch., Shenango Presbytery..... 38 62

Total received from churches, December, 1889..... \$81,792 90

LEGACIES.

Bequest of Jos. Ealy, dec'd, late of Ithaca, N. Y., @ 100; Samuel Caldwell, dec'd, late of Hopewell Township, Washington Co., Pa., 147 72; Susan Hepburn, dec'd, late of Stamford, Conn., 844 38; Charlotte Stoutenburg, dec'd, 332 50; Hon. Wm. A. Wheeler, dec'd, late of Malone, N. Y., 2000; David Gamble, dec'd, late of Emmitsburg, Md., in part, 50..... 3,444 60

MISCELLANEOUS.

Rev. William Irvin, D.D., 300; Rev. A. H. Hawshaw, 1; Charles T. Little, 5; M. and G. Halstead, Pa., 2; Sub-sch. at Parkersburg, Iowa, 5; John R. Ford, 100; John S. Lyle, N. Y., 1500; Interest on Craig legacy, 2; Mrs. "M. C. M.", 100; James McKinsty, dec'd, late of Malden, Ill., 10; Rev. E. J. Hill, Englewood, Ill., 5; "H.", 10; Albert Lea College, Albert Lea, Minn., 13 75; Rev. W. W. Atterbury, D.D., N. Y., 50; "A friend", 1000; Rev. R. Taylor, D.D., Beverly, N. J., 25; "A. E.", 70; Mrs. H. E. Parsons, Ashtabula, O., 50; "A. W.", N. Y., 100; Rev. H. Kendall, D.D., 100; "A friend", 60; "L. P. T.", 10; Dr. W. N. Biakeman, N. Y., 100; Rev. J. L. Wilson, Eustis, Fla., 5; Rev. J. H. Byers, Emporia, Kan., 5; Rev. Dr. and Mrs. Dimond, Brighton, Ill., 5; Charles G. Wilson, Rose Hill, Fla., 10; Rev. R. Charleshead, D. C., Meadville, Pa., 100; "A friend", XX, 5; "C. Pa.", 14; Mrs. Jane L. Park, Thompsonville, Pa., 15; Friends, per Rev. J. W. Chapman, Albany, N. Y., 10; "Tithe fund", 6; "H.", Topeka, 15; Through Rev. W. D. Thomas, Wis., 12 10; Through Rev. C. Fueller, Colorado, 37; "Tithes", 12 50; Rev. H. P. Carson, South Dakota, 12 38; Rev. H. B. McBride and wife, Cal., 5; Interest on Permanent Fund, 1717 50; Interest on John C. Green Fund, 625; Interest on Lyon Trust, 250..... \$6,365 23

Total received for Home Missions, Dec., 1889..... \$91,602 73

Amount received from April 1, 1889, to January 1, 1890..... 452,864 23

Amount received during same period last year..... 403,201 11

O. D. EATON, Treasurer,
Box 1, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, DECEMBER, 1889.

BALTIMORE.—*New Castle*—St. George's, 4 00
COLORADO.—*Boulder*—Boulder Valley, 02
COLUMBIA.—*Oregon*—Albina, 2 50
ILLINOIS.—*Bloomington*—Bloomington 2d, 30. *Chicago*—Chicago 4th, 71 18; 2d, 73. 174 18
INDIANA.—*Vincennes*—Vincennes, 6 95
IOWA.—*Des Moines*—Leon, 3. *Iowa*—Madapolis, 24 cts.
Iowa City—Washington, 29 cts. 8 53
KENTUCKY.—*Ebenezer*—Dayton, 2 55
MICHIGAN.—*Detroit*—Detroit Fort St., 89 24
MINNESOTA.—*Mankato*—Le Sueur, 7 00
MISSOURI.—*Kansas City*—Kansas City 1st, 11 07
NEBRASKA.—*Hastings*—Nelson, 14 cts. *Nebraska City*—Pawnee City, 7. 10,079 80

OHIO.—*Bellefontaine*—Bucyrus, 66 cts; Spring Hills, 18 cts. *Cincinnati*—Cincinnati 7th, 51 27. *Huron*—Elmore, 36. 62 11
WISCONSIN.—*Lake Superior*—St. Ignace, 4. *Winnebago*—Omro, 3. 7 00

Total received from churches..... \$347 29

MISCELLANEOUS.

"H., Topeka,"..... 50

Total received for Sustentation, December, 1889..... \$347 79

Total received for Sustentation from April 1, 1889. 3918 05

O. D. EATON, Treasurer,
Box 1, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, DECEMBER, 1889.

Boston—Boston 4th, 10. Brooklyn—Brooklyn Throop Ave., 116; Duryea, 18. Champlain—Moore's, 10. Columbia—Durham 1st, 5. Hudson—Middletown 1st, 25; 2d, 59 cts.; Good Will, 53 cts.; Scotchtown, 10; Otisville, 6 40. Lyons—Galen, 5. New York—New York 1st Union, 10; Fifth Ave., 300. Niagara—Lockport 1st, 15 99. North River—Cold Spring, 10. Otsego—Delhi 1st, 40. Rochester—Groveland, 8 56; Rochester Brick, 20. Syracuse—Syracuse 1st Ward, 2. Troy—Troy

Memorial, 13 43; Hoosick Falls, 21 88. Westchester—Mahopac Falls, 30 51; Rye, 36 28.

Total received from churches, December, 1889..... \$715 17
Total received for New York Synodical Aid Fund
from April 1, 1889..... 6715 57

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., New York.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM OCTOBER 1, 1889, TO JANUARY 1, 1890.

Elizabeth—Basking Ridge, 75; Clinton, 70; Metuchen, 30 09.
Missionary Garden Association, 17 67; Springfield, 10. 202 76
Jersey City—Bergen, 125; Paterson Broadway Ger. sab-
sch., 5. Ladies Society, 5. 135 00
Monmouth—Matawan, 42 60; Tennent, 63. 105 60
Morris and Orange—Bounton, 40; Orange 1st, 50; Orange
2d, 93 87; Orange Ger., 10. 193 87
Newark—Bloomfield Ger., 5; Bloomfield Westminster, 40;
Newark Woodside, 16. 61 00
Newton—Belvidere 1st, 27 50; Bloomsbury, 19 57; Hackette-
town, 75; Marksboro', 4 25; Wantage 2d (Beemerville), 19. 145 32

New Brunswick—Trenton Prospect St., 68 67
West Jersey—Cedarville 1st, 7 90; Clayton, 40; Cold Spring,
11; Millville, 11; Woodbury, 15. 84 90

Contributions as above..... \$997 12
Frank L. Janeway..... 350 00

Received in three months..... \$1,347 12

ELMER EWING GREEN, Treasurer,
P. O. Box 133, Trenton, N. J.

RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1889.

BALTIMORE.—Baltimore—Churchville, 9 25; Fallston, 2;
Frederick, 7 50. New Castle—Wilmington Central (sab-sch.),
7 64, 192 52. Washington City—Washington City 4th, add'l,
50 cts. 211 77

COLORADO.—Boulder—Valmont, 23 cts. Pueblo—Cafon
City, 22; Las Animas, 6 65. 29 88

COLUMBIA.—Oregon—Eugene City, 15; Marion, 2; Octo-
ber, 1; Pleasant Grove 3. Puget Sound—Seattle 1st, 31.
Southern Oregon—Ashland, 3. 65 00

ILLINOIS.—Bloomington—Gilman, 5; Lexington, 5; Pon-
tiac, 6. Cairo—Enfield, 8 55. Chicago—Brookline, 2 28;
Chicago 3d, 150; Chicago 4th, 349 53; Chicago 6th, 162 87;
Chicago Jefferson Park, 32; Evanston 1st, 49 68; Highland
Park, 29 18; Manteno, 16. Freeport—Galea Ger., 2; Ma-
rengo, 24 97. Mattoon—Ashmore, 10; Bethel, 5; Pana, 48 83;
Pleasant Prairie, 6 60. Ottawa—Waterman, 10. Peoria—
Prospect, 11. Schuyler—Burton Memorial, 4; Hersman, 20.
Springfield—North Seagamon, 10. 963 54

INDIANA.—Crawfordsville—Crawfordsville Centre, 40; La-
fayette 1st, 12 73; State Line, 1 50. Fort Wayne—Elkhart, 22.
Indianapolis—Bloomington Walnut St., 11. Logansport—La
Porte, 8 89. Muncie—Hartford City, 3. Vincennes—Terre
Haute Moffat St., 5. 104 12

INDIAN TERRITORY.—Choctaw—Atoka, 6 00

IOWA.—Cedar Rapids—Lyons, 5. Council Bluffs—Essex,
2 17; Platte, 3; Shenandoah, 7. Des Moines—Knoxville, 12.
Iowa—Kirkville, 3 25; Mediapolis, 2 16; Morning Sun, 18 90;
Wapella, 3 76. Iowa City—Iowa City, 22; Union, 3; Wash-
ington, 2 58. Waterloo—Salem, 8; Tranquillity, 7; Waterloo
1st sab-sch., 60. 159 82

KANSAS.—Emporia—Conway Springs, 1 52; Emporia 1st,
41; Peabody, 13 34. Highland—Hiawatha, 7. Larned—Hut-
chinson, 37 61; Spearville, 3 50. Neosho—Carlyle, 60 cts.;
Columbus, 8 30. Solomon—Culver, 6. Tpeka—Clinton, 5;
Oskaloosa, 10. 133 87

KENTUCKY.—Ebeneser—Covington 1st, 83 06; Flemings-
burg, 15 30. Louisville—Louisville Central, 40. 133 38

MICHIGAN.—Detroit—Detroit 1st, 128 92; Detroit Fort St.,
198 90; Marine City 1st, 5 78. Grand Rapids—Ludington,
4 50. Kalamazoo—Three Rivers, 2 68. Lansing—Homer, 11.
Monroe—Adrian, 40; Deerfield, 1; Petersburg, 1. Saginaw—
Flint 1st, 50 17; Morrice, 5; Mt. Pleasant, 4 30. 453 25

MINNESOTA.—Mankato—Le Sueur 1st, 8; Mankato 1st, 40 84.
St. Paul—Litchfield, 8 71; St. Paul Central, 148 40; St. Paul
House of Hope, 97 79; Stillwater 1st, 8 47. Winona—Roches-
ter 1st, 28 04. 335 25

MISSOURI.—Kansas City—Greenwood, 2 80. Platte—Craig,
4; Fairfax, 4; Rosendale, 3. 13 80

NEBRASKA.—Hastings—Nelson, 1 28. Kearney—Central
City, 8. Niobrara—Oakdale, 1. 10 28

NEW JERSEY.—Elizabeth—Roselle, 14 31. Jersey City—
Hoboken 1st, 14 40; Rutherford, 25 64. Monmouth—Lake-
wood, 62. Morris and Orange—Dover Welsh, 3; Morristown
1st, 240 76; Orange Ger., 10; South Orange, 15 95. Newark—
Bloomfield Ger., 6; Newark 2d, 12 32. New Brunswick—
Trenton Prospect St., 49 31. Newton—Asbury 1st, 12; Bel-
videre 1st, 65. West Jersey—Greenwich, 9. 529 69

NEW MEXICO.—Santa Fe—Ocate, 2 00

NEW YORK.—Albany—Albany 3d, 14 27. Boston—Antrim,

5; South Framingham, Miss L. S. Munroe, 20. Brooklyn—
Brooklyn Classon Ave., 80; Brooklyn Duryea, 25. Buffalo—
Buffalo Covenant, 7. Champlain—Peru 1st, 1 90; Fort
Henry, 46. Geneva—Canandaigua, 14 35; Dresden, 5 75.
Hudson—Chester, 2; Goodwill, 4 77; Haverstraw 1st, 16;
Middletown 1st, 5; Middletown 2d, 5 32; Otisville, 5;
Scotchtown, 5; Unionville, 2 73. Long Island—East Hamp-
ton, 33. Lyons—Fairville, 3; Wolcott 1st, 5 96. Nassau-
Islip, 20. New York—New York 13th St., 48; New York
Adams Memorial, 5; New York Calvary Y. P. M. A., 6; New
York Knox, 18; New York Mt. Washington (10 from sab-
sch.), 110; New York University Place, 1462 83; New York
West Farms, 3 57. Niagara—Holley, 17 89. North River—
Matteawan, 17 25. Rochester—Clarkson, 6; Danville, 18 25;
Groveland, 7 12; Rochester St. Peter's, 50. Syracuse—Bal-
dwinsville, 3; Fayetteville, 5 64; Mexico 1st, 15. Troy—Green
Island, 13; Sandy Hill, 50 cts. Utica—Clinton, 105 59; Iliac
sab-sch., 4; Lyons Falls, 3 65; Whitesboro', 14. Westchester—
Irrington, 121 44; Stamford 1st, 49 44; Yonkers Westmin-
ster, boys in Miss Parsons' class, 20. 2452 22

OHIO.—Bellevue—Bellevue, 8 97; Bucyrus, 5 93;
Spring Hills, 1 64; Urbana 1st, 16 31. Cincinnati—Bethel,
5 12; Cincinnati 1st, 42 10; Cincinnati Central, 26 74;
Goshen, 4. Cleveland—Northfield, 9; Orwell, 2; Willoughby,
10. Columbus—Bethel, 2; Bremen, 1 60; Rush Creek, 5 40.
Dayton—Clifton, 32 20; Middletown, 44 76. Huron—Nor-
walk 1st, 18 58; Olena, 6. Mahoning—Clarkson, 5; Newton,
5. Marion—Berlin, 4; Delaware, 23; Liberty, 4. Maumee—
Defiance, 8 72. St. Clairsville—Crab Apple, 6 02; Nutting-
ham, 18 04. Steubenville—Nebo, 5 20; Newcomerstown,
3 32; Steubenville 1st, 15 11. Wooster—Congress, 4; Wooster
1st (sab-sch., 7 36), 41 94. Zanesville—Mt. Vernon, 25; Unity,
2 50. 408 40

PACIFIC.—Benicia—Santa Rosa, 19. Los Angeles—Arling-
ton, 59 40; San Bernardino 1st, 20; Ventura, 25. San Fran-
cisco—San Francisco 1st, 350. San José—San Leandro, 5. 478 40

PENNSYLVANIA.—Allegheny—Pine Creek 2d, 2 81; Spring-
dale, 6. Butler—North Washington, 3 64; Prospect, 2. Car-
lisle—Dauphin, 6; Harrisburg Westminster, 11 50; Newport,
12. Chester—Darby Borough, 10; East Whiteland, 12; West
Chester 1st sab-sch., 22 99. Clarion—Brookville, 25 69; Lick-
ing, 8; Oil City 2d, 7; Punxsutawney, 13. Erie—Greenville,
29; Meadville 1st, 7. Huntingdon—Bellefonte sab-sch., 19 03;
Hollidaysburg (3 68 from sab-sch.), 41 08; Little Valley, 5;
Sinking Valley, 10; Williamsburg (2 40 from sab-sch.), 12 68.
Kittanning—Bethesda, 4; Currie's Run, 15; Tunnelton, 3 50.
Lackawanna—Athens, 20; Bennett, 4; Harmony, 37; To-
wanda, 49 14. Lehigh—Bangor, 10 08; Hazleton, 30 27;
Pottsville 2d, 15. Northumberland—Bloomsburg, 60 28; Mt.
Carmel 1st, 11 17. Philadelphia—Philadelphia 10th, add'l,
20; Philadelphia Tabernacle, add'l, 25; Philadelphia Tabor,
60; Philadelphia Walnut St. sab-sch., 43 56. Philadelphia
Central—Philadelphia Kensington 1st, 83 52; Philadelphia
Memorial, 20; Philadelphia Northern Liberties 1st, 23 22;
Philadelphia Olivet, 19 18; Philadelphia Richmond, 5;
Philadelphia West Arch St., add'l, 60. Philadelphia North-
Ann Carmichael, Miss C. Graham's class, 5; Norristown
Central, 65 60. Pittsburgh—Long Island, 7; Phillipsburg

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| 1st, 1; Pittsburgh 2d, 29 61; Pittsburgh 6th, 29; Pittsburgh East Liberty, 47. <i>Shenango</i> —Beaver Falls, 20; Hopewell, 5 40; Mt. Pleasant, 10; New Brighton, 83 93; Sharpsville, 7 60. <i>Washington</i> —Burgettstown, 25 28; Clayville, 20; Cross Creek, 36; Mt. Pleasant, 13 47; New Cumberland, 24. <i>Westmore</i> —Elkland and Oceola, 9. <i>Westminster</i> —Centre (7 56 from sab-sch.), 14 68; Columbia, 23 51. 1852 37 |
| SOUTH DAKOTA. — <i>Central Dakota</i> —Blunt 1st, 4 00 |
| TENNESSEE. — <i>Holston</i> —Elizabethton, 2; Mount Bethel, 6 |
| UTAH. — <i>Utah</i> —American Fork, 25 00 |
| WISCONSIN. — <i>La Crosse</i> —Salem, 2 60. <i>Lake Superior</i> —Marquette, 99 94. <i>Madison</i> —Hurricane, 3; Janesville, 20. <i>Milwaukee</i> —Milwaukee Holland (2 from sab-sch.), 10. <i>Winnebago</i> —Omro 1st, 3 05. 188 59 |
| From the churches..... \$8,011 68 |

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; Mrs. M. A. Cargen, Wis., 5; "M. B. M.," N. Y., 2; Unused part of appropriation returned, 65; "Friend" Newburg, N. Y., 5; Appropriation returned, 125; Guest money at Perth Amboy, 24; Mrs. J. Keefer, Pa., 5; "C. D.," Montana, 30; Miss Margaret Martin, Pa., 5; Miss A. S. Harrison, Pa., 5; "Yonkers," 25; "Thank-offering from O. P. H.," 4; Mrs. A. G. Putnam, Ohio, 1; Rev. R. W. Jones, Dakota, 2; "A true sympathizer," Md., 5; Rev.

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| R. Taylor, D.D., N. J., 25; Mrs. J. H. Allen, N. J., 10; M. Dickson, Pa., 20; Dr. N. B. Derby, N. J., 20; Rev. E. Wachter, Bangkok, Siam, 2 75; Rev. Clark Salmon, Pa., 2; "Christmas special," 5; Mrs. John Kidd, Ill., 3; "Tithes," Pa., 20; Mrs. J. H. Gill, Ohio, 5; Miss S. McPherson, Pa., 15; Mr. and Mrs. G. W. Kimberly, Cal., 125; Rev. J. L. Wilson, Fla., 2; Mrs. Dr. R. Henning, Ill., 5; Rev. J. L. Hawkins, Kan., 15; Rev. S. H. Stevenson, Ill., 2; Jos. C. Platt, N. Y., 100; "L. P. T.," N. Y., 10; Mrs. Jane L. Park, Pa., 5; Mrs. C. E. Turner, Pa., 10; "New Year's offering," Lock Haven, Pa., 5; Rev. F. A. Shearer, Iowa, 5; E. Maria Eames, N. Y., 15; "C. Pa.," 6; "H.," Topeka, 4 50. 756 25 |
| Interest from permanent fund..... 685 83 |
| Interest transferred from Centenary Fund..... 2,788 67 |
| Total for current fund..... \$12,277 88 |

PERMANENT FUND.

(Interest only used.)

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| One third proceeds of sale of options of New York, New Haven and Hartford Railroad stock..... 50 45 |
| Total for December, 1889..... \$12,327 88 |
| Total for current fund since April 1, 1889..... 86,686 83 |
| W. W. HEBERTON, Treasurer. |

RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1889.

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|---|
| BALTIMORE. — <i>Baltimore</i> —Bel Air, 4 00 |
| CATAWBA. — <i>Yadkin</i> —Mocksville 2d, 1 00 |
| COLORADO. — <i>Boulder</i> —Valmont, 8 cts. <i>Pueblo</i> —Canon City, 7; Monument, 3 50. 10 58 |
| COLUMBIA. — <i>Oregon</i> —Brownsville, 4; Crawfordville, 2 67. <i>Puget Sound</i> —Seattle 1st sab-sch., 12 20. 18 87 |
| ILLINOIS. — <i>Alton</i> —Greenfield sab-sch., 1 75. <i>Bloomington</i> —Lexington, 5. <i>Carle</i> —Carle, 9 35; Enfield, 2 45; <i>Chicago</i> —Chicago 2d, 30; Chicago 4th, 91 54; Evanston, 11 56. <i>Freeport</i> —Galena Ge., 1; Marengo, 14 03; Oregon, 10 02. <i>Ottawa</i> —Sandwich sab-sch., 8 10. <i>Rock River</i> —Sterling sab-sch., 9 43. <i>Schuyler</i> —Hersman, 5. <i>Springfield</i> —Brush Creek, 2 71; Pleasant Plains, 2 86. 204 80 |
| INDIANA. — <i>Crusfordville</i> —Colfax, 6 18. <i>Logansport</i> —La Porte, 8 89. <i>Vincennes</i> —Terre Haute Moffat St., 2; Vincennes ch., 11 68, sab-sch., 7 74. <i>White Water</i> —Brookville, 15 75. 52 24 |
| INDIAN TERRITORY. — <i>Chickasaw</i> —Lehigh sab-sch., 5 00 |
| IOWA. — <i>Cedar Rapids</i> —Centre Junction, 5. <i>Des Moines</i> —Winterset sab-sch., 14 32. <i>Port Dodge</i> —Dana (sab-sch.), 9, 14; Grand Junction, 7 10; Ida Grove, 3. <i>Iowa</i> —Kirkville, 8 25; Mediapolis, 72 cts.; Mt. Pleasant Ger., 3. <i>Iowa City</i> —Union, 2 60; Washington, 86 cts. <i>Waterloo</i> —East Friesland Ger. sab-sch., 3 41. 57 16 |
| KANSAS. — <i>Neosho</i> —Carlyle, 25 cts.; McCune, 4 50. 4 75 |
| KENTUCKY. — <i>Louisville</i> —Louisville Central, 40 00 |
| MICHIGAN. — <i>Detroit</i> —Detroit Fort St., 54 25; Milford sab-sch., 12 98; Ypsilanti, 20. <i>Lansing</i> —Brooklyn sab-sch., 11 10. 98 33 |
| MINNESOTA. — <i>Mankato</i> —Balaton, 14; Beaver Creek sab-sch., 5; Lake Crystal sab-sch., 3 40; Worthington Westminster sab-sch., 14 40. <i>St. Paul</i> —St. Paul Central, 12 52; St. Paul House of Hope, 53 74; Willmar, 3 82. 106 88 |
| MISSOURI. — <i>Kansas City</i> —Kansas City 1st, 11 07. <i>Ozark</i> —Bolivar sab-sch., 3 40. <i>Palmyra</i> —Canton sab-sch., 2 60; La Grange sab-sch., 4 75. <i>St. Louis</i> —St. Louis 1st, 24 50. 46 22 |
| NEBRASKA. — <i>Hastings</i> —Nelson, 43 cts. <i>Nebraska City</i> —Plattsmouth Ger., 2 43 |
| NEW JERSEY. — <i>Elizabeth</i> —Elizabeth 1st, 11; Elizabeth Westminster, 124 46; Roselle, 4 77. <i>Jersey City</i> —Passaic sab-sch., 3 23. <i>Monmouth</i> —Asbury Park sab-sch., 12 50; Point Pleasant sab-sch., 6 10. <i>Morris and Orange</i> —Dover Welsh, 3; South Orange, 8 87. <i>Newark</i> —Newark 2d, 12 32; Newark 3d sab-sch., 22 11. <i>New Brunswick</i> —Bound Brook, 20; Trenton 4th, 40. <i>Newton</i> —Asbury, 6; Belvidere 1st, 27 50; Bloomsbury, 8 07. 309 98 |
| NEW MEXICO. — <i>Santa Fe</i> —Ocaté sab-sch., 2 87 |
| NEW YORK. — <i>Albany</i> —Albany 3d, 13 84. <i>Boston</i> —Lawrence Ger. sab-sch., 8; South Boston, 12. <i>Brooklyn</i> —Brooklyn Classon Ave., 10. <i>Buffalo</i> —Buffalo Covenant, 3; Portville, 20. <i>Chrysa</i> —Auburn Central (sab-sch.), 4 29; 11 46. <i>Champlain</i> —Chateaugay sab-sch., 1 50. <i>Geneva</i> —Gorham, 6. <i>Hudson</i> —Chester, 2; Good Will, 1 59; Goshen, 37; Middletown 2d, 1 77; Scotchtown, 5. <i>Long Island</i> —Southampton, 34. <i>New York</i> —New York 1st Union, 20 60; New York 4th Ave., 116 87; New York 13th St., 30; New York West Farms sab-sch., 1 50. <i>Niagara</i> —Lockport 1st, 23 07. <i>North River</i> —Pleasant Valley, 7 53. <i>Rochester</i> —Gates sab-sch., 6 65; Moscow, 3. <i>Seuben</i> —Jasper sab-sch., 10 29. <i>Syracuse</i> —Fayetteville, 6 25; Mexico, 19 56. <i>Troy</i> —Lansingburg 1st sab-sch., 10; Whitehall sab-sch., 62. <i>Westchester</i> —Greenburg, 3 50; Irvington, 10 74. 558 72 |

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| NORTH DAKOTA. — <i>Fargo</i> —Lisbon, 2 45 |
| OHIO. — <i>Athens</i> —Middleport, 1 70. <i>Bellefontaine</i> —Bellefontaine, 1 32; Bucyrus, 1 98; Spring Hills, 54 cts.; Urbana, 10 38. <i>Cincinnati</i> —Cincinnati 1st, 37 33. <i>Cleveland</i> —Northfield, 4. <i>Columbus</i> —Bremen sab-sch., 4 28. <i>Dayton</i> —Clifton, 5 20. <i>Mahoning</i> —Newton, 5. <i>Marion</i> —Delaware, 18. <i>Portsmouth</i> —Ironton, 13. <i>Steubenville</i> —Nebo, 3 57; Steubenville 1st, 4 80. <i>Zanesville</i> —Mt. Vernon, 10. 121 10 |
| PACIFIC. — <i>Los Angeles</i> —Arlington, 8 40; San Buenaventura, 13; Saticoy sab-sch., 2 50. <i>Sacramento</i> —Elko (sab-sch.), 1, 4. <i>San Jose</i> —Cayucas sab-sch., 3; San Leandro, 5 35 90 |
| PENNSYLVANIA. — <i>Allegheny</i> —Industry sab-sch., 5; Pine Creek 2d, 2 44; Rochester, 7. <i>Carlisle</i> —Chambersburg Falling Spring, 40. <i>Chester</i> —Chester 1st sab-sch., 25; Darby 1st sab-sch., 5; Oxford 1st sab-sch., 7. <i>Erie</i> —Westminster sab-sch., 10 35. <i>Huntingdon</i> —Bellefonte sab-sch., 40 28; Spruce Creek sab-sch., 3 70; Williamsburg sab-sch., 1 92. <i>Lockport</i> —Bennett sab-sch., 5; Carbondale sab-sch., 15; Ulster, 1 50. <i>Lehigh</i> —Pottsville 2d, 7 80. <i>Philadelphia</i> —Philadelphia Walnut St. sab-sch., 67 83; Philadelphia West Spruce St., 175 95. <i>Philadelphia Central</i> —Philadelphia Kensington 1st, 87 44; Philadelphia Richmond, 6. <i>Philadelphia North</i> —Ashbourne sab-sch., 11; Falls of Schuylkill, 19; Hermon sab-sch., 25 86; Norristown Central, 9 52. <i>Pittsburgh</i> —Long Island, 4; Pittsburgh 2d, 9 87; Pittsburgh 6th, 31 50; Pittsburgh 19th St., 17 23; Pittsburgh East Liberty, 14; Wilkinsburg, 35 52. <i>Redstone</i> —Rehoboth, 7. <i>Shenango</i> —New Brighton, 7; Sharpsville, 5 80. <i>Washington</i> —New Cumberland, 23. 753 21 |
| WISCONSIN. — <i>Chippewa</i> —Rice Lake, 6. <i>Lake Superior</i> —St. Ignace, 3. 9 00 |

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|---|
| Total from churches, December, 1889..... \$1,912 20 |
| Total from Sabbath-schools, December, 1889..... 513 24 |
| Total from churches and Sabbath-schools, December, 1889..... \$2,425 44 |

MISCELLANEOUS.

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| <i>Albina</i> sab-sch., Oregon, 3 05; Joseph Brown, Wis., 4 26; Geo. Perry, S. Dak., 6 50; E. H. Grant, Huron, Dak., 2 30; J. C. Gowland, Minn., 1 12; I. N. Lucas, S. Dak., 5; La Center sab-sch., Wash. Ter., 3 85; Rev. J. L. Wilson, Eustis, Fla., 2; John C. Wilson, Esq., New York city, 250; W. J. Hayden, Springfield, Mo., 5 25; Gaines sab-sch., Mich., 2 52; F. L. Moore, Rawlins, Wyo., 2 77; A. H. Monroe, Vivian, Minn., 1 25; Rev. S. H. Stevenson, McLean, Ill., 1; Interest J. C. Green Fund, 62 50; Mrs. Jane L. Park, Thompsonville, Pa., 5; Leslieville sab-sch., Toronto, Canada, 5; Simpson's chapel sab-sch., N. C., 1; C. Pa., 1; H., Topeka, 1 50. 855 87 |
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| Total receipts for December, 1889..... \$2,781 31 |
| Amount previously acknowledged..... 57,414 56 |
| Total contributions since April 1, 1889..... \$61,195 87 |

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THE CHURCH AT HOME AND ABROAD.

EDITOR—REV. H. A. NELSON, D.D., Residence, 204 South Forty-first Street, Philadelphia, Pa.

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The Editor's office is in Room 31, Publication House, 1334 Chestnut Street. He may ordinarily be found in that room from 9 A.M. to 12.30 P.M.; after that time, at his residence, 204 South Forty-first Street, Philadelphia, where he does most of his writing, and where his friends and the friends of THE CHURCH AT HOME AND ABROAD are always welcome.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.

FEBRUARY.—The Indians of the United States.

MARCH.—Home Missions in the older States.

APRIL.—Woman's work.

MAY.—The Mormons.

JUNE.—The South.

JULY.—The Roman Catholics in our land.

AUGUST.—Our immigrant population.

SEPTEMBER.—The Mexicans.

OCTOBER.—The treasury of the board.

NOVEMBER.—Our missionaries and missionary teachers.

DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

| | MONTH. | SEND COLLECTION TO |
|----------------------------------|--------------------------------------|---|
| 1. Foreign Missions, | January, | William Dulles, Jr., <i>Treasurer</i> . |
| 2. Aid for Colleges, | February, | C. M. Charnley, " |
| 3. Sustentation, | March, | O. D. Eaton, " |
| Sabbath-school Work, | May, | C. T. McMullin, " |
| Church Erection, | July, | Adam Campbell, " |
| 6. Ministerial Relief, | September, | W. W. Heberton, " |
| 7. Education, | October, | Jacob Wilson, " |
| 8. Freedmen, | December, | J. T. Gibson, " |
| 9. Home Missions, | Whenever deemed advisable, | O. D. Eaton, " |

GENERAL INDEX.

Those who wish to find readily what relates to Home Missions, Foreign Missions, or any one branch of our Church's work, will find it easy to do so by careful use of this index.

| | PAGE |
|---|--------------|
| EDITORIAL, | 291-299 |
| HOME MISSIONS.—NOTES, | 299-301 |
| " " CONTRIBUTED ARTICLES, | 305, 319-332 |
| " " LETTERS, | 348-351 |
| FOREIGN MISSIONS.—NOTES, | 301-304 |
| " " CONTRIBUTED ARTICLES, | 308-318 |
| " " CONCERT OF PRAYER, | 335-344 |
| " " LETTERS, | 352, 353 |
| FREEDMEN, | 319-322 |
| MINISTERIAL RELIEF, | 333 |
| CHURCH ERECTION, | 354-357 |
| EDUCATION, | 358-360 |
| PUBLICATION AND SABBATH-SCHOOL WORK, | 361-365 |
| COLLEGES AND ACADEMIES, | 365-367 |
| CHILDREN'S CHURCH AT HOME AND ABROAD, | 368-373 |
| MISCELLANY, | 373, 374 |

CONTENTS.

| | |
|--|----------|
| EDITORIAL.—Jewhilliesville Correspondence—Alabama Indians—Cheery Words from China—Church Union—New Hinduism—Notes, | 291-299 |
| HOME MISSION NOTES.—Incidental Aid—New Financial Year—Indian Work—Utah—New Secretary Elected, | 299-301 |
| FOREIGN MISSION NOTES.—Union in Missionary Work—Indian Affairs—Female Education in India—Tonawandas—Girls' School at Kolhapur, | 301-304 |
| CONTRIBUTED ARTICLES.—(See cover, page 1), | 305-334 |
| CONCERT OF PRAYER.—India—Statistics—Field Notes from the Punjab—Kolhapur Mission—Jhansi Field—Rival Orphanage—Opening of College at Lahore, | 335-344 |
| OFFICIAL COMMUNICATIONS.—Synods and Temperance—Synod of Kansas, | 345-348 |
| HOME MISSION LETTERS.—Rev. E. H. Sayre, Niota, Ill.—Rev. C. P. Graham, Argonia, Kan.—Rev. R. M. Stevenson, Oakland, Cal.—Miss M. E. De Sette, Zuni, New Mexico—Home Mission Appointments, | 348-352 |
| FOREIGN MISSION LETTERS.—Mexico: Mrs. Boyce, Saltillo—Persia: Rev. B. Labaree, Oroomiah—China: Rev. A. A. Fulton, Canton, | 351-353 |
| CHURCH ERECTION.—When do our Books Close?—Pastor and Contributions—Practical Suggestions as to Buildings—Thanksgiving Service—Suggestive Testimony—Further Responses from Y. P. S. C. E.—Churches Completed, | 354-357 |
| EDUCATION.—Specimens of Letters—Newberry Scholarship, | 358-360 |
| PUBLICATION AND SABBATH-SCHOOL WORK.—Other Half—Baptismal Certificates—Presbyterian Hymnal—Children's Day—Leaf from Note-book of Sabbath-school Missionary—Among the Freedmen, | 361-365 |
| COLLEGES AND ACADEMIES.—College Statistics and the Ministry—In the Name of Justice—Treat a Friend Friendly, | 365-367 |
| CHILDREN'S CHURCH AT HOME AND ABROAD.—Karens—From Tabriz to Oroomiah—Thy Kingdom Come—An Hour in a Shantung Street Chapel, | 368-373 |
| MISCELLANY.—Money-raising—New Mission to Arabia—Book Notices, | 373, 374 |

THE CHURCH AT HOME AND ABROAD.

APRIL, 1890.

JEWHILLICSVILLE CORRESPONDENCE.

The *Plea for Jewhillicsville* in our December number appears to have brought to its author, Rev. George P. Hays, D.D., a letter, dated at some Jewhillicsville, asking for his advice. He permits us to publish the letter and his reply. We believe that our readers will find some valuable suggestions in both.

LETTER FROM JEWHILLICSVILLE.

DEAR DR. HAYS:—I see that you are pretty well acquainted with our place and our church. You have given us a first-rate send off in *THE CHURCH AT HOME AND ABROAD*, and I thank you for it. Now, I want your advice. I am well acquainted with Mr. Wilson, whom you mention in that plea. He and I were in that Sabbath-school class together, and I'll not say which of us shot the most paper wads at first. But we meant no harm by that, and soon learned better. The lessons we learned in that class did us both good, and we both learned them pretty faithfully. We both learned pretty soon to believe in that young woman, and I don't know whether it is orthodox, but I can't help thinking that my first believing in her truth and goodness and then learning where she got them helped me more than anything else to believe in her Saviour, and to get to feel that he is my Saviour. It did not lead me to worldly prosperity by so short a way as it did Mr. Wilson. I don't grudge that to him—not a bit of it; he and I are first-rate friends, and if prosperity has come slower to me, I am pretty well off now. I married a Jewhillicsville girl who, when I

first knew her, was working for her living just as I was. But she went to the public school part of each year, and was a good scholar. By and by she got to be a primary teacher, and taught several years after she had agreed to marry me, until we had saved enough from my earnings and hers to start us in housekeeping. She has helped me in every way—not only to have a comfortable home and to save money, but—well, to be more of a man than I ever could have been alone or with another sort of woman.

We have had good health and good luck. We have five nice children—two boys and three girls—all in the public school except the youngest. I own the house we live in, some shares in the mill and some bank stock. I am perfectly able to live up town, on the same street with Wilson, and in as good a house. This would be pleasanter in many ways, and sometimes it seems mean not to give my wife and children the better chance for society that they would have up there.

But, somehow, I can't make it seem as if we could do so much for Jewhillicsville by living out there, and going to an up-town church, and only coming down here to Sabbath-school. Of course I would give as much money to support their minister and help them in their expenses as I do now, and I know Jennie would never think of giving up her class in Sabbath-school nor her mission band, and I believe she would come down every Thursday to the women's prayer-meeting. But after all, I can't make it seem as if we could help the Jewhillicsville folks near so much in all those ways as by

living right here among them. Perhaps I'm foolish. Perhaps I owe it to my family to put them in "a better social position," as some of my friends are advising me. One woman said, she thought not to provide for my own household would make me "worse than an infidel." She quoted some such words from Paul. Do you think that text applies to my case? I'm really a good deal bothered to know what my duty is, and if you are not too busy I'll be ever so much obliged if you'll give me your advice. Perhaps, if you should think best to send your answer to THE CHURCH AT HOME AND ABROAD, it might help some others as well as me.

Respectfully,

ANDREW JAMIESON.

P.S.—Don't think that my wife has been worrying me about this. She has never given the first hint of not liking Jewhillicsville or of wanting to get away from it, and I know she never would until she was sure it would be right.

DR. HAYS' REPLY.

DEAR FRIEND JAMIESON:—I thoroughly appreciate your desire for advice. If the subject was a one-sided one, you would not need advice. The popular suggestion is that which underlies your letter, namely, that you should live on in your old location, supposing thereby you will have more influence with the Jewhillicsville community than if you lived elsewhere. But there are some suggestions worthy of consideration on the other side.

The last request of my oldest daughter, dying at fourteen years, was, "Oh, papa, do move away from this town! You don't know how much badness the boys see and hear. I am so afraid about them." Perhaps other people's children may not be as susceptible to temptation as mine, but to protect them as far as possible from temptation has been a controlling question in the location of my own house ever since.

Then; your own case differs materially from that of many of your neighbors who are converted in your church. With you, early life brought no habits of drunkenness, profanity and licentiousness. Very many of

your neighbors are what they now are as the result of these sins. When, now, they are converted, they ought immediately to move away from the midst of the temptations to these easily-besetting sins. The most efficient mission I know of is the Irwin Mission, maintained by the Second Presbyterian Church of Cincinnati. No better men live than Messrs. Neff, McDonald, Pendleton, Judkins, Broadwell and their companions; and their experience leads them to consider the readiness to go back home, or to get work in a good neighborhood away from temptation, as the most certain evidence of a real change of heart.

Moreover, none of these gentlemen live in the immediate vicinity, but they go right into the midst of that work among the drunken, the fallen and the thieving, and I have failed to see any lack of influence owing to their place of residence. It is not so much the place of residence and the wealth of the individual that prevents influence; *it is the manner and behavior and spirit*. If Wilson would go into the detail with the same spirit that you do, it is not sure that the fact of his financial and social prominence would not give him *added* influence. When a resident of Baltimore I constantly met one of the richest and most elegant women residing in the vicinity of Washington Square, visiting among the houses of the poor. It was perfectly certain that her position gave her ministrations an influence and her advice an authority which they could not have had at the lips of their poor neighbors. His wealth does not seem to have interfered with Mr. Wanamaker's usefulness in his work. The Bethel Sabbath-school of Cincinnati, with its 2000 pupils, has very few teachers who live in its vicinity.

Sometimes one rich man in a church made up of people in humble circumstances becomes a dictator, and rules with a rod of iron. Sometimes the others shoulder everything off upon him and do nothing. Sometimes he does everything so well that they defer to him and lose the education which they would gain by doing things themselves. In Denver, Cincinnati and Kansas City I have had in my own church people rich

and poor, living in every section of these cities, and it was *not where they lived*, but who they were and what they did, that gave them influence. In short, I doubt if there is any rule that is always applicable to the question of which you write. This letter will not solve your perplexities. Your influence and that of your wife will depend on yourselves, and you can efficiently work on and help Jewhillicsville, no matter where you live, *if you will be at church Sabbath mornings and evenings, at the Sabbath-school, at the teachers' meetings, at the Wednesday evening prayer-meetings, at all the men's meetings, and your wife at all the women's meetings, and take a personal and detailed interest in every branch and form of the church work.*

The questions of personal duty in respect to our church relations and our work for the Church are many, and some of them are complex and perplexing. We are persuaded that the one which Dr. Hays' correspondent has raised is deserving of careful consideration. Dr. Hays frankly admits that he cannot give an answer which will solve all the perplexities of such an inquirer. He names some eminent examples of wise effort in Cincinnati and Philadelphia. In respect to the last, it may properly be said that, while Mr. Wanamaker has his residence quite remote from the *Jewhillicsville* which has been transformed into a *Bethany* by the Christian enterprise of which he is the organizer and leader, he does not merely

attend and superintend its Sabbath-school, but is thoroughly identified with its church; attends all its services; makes it his Sabbath home. This may not now involve any sacrifice, since the Bethany Church has become so prominent, and its pulpit is as conspicuous as its Sabbath-school. But would it ever have become so if, all along, its workers and supporters had not kept themselves closely identified with it?

Prosperous and cultivated people, whose homes are near to feeble and struggling churches, sometimes pass by them every Sabbath morning to attend the services and hear the preaching in more elegant sanctuaries. They send their children to the nearer Sabbath-school, and perhaps teach classes in it and make pecuniary contributions for its expenses. Is it always for such good reasons as Dr. Hays suggests that they do not become members of the obscure church, and thus give more decisive and powerful help to it to grow out of its obscurity into conspicuous usefulness, as the Bethany Church has done? We are as unwilling as Dr. Hays to dictate or to dogmatize; but we are persuaded that few problems of Christian usefulness are more deserving of prayerful study. "Let every one be fully persuaded in his own mind"; but let every one make sure that it is a conviction of duty, and no selfish or worldly consideration, that determines his course.

Rev. Thomas Ward White, evangelist of the Presbytery of Eastern Texas, writes of the mission among the Alabama Indians in Polk county, Texas:

The founder of this mission, the lamented Rev. L. W. Currie, died in Tacoma, Wash. Ter., September, 1888. Before leaving for Alaska the mission house of worship was burned by an incendiary. The work was not abandoned because of this untoward

event. There were those of us who would not willingly let it die. Preaching was kept up from time to time by the writer of this article. A day-school was established and kept up by the state. The Indians, with their own hands, built them a comfortable house of worship. Mrs. Currie has returned and taken up the work where it was laid down by her husband. Sixteen of the tribe and the chief, the venerable John Scott, belong to the Presbyterian church. They read,

write and speak the English language with a wonderful degree of fluency and accuracy. The spiritual atmosphere which pervades the

tribe is cheering; their material prosperity is wonderful. Six years ago they were heathen. Is not the Bible better than the bullet?

CHEERY WORDS FROM CHINA.

Rev. C. R. Mills, D.D., of Chefoo, China, wrote, December 12, 1889:

The Presbytery of Shantung has just had its annual meeting, and the Shantung mission have had theirs at the same place, here in Chefoo. It is thought by those of us who have attended these meetings from the first that no previous meeting has equalled this in interest. There are two special causes for gratitude. First, there has never been so large a number of inquirers. All told, these number about one thousand. These inquirers are many of them in the famine region. Many of them are from the borders of the famine district, and have not themselves been aided by the missionaries. It seems to be a fair statement of the case to say that the exhibition of Christian benevolence in connection with famine relief has been the chief instrumentality in this widespread interest. Christian people in foreign countries have freely given the money and Christian missionaries have dispensed it. And this argument for the divine origin of our religion has convinced hundreds. Not all these inquirers will prove genuine; but many of them will, and next year will doubtless show a very large accession. This year the baptisms have been 171 adults; not as large a number as in some previous years.

Another cause for gratitude is the large accession of foreign missionaries. We had present at our mission meeting sixteen new missionaries. The Shantung mission has never had such a reinforcement. They seem to be a noble band of men and women, and bid fair to be very useful. We have decided to open two new stations, viz., Chi Ning

Chow and East Chow foo. At each of these stations there is to be one older missionary. Dr. Hunter goes to Chi Ning Chow and Mr. William Chalfant to East Chow foo. Chi Ning Chow has been visited more or less by our missionaries in Chi nan foo for many years, mission work having been commenced there by the lamented McIlvaine. But no missionary family has ever lived there. It is an important commercial town on the Grand Canal and is the centre of a very populous district. It is 160 English miles from Chi nan foo in a southeasterly direction. East Chow foo is not a place of such importance commercially. It is situated in a fine, populous and healthy farming region. It is 180 miles from Wei Hien in a southwesterly direction. There has been already a good deal of itinerating done in that region by Drs. Nevius and Corbett. It is thought the opening there is very promising.

We have had the pleasure of Dr. and Mrs. Mitchell's presence with us during a portion of the mission meeting, and found it very stimulating and cheering. Unfortunately a storm detained them on the Toku for six days, thus making their time with us very short. Travelling in north China at this time of the year is an uncertain affair. Just now most of us are storm-staid here in Chefoo, and some of us will scarcely be able to reach our stations by Christmas.

The readers of *THE CHURCH AT HOME AND ABROAD* know that the emperor has ordered the opening of the Grand Trunk Railway to Honkow. The next move ought to be curbing the Yellow river. Meantime pray that famines and floods may turn to the furtherance of the gospel.

THE UNIFYING OF THE CHURCH, in its Presbyterian form and organization, proceeds more rapidly and with less hindrance

in its foreign mission fields than at home. This is happily illustrated by the action of the Synod of China at its last meeting, sent

to us in a circular authenticated by the official signatures of Rev. Messrs. Happer, Nevius and Fitch, as follows:

Whereas every one of the supreme courts of the Reformed and Presbyterian churches now connected with the Presbyterian Alliance, on both sides of the Atlantic, have taken action favoring organic union on their missionary fields, and it now only remains to carry out the details of such co-operation and union in the several missionary fields as Providence shall open the way;

And whereas there are representatives of eight of the churches connected with the Alliance laboring as missionaries in China, and it is most obvious that the action of the parent bodies requires their representatives to take effective measures to secure co-operation in their work and union as soon as Providence opens the way;

And whereas there is an earnest desire among the ministers and elders of our churches for such a union in China; therefore,

Resolved—1st, That the synod believes that the time has come for taking steps toward effecting a union of the Presbyterian mission churches in China.

2d, That the synod propose to the missionaries and churches of the Presbyterian bodies in China that early steps be taken to effect such a union; and request those of them who wish to unite in forming a united Presbyterian Church in China to send delegates to meet the delegates from the other missions at Shanghai during the General Conference at that city in 1890.

3d, That the synod elect by ballot a committee of six, consisting of three missionaries and three Chinese members, one each from South, North and Mid-China, to correspond with these Presbyterian bodies and arrange for a meeting of duly-appointed delegates to meet them in Shanghai in 1890, to devise a plan of union for the formation of a united Presbyterian Church in China.

While our theologians are so earnestly and anxiously studying to "find out acceptable words" in which to state the Bible doc-

trine of God's absolute sovereignty in harmony with his infinite holiness and love, it is helpful to see how he reveals himself in the experience of those who walk with him.

A beloved missionary who has labored long and well in a difficult foreign field is now in this country, patiently expecting the most painful bereavement, and with his own health so broken as to make it very doubtful whether he can ever return to that field. He writes to a friend:

I do not wonder that God has taken us away from —. My only wonder is that he should have counted us worthy to labor for him there at all. But it is he who opened the door and he who closed it, and until he opens it again—if he shall ever open it—I am content to wait. His ways are inscrutable; but one thing is not difficult to see, viz., that he is never at a loss for an instrument; and as in the hand of Samson the jawbone of an ass was a mighty engine of destruction, so in God's hand the most unworthy may be used for the accomplishment of great results; and then, if he will, he may discard the agent, as Samson discarded his weapon when his warfare was finished.

Can any reader believe that this devout man thinks of God as treating him with the indifference to his welfare with which Samson flung aside that dead bone when he had done with it? Nay, verily; he knows the love of God as surely as he knows his power and his sovereignty. Not the wife over whose bed of pain and languishing he watches, not the little children she has borne him, are more happily content to be in his power than he, with her and them, feels it to be unspeakable blessedness to be absolutely in the power of the holy, thoughtful, loving, sovereign God. Why then need any imagine that Isaiah and Paul, when they compared God's power over us to that of the potter over the clay, meant to teach that God does not recognize the creature whom he made in his own image as having any rights that he ought to

respect any more than a lump of clay? It is not his power apart from his character that gives him the right to rule; it is his power *with* the character that makes him worthy of our implicit trust.

The *Africo-American Presbyterian* pronounces the idea "that the colored people are dependent upon some political party for success" an "error," and adds: "This belies experience and is averse to the enlightened and growing sentiment of the colored people themselves. What we need is more character, material wealth, Christianity (not religion) and independence in politics. . . . A rapid development of the elements of strength among the people themselves will do more than any political party for their welfare." By the words "not religion," in that parenthesis, no doubt the writer intimates the opinion that the Negroes are liable to mistake for *religion* something that is not true Christianity. Those who read "A Strange Fanaticism" in our February number, page 149, can readily understand this.

The most hopeful indications of real religious revival in our country—quiet, noiseless, effective revival—are to be seen, by those who will thoughtfully look for them, in our colleges. The college boys and the college girls are thinking. The Lord is opening their hearts to attend unto the things written in his word and the things intimated in his providence. The Lord is walking through many a college campus, unostentatiously as he walked by the Sea of Galilee. He calls as distinctly to these youth as to those, "Follow me, and I will make you fishers of men." Numbers of them are obeying the call. They tarry a while, not because they love the sports of their campus, the companionship of their

classes, their books or their teachers more than Christ, but only so long as these are needful to get them ready for the work to which he calls them.

The interesting account of Lake Forest University (page 305) was already in type when a letter came from Maryville College, Tennessee, not intended for publication, but from which we take the liberty to give our readers an extract:

We now have a little over 250 students. They are, on an average, earnestly at work. They are also, on the average, behaving well, but, of course, require constant vigilance. Two thirds and more are religious. This gives us a *great* advantage, both as to the amount of study and as to discipline. The body of students show a tendency "which makes for righteousness." A hundred new students have come in since Christmas. There are many earnest and interesting faces among them. Many will make a strong impression for good in the communities in which they live. Fourteen Maryville students are now in theological seminaries. About twenty of those here have the ministry in view.

Maryville College has done excellent service for the cause of truth and righteousness in general, and in particular for the Presbyterian Church to which it is as strongly bound as it can legally be under the laws of Tennessee. Its trustees are all ordained ministers or elders of our Church, and neither Princeton University nor any one of our theological seminaries is more purely Presbyterian in all its history, traditions and spirit. This institution needs and richly deserves a considerable increase of its pecuniary resources. It is not near to any such centre of wealth as Chicago, and its noble friends Thaw, Dodge, Smith and Willard are gone to heaven. But are there not living men and women who will not let the plant which they planted languish?

THE NEW HINDUISM.—Rev. Dr. Wherry has kindly called our attention to an article by Rev. James Gray, copied from the *United Presbyterian Record* into the *Indian Standard*, on the "Arya Samaj: The New Hinduism."

This is not the same as the *Brama Samaj*, which "got a name for itself under the leadership of the late Keshub Chunder Sen of Calcutta," the influence of which has waned. The writer says:

The Arya Samaj (or Hindu church) is doing what it can to oppose Christianity, and to rally the Hindus to the standard of the Ved. The members of the Samaj disown the later religious books of the country, but regard the original Hindu scriptures, the Ved or Veds, as the word of God. They reject all the gods and goddesses of Hindu mythology, and acknowledge only one God. Whatever in the Veds is inconsistent with Monotheism, they do their best to explain away; and their creed may be summed up in the brief formula—"There is no God but God, and no revelation but the Ved." In a "Short Aryan Catechism," published some time ago, and afterwards withdrawn when discovered to have a Christian origin, the questions and answers, sixteen in all, are taken from our Shorter Catechism, but every reference to Christ is, of course, omitted. Such questions as, What is the chief end of man? and, What is God? are put and answered exactly as in the Shorter Catechism. But when it comes to the question of leaving mankind to perish, it says, "God, out of his mere good pleasure, did enter into a covenant of grace, to deliver mankind out of the estate of sin and misery, and to bring them into an estate of salvation;" but omits all the important addition, without which the rest is meaningless—"by a Redeemer."

The name of the founder of this sect is Dayanand Saraswati, born in Gujerat in a Brahman family.

The first Arya Samaj was established by him in Bombay in 1876; the second in La-

hore in 1877. He died in 1883 at Ajmere. There were then about 80 Samajes, and "the number is now said to be quite 500."

The writer considers their claim of "hundreds of thousands" of members as extravagant, and thinks that 25,000 "would probably be nearer the truth." He says:

They are extremely energetic and pushing, and regard this Samaj as the church of the future for India. There are to be no more conversions to Christianity, if they can possibly prevent them.

The teaching of Dayanand Saraswati, like that of other Hindu guides, covers the whole breadth of human life and human nature, physical, social and religious, from birth to death; from the learning of the alphabet up to grammar and logic, and the acquisition of divine knowledge; from the washing of hands to the offering of burnt incense and the contemplation of the deity. It is a strange mixture of the ancient and the modern, of eastern and western notions, of Hindu cosmogony and modern science, of antiquated and impracticable theories and silly and trifling precepts. . . .

The present system of caste is denounced as a human invention, but four classes (varn) are recognized as having Vedic authority, Brahman, Kshatriya, Vaishya and Shudra. These should not be regarded as hereditary, but at the age of twenty-five in the case of a man, and of sixteen in the case of a woman, before leaving school, they should be subjected to an examination, and their class determined accordingly. If members of the same family should happen to come out in different classes, the Shudra could not thereafter eat with his brothers of the higher grades. And if parents should lose their only son by his falling into a lower rank than themselves, Dayanand consoles them with the thought that some other youth, of their own class, would be assigned to them in place of their son.

As to marriage, in no case must it take place before twenty-five in the case of the man and sixteen in the case of the woman; but for the highest and most honorable marriage the man must be forty-eight and the

woman twenty-four years of age. The marriage arrangements must be made with the consent of the parties chiefly concerned. Photographs of young women of the marriageable age should be sent to the young men's colleges, and of young men of twenty-five or upwards to the ladies' colleges, and with the photos there should be a full description of the young men and young women, and of their character and attainments, and so they should make their choice and have the marriage at the time of leaving school. Other Hindus are slow to admit the marriage of widows, but the Arya Samaj allows no second marriage in the case of either males or females. The crying need of India is the remarriage of widows. Dayanand would put widowers and widows on the same footing, not by enfranchising widows, but by subjecting widowers to the same restriction.

This seems a sincere, though clumsy, groping after a better domestic system than old Hinduism has known:

There is no forgiveness of sin. It is the part of God not to pardon or save, but to mete out to every one neither less nor more than he deserves. By a long course of upward progress, and of study and right living, when one has become a Brahman, he may obtain salvation, but salvation is not final. The good deeds of a finite being cannot merit an infinite or endless reward.

The disembodied soul, having obtained such insecure "salvation," after enjoying liberty to move throughout the boundless realms of space in unmarred bliss, for millions of millions of years, may then be obliged to return to the thralldom of the flesh, and begin anew the interminable round of births and deaths, and rises and falls. How different is the God whom the Aryas acknowledge from the God of *love* and *pardon*ing mercy who has been made known to us through Jesus Christ! And how different the terminable bliss which has been described from the salvation which is in Christ Jesus with eternal glory!

REV. JAMES R. BOYD, D.D., was one of the most venerable and beloved of our Church's octogenarians. The papers have lately announced his death at Albany, N. Y., in the home of his daughter, Mrs. J. H. Pratt. But it was not *death*. Mr. Pratt writes:

Father Boyd fell on sleep, without a pain or ache. He grew weaker from day to day, and finally ceased to breathe. His last work was the distribution of over a thousand copies of "Bible Method of Daily Living" among the theological students of the various seminaries of our country, and eight hundred copies of the "Life of Doddridge," sent to home missionaries through the agency of the American Tract Society.

Dr. Boyd was the father also of Mrs. Judd, wife of the chief justice of the Hawaiian kingdom, and of the late Mrs. D. Stuart Dodge, to whose exertions in life and desires in dying we largely owe the excellent institution at Asheville, N. C.

Mrs. F. A. Moores of Newburg, N. Y., having read Mrs. Adams' article on *Women's Boards and their Auxiliaries*, in our March number, desires us to urge upon auxiliary societies in all the congregations the importance of sending delegates to each meeting of the presbyterial society. She rightly judges that this is one of the best ways of learning how to carry on the work wisely and efficiently in the congregations.

The reports brought home from the presbyterial meetings by delegates are very helpful to their sisters at home. We are quite sure that Mrs. Moores is right in this opinion.

The Icelanders are numerous enough in Canada to maintain a distinct and vigorous religious organization of their own. It is called the Icelandic Lutheran Church of America, consists of twenty-two congregations, and has just held its fifth annual conference at Argyle, in Manitoba. — *Irish Presbyterian Missionary Herald*.

A letter from Sir Matteo Prochet, D.D., written from Rome, February 9, alludes to the great pressure of work upon him since his return from America, "from under which he was then beginning to emerge." He was just ready to start for a trip to the north of Italy. On his return he intends to begin to write for us "about the evangelization of Italy." This is a pleasant prospect for Dr. Prochet's many friends among the readers of THE CHURCH AT HOME AND ABROAD in many lands.

A party of missionaries belonging to the Tripoli station were lately returning from the annual meeting of the mission at Beirut. The steamer came to anchor off the shore at Tripoli about sunset, when the sea was exceedingly rough. The missionaries were put into one boat with the mail and the ship's papers. They were more than two hours in reaching the shore over the rough water in the darkness, and they landed with their clothes and papers thoroughly soaked

by the water that had dashed over them. Two other boats filled with people were lost. The boatmen who rowed the boat in which the missionaries were said, "*Their God saved them, and saved us for their sakes.*" Amid the din and roar of the storm they had heard the clear and steady voices of their passengers singing hymns of Christian faith and cheer.

THE INDIAN RIGHTS ASSOCIATION continues its vigilant and benevolent care for our red brethren, helping them to become citizens, and watching against the wrongs and impositions to which in their weakness and ignorance they are so much exposed. The association has lately issued an appeal in behalf of the *Southern Utes*, who are, it seems, in danger of being forced to leave their present location in Colorado for one in Utah, deemed much less favorable for their civilization.

Apply for documents to Mr. Herbert Welch, 1305 Arch Street, Philadelphia.

HOME MISSION NOTES.

BY THE SECRETARIES.

INCIDENTAL AID.

The salaries of home missionaries are small; yet several other sources of aid are open to them. It has long been the habit of the churches to furnish offerings of clothing and supplies to the missionary families.

The value of the boxes sent to the schools and home missionaries last year was estimated by the donors at \$60,822.25. There is another fund of about \$3000 which is distributed among missionaries, presumably the most needy.

A good lady in one of our churches furnishes a fund annually of \$500 to "promote thanksgiving," which was forwarded to us

for Thanksgiving Day. We sent ten dollars each to fifty missionaries in the quarter where the weather was expected to be severe, to furnish each family with supplies to promote thanksgiving on Thanksgiving Day. These are considerable sums which come to the missionaries unexpectedly and most acceptably. Other sums are sent by other parties and help swell the amount of accidental aid.

Two gentlemen have furnished us with several hundred volumes to be distributed among our missionaries; and who can appreciate a good book more than missionaries?

We desire to express our thanks to all such parties for the help they give the missionaries and their families.

With this date begins a new financial year. We cannot with this number give the entire receipts for the last year or the entire amount of work accomplished, but from this time forth we look forward and not backward. We put before our readers what seems to us a most encouraging statement, to the effect that the work never appeared more promising than to-day.

We have had present with us within a few weeks half a dozen synodical missionaries, and they have placed before us the pressing wants of their several fields.

We condense many statements into a few sentences. *Wisconsin* is quite an old state, and yet her old fields are not now all occupied. We want thirteen men for old fields now unoccupied. We need eight men having in view the needs of new points. For the foreign population, urged on our attention by the last General Assembly, we want three Bohemians, six Germans and three Scandinavians. This is thirty-three men needed for Wisconsin.

In the Synod of Missouri, which embraces the states of Missouri and Arkansas, an earnest demand is made for thirty new men.

In the Synod of the Pacific fourteen are wanted for the Presbytery of Puget Sound, eight for Idaho, four for East Oregon and four for South Oregon.

The Synod of South Dakota appeals for six for the Aberdeen Presbytery, twelve for the Black Hills Presbytery, six for Central Dakota Presbytery and five for Southern Dakota, making twenty-nine in all.

These four synods need 122 men, and we have nearly or quite a dozen more synods at the West. They must have each as many and as important openings.

We have been impressed with the demand for new churches in cities and suburban points. The growth of cities at the present time is quite remarkable. Where the people go is where the churches should be planted, and to plant churches in cities is very expensive and yet very necessary.

Cities are frequently supposed to be well supplied with churches, and yet in three or four years they need to be resupplied. We can prove this by turning attention to all the older cities in the country. How much more manifest is it in the new cities of the West.

We need to take hold of this work with great energy, and supply churches where they are needed among our native population and among all the foreign population.

By the above it will be seen that the Board is moving in the direction of the last Assembly's action in providing for the foreign population. We have found, as we anticipated, great difficulty in obtaining missionaries to speak in foreign tongues, but we have noticed the organization of various German and of Bohemian churches.

THE INDIAN WORK, being among a people of another tongue, has been largely increased on our hands. By an act of the General Assembly, the mission work among the Indians that employs the English language is to be turned over to the Board of Home Missions. This brings us the work among the various tribes in Wisconsin, the Omahas and Winnebagoes in Nebraska, the Sacs and Foxes in Iowa, the Umatillas in Washington.

Indian schools are always costly. Buildings are large and expensive. The entire support of the pupils and the payment of all the teachers and superintendents must be guaranteed by us also. New and heavy expenses must be met by us in this department.

UTAH.—In common with the good people of this country, we congratulate the Liberal party of Salt Lake City for its complete victory in the election a few days since. Not only was its general ticket elected by majorities ranging from three hundred to eight hundred, but it obtained control of the municipal council for the first time in the history of the city.

The victory in Ogden last February and this late victory in Salt Lake City seem to promise that the end of Mormon domination is near at hand.

The great increase of population in Utah has already begun, and it already begins to be said at the West that Ogden or Salt Lake City or both will soon be like Denver.

Step by step, from the time that we began our schools in Utah until the present time, we have been gaining slowly, perhaps so slowly that many have said, "What is the use of trying to overthrow the system? Leave them in their delusion. Let us spend our money elsewhere, to better purpose." But we have already said, "Whatever the government may do or fail to do, the preaching of the gospel by the missionaries, the teaching and guidance of the children by the consecrated teachers, cannot fail to produce good results." We do not say that Mormonism is overthrown. It may cost us years of labor to accomplish what we desire; but we thank God and take courage and move on to the assured result.

The poor widow who brings but two mites for the treasury of the Lord will not lose her reward; and we are grateful for every contribution to our treasury for the support of the work of home missions. Nevertheless the work is so large and the expense, of it so great that we cannot but notice when abler and more generous people fail. We have been painfully impressed of late by the death of such men. William Thaw of Pittsburgh and Alexander Folsom of Bay City, Michigan, are among those that have

died within the last few months to whom we never appealed in vain to assist us in the work of home missions. Who will rise up and take their places? There are plenty of men living as rich as they were, and we hope that they will come forward and take their places at once.

Rev. D. J. McMillan, D.D., president of Montana College, Deer Lodge, Mon., has been chosen an additional secretary for the Board of Home Missions.

Dr. McMillan was the first missionary of our Church to the strictly Mormon population of Utah. Under his presidency the College of Montana has reached a foremost place among the younger educational institutions of our Church. In the advocacy of the interests of these two separate lines of church work no man has appeared more frequently and generally in the pulpits of the eastern and middle western states than Dr. McMillan.

If Dr. McMillan shall accept the call thus sent to him, THE CHURCH AT HOME AND ABROAD will most sincerely congratulate the Board of Home Missions, its other secretaries and all home missionaries and their people. But what shall we do for Montana College? Who can say that it may not be as important to the future of the far Northwest as Lake Forest University to the nearer Northwest?

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

An interesting development of the principle of union in the foreign missionary work is seen in the Presbyterian mission in the New Hebrides. The work was started in 1848 by the Covenant Church of Scotland and the Presbyterian Church of Nova

Scotia. The former of these has since been united with the Free Church of Scotland, and that of Nova Scotia with the Presbyterian Church of Canada. These two bodies, namely, the Scotch Free Church and the Canadian Church, have been joined subse-

quently by the Presbyterian Church of Victoria, the Presbyterian Church of New South Wales, the Church of South Australia, that of Tasmania, the Presbyterian Church of New Zealand and the Presbyterian Church of Botago, southern New Zealand. There are eight different branches of the Presbyterian Church, not to speak of the original Covenanter Church and that of Nova Scotia, united now in sustaining missions in the New Hebrides. The eight churches are represented by seventeen ordained missionaries. Fortunately these different bodies, though supporting each its own missionaries on the field, are thoroughly harmonious in their operations, and they are not building up separate denominations, but are united in the support of one Presbyterian Church of the New Hebrides. This is excellent and prevents at once what must be a most divisive and inharmonious movement if the different organizations were each to perpetuate and build up its own type of ecclesiasticism.

The missionaries of these churches have also demonstrated another principle, namely, that of out-and-out connection of the missionaries with the presbytery on the field. There is no twofold relationship, no clinging to the home presbyteries in which, according to the Scotch system, they would in any case have no vote, but the seventeen missionaries enter heartily with the native ministry into the local and, so to speak, national organization.

The work seems to be admirably conducted, the different mission stations uniting in supporting a mission ship, and having certain general rules and principles which are well understood and adhered to. The membership of the native churches has reached between 1400 and 1500 communicants. There are about 7000 pupils in schools, and 130 native helpers are employed, some preaching and teaching, others scarcely of the grade of preachers. An excellent system is adopted in each of the islands, namely, that of bringing together these native helpers on the Friday previous to their Sunday labors, for the purpose of giving them an outline of truth to be pre-

sented to their little congregations. Two thirds of these men are elders or deacons in the churches.

One thing seems to indicate the very earnest and self-denying spirit of the mission. There are no physicians provided, in any of the islands. The ordained missionaries are obliged to take the responsibility of this part of the work upon themselves. Even in the most critical cases a missionary, perhaps on an island at long distance from any other, is compelled to rely entirely upon such medical knowledge as he may have gained before leaving home. We question whether such risks should be assumed by young families.

It is a self-denying work, but one of great promise and encouragement. Only one ordained missionary with two native helpers' families is located at any one station. The people of the New Hebrides belong to the Papuan race, have not the long straight hair and lighter color of the Malayan in eastern Polynesia, but rather the crisp and darker color which indicates a relationship to the Hamitic or African race. Their idea of creation is unique, namely, that the chief spirit (and they are believers in spirits, all of whom are malevolent) produced the islands by fishing, as follows: This spirit, embarking on the ocean, his boat being simply a fragile leaf, began to fish, but his fish-hook becoming entangled in something he drew it up and found it a mountain peak. In this way he fished up island after island until a respectable group was formed. In process of time man appeared, how or whence nobody knows, but he is there, and the fished-up islands are inhabited. The religion of the islanders consists in the propitiation of the evil spirit who rules over the affairs of men.

In a recent address delivered before the Presbyterian Union of New York, Mr. Herbert Welsh, than whom no man is more familiar with the recent history of Indian affairs, gave some striking illustrations of the good that had been accomplished by the organized development of Christian sentiment in relation to the Indians. No

stronger facts could be given to show that public legislation feels the pressure of a wisely-directed and sufficiently-powerful public sentiment than those which were presented by Mr. Welsh. He traced some remarkable contrasts between the legislation of even twenty years ago and that which we now see under present governmental auspices. The Indian Rights Association suffers no gigantic frauds, such as were perpetrated twenty years ago, to remain under cover of darkness. It has become dangerous for politicians to yield to temptations of collusion or even connivance with the outrages of corrupt traders or land-grabbers. There is no reservation so remote that it can escape the vigilance of that resolute body of men, embracing citizens of all creeds, who are determined that the Indian shall no longer be a prey, or at least that the wrongs inflicted upon him shall be reduced to a minimum.

Mr. Welsh gave an instance of two different attempts to secure a treaty with the Sioux for the sale of a large portion of their land. The first was undertaken some years ago on the basis of allowing the tribe eight cents per acre for their land. In securing the signatures of the Indians, every form of pressure and almost every species of fraud were applied. The indignant protest of Christian men and others, joined hand in hand against this iniquity, became so formidable that the scheme was abandoned. A treaty has now been entered upon by which the Indians are paid \$1.25 per acre for their land, and something like a just compact is formed, which recognizes not one greedy and overmastering party in the transaction while the other dwindles into nothingness, but is really worthy the name of treaty.

There are dangers ahead in the settlement of the land question in the Indian Territory under the pressure of the new colony of Oklahoma; but the Indian Commission is awake, public sentiment is invoked, a righteous God is on the side of justice, and an increasingly resolute purpose of all friends of the Indian adds its weight to the question of right.

On the 24th of February, at a meeting of the Presbyterian Union, the rights of the Indian had a fair hearing in the busy city of New York. Addresses were given by Mr. Herbert Welsh, secretary of the Indian Rights Association; Gen. S. C. Armstrong, superintendent of Hampton Industrial Institute; Rev. R. W. Hill, D.D., synodical missionary of the Board of Home Missions in the Indian Territory; and the honored veteran Gen. O. O. Howard. The meeting was well attended by influential citizens, and the occasion was one of deep interest. Depressing facts relating to the systematic wrong which for a century has borne upon the Indian tribes were presented, but, on the other hand, many encouraging proofs were given that a Christian and philanthropic sentiment has not been dead or asleep, and that the efforts which have been put forth for the good of the Indian have not been in vain.

One of the results of the movement toward female education in India, as pointed out by Sir Richard Temple, has been the establishment of the Brahmo faith, which, though adopting many of the truths of Christianity, is not a definite religion. It is rather a vague form of Agnostic Theism. The leaders of the movement are thoroughly alive to the value of the Scriptures as the best source of ancient history, while passages in the New Testament form the subject of many of their discourses and lectures.

Many errands bring callers to the rooms of the Board of Foreign Missions, almost always those connected with earnest purposes to accomplish good among the heathen. Recently we received a call quite unique and very significant as indicating the good results of effort and discussion relating to the Indians. Two intelligent Tonawandas came to report progress in the mission work among their tribe, and to give some little account of their success as lobbyists at Albany. They reported a bill as pending in the legislature which contemplates the division of the lands on the Tonawanda res-

ervation in severalty. These two men represent the Christian element among the four or five hundred Tonawandas. The Christians and those who sympathize with them constitute one half of the tribe. The pagan portion are opposed to the division of land, and to anything and everything which looks toward the overthrow of the old tribal system with its heathen usages. All this is very significant. It is a kind of object lesson in the history of the Indian question. This clean-cut demarkation between the Christians and the pagans affords the best possible commendation of Christianity and mission work among the Indians.

Some cogent reasons are given by these men for the division of the tribal lands in severalty, among them this which seems well-nigh sufficient of itself to carry the whole question, viz., that they have no encouragement to improve their farms so long as no legal restraints can be applied in defence of their property. They are unable for want of timber and other means to fence their lands (even if they could define them) against the cattle of their pagan neighbors. Under the present tribal laws no man can own and protect his possessions, and there is little inducement to thrift. The Tonawanda reservation differs from the great tracts of land possessed by the Sioux and other tribes of the far West in the fact that if division in severalty is carried out among the Tonawandas, it will give less than twenty acres, per capita, for each of the present Indian population.

Attention has several times been called to the existence on the Tonawanda reservation of a large building erected a dozen years ago jointly by the state and by the tribe for the purpose of an industrial boarding-school. There is connected with it a valuable farm of eighty acres. This whole property has been offered to any mission board that will undertake the management and support of such a school. There are some difficulties in the way, however, of such an undertaking, and the Presbyterian Board

of Foreign Missions, after considering the whole case some months ago, decided not to undertake it. The difficulties are as follows: First, it seems probable that the pupils gathered in such a school would be largely taken from the present day-schools, which are supported by the state. There would, therefore, be only a partial gain, with the disadvantage of boarding and clothing the children, which duty might better remain with their parents. Another difficulty would be the large outlay necessary in equipment, salaries, etc., with which to start the enterprise. But is there not an opportunity here for some benevolently-disposed Christian man and wife (selected perhaps by the presbytery) to take the house and farm, which could doubtless be obtained rent free (for it is now useless and in utter neglect), and to select from among the brightest children a limited number of pupils whom they should aim to train for Christian work among their people, at the same time requiring a certain degree of manual labor in the house and on the farm as a partial means of support? Should something be found necessary to supplement the means required, we believe that it would not be difficult to secure the needed aid from friends interested in the work. We are assured by influential men in the tribe that such an effort would be welcomed.

Of the Girls' Christian School at Kolhapur, Miss Ewalt says:

They have had good health this year, and Mrs. Goheen thinks it owing to the comfortable house they now have to live in. It probably would not seem very comfortable to us, for I imagine it would take some time to get used to sitting on the floor at meal time and all other times, and to eat rice and curry without knife, fork or spoon, and at night to spread our beds, consisting of a few quilts, on the floor. It is really wonderful how simply these people live, and how few of the things we consider common necessities they have in their houses. But they have never known any other way of living, and would be as uncomfortable in our houses as we should be in theirs.

CONTRIBUTED ARTICLES.

W. C. ROBERTS, D.D.

LAKE FOREST UNIVERSITY.

REV. J. G. K. M'CLURE.

No one of the rising educational institutions of our Church centres in itself more interest, both because of what it already is and because of what it promises to be, than Lake Forest University, situated at Lake Forest, Ill. Its first conception lay back in the years 1855-56, when Presbyterians in the city of Chicago, anticipating a great increase of population and power in the Northwest, felt that an educational institution of broad culture and religious convictions should be planted in some choice and accessible spot. Lake Forest was selected

because the place was so beautiful and healthy in itself, and because it seemed to be so close at hand to large populations.

Like Yale and Princeton, its earlier years were marked by vicissitudes. The war of the Rebellion, the Chicago fire and the periods of financial disturbance, in their due order of sequence, interfered with material endowment, and kept Lake Forest from attaining any substantial and commanding position. The friends of the institution, though often discouraged and almost ready to surrender their trust as hopeless of devel-

opment, never gave up their care of it and never ceased to contribute to its support. All through the years leading up to 1886 it did good work, sending out boys from its academy, girls from its seminary, and young men and young women from its college, who bore the imprint of faithful, skillful teaching and strong religious influences. Under the presidencies of Drs. Robert W. Patterson and Daniel S. Gregory the institution was fighting its way to recognition and solidity, while it was sending out students who went everywhere blessing society and the Church.

In the year 1886 it became clear that a new departure must be made in an effort toward a much wider sphere of usefulness. The institution was without a head, Dr. Gregory having resigned on account of illness. The trustees sought for one who should combine in himself piety with wisdom, administrative force with teaching power. They offered the presidency to Rev. William C. Roberts, D.D., then one of the secretaries of the Board of Home Missions. The announcement of his acceptance of the position aroused much enthusiasm. It was known that he thought great things for Lake Forest and would endeavor to secure them. Such thought and such endeavor have produced their fruit. Within three years of Dr. Roberts' advent to Lake Forest \$700,000 have been added to its endowment, and all its interests placed on a wise and firm foundation.

To those who have watched the early life of a religious university, the thought of the difficulties attending its support and advancement is familiar. The selection of a faculty able in scholarship, noble in purpose and forceful in personality demands time, skill and patience. A spirit of pride in their own Alma Mater must be created among the students. The intricacies and embarrassments of fitting departments into harmonious action must be met with a clear brain and a large heart. Public interest must be aroused and benefactions secured. No man can have too many or too large talents to have them all called into requisition if, as president of a young and growing university, he would meet demands of

the higher education of our day, and compact an institution on a basis worthy of its motto "For Christ and the Church."

Dr. Roberts entered upon this labor of patience and diligence in the thought of duty. Having been so long and so well known throughout the Church, other obligations than those of his presidency are constantly laid upon him and as constantly fulfilled. Brethren in the ministry seek his advice and his pulpit help. Presbyteries and synods ask for addresses. The General Assembly names him its moderator. And beyond the Church his presence and his words are sought in state educational work, biblical literature societies and all matters pertaining to social advancement.

The outlook at Lake Forest is full of promise. Already it has its old students in useful work from New York to California. Already they are serving their generation in Japan and China and Persia. Its grade of scholarship has always been high, so that undergraduates have passed with ease into their corresponding classes at Princeton, Williams and Amherst. The outlay of time, thought and money made by its generous benefactors [eminent among whom are Hon. Charles B. Farwell, United States senator, and Hon. William Bross, lately deceased] has approved itself. Wiser investments they never have made than those that have thus told for the Master. Its three departments at Lake Forest, twenty-eight miles from Chicago, are the Academy for Boys, the Ferry Hall College and Seminary for Ladies (see cut on opposite page), and the Lake Forest College. Its departments in Chicago are the Medical, Dental and Law colleges.

Lake Forest is a child of our Church. Passing out of its weakness into its strength, it still needs the fostering care of earnest hearts and beneficent hands. May prayer never be withheld from this institution, for its president, its faculty, its students, and for all who shape its course and determine its atmosphere! Planted for the special purpose of providing a broad culture permeated by Christian principles, it exists to-day only for that purpose. For that purpose may it always exist, and with ever-increasing power!

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text notes that without reliable records, it is difficult to track progress, identify issues, and make informed decisions.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It mentions the use of surveys, interviews, and focus groups to gather qualitative information, as well as statistical analysis and data visualization techniques to process quantitative data. The importance of ensuring the reliability and validity of the data sources is also highlighted.

3. The third part of the document describes the process of interpreting the results and drawing conclusions. It stresses the need for a systematic approach to analyzing the data, taking into account the context and the research objectives. The text also discusses the importance of communicating the findings clearly and effectively to the relevant stakeholders.

4. The fourth part of the document provides a summary of the key findings and conclusions. It highlights the main insights gained from the research and discusses the implications for future work. The text concludes by emphasizing the value of the research in informing decision-making and improving organizational performance.

Most welcome to our pages is the following article, written, at our request, by one whose birth and childhood were in a foreign mission field, and who is now the mistress of a manse, the wife of a pastor, the sister of more than one foreign missionary and the sympathetic friend of many. The article on a kindred theme, which immediately

follows Mrs. Carter's, was also written at our request. We believe that the perusal of these two articles by readers of either sex will help their appreciation of the work done by lady missionaries and their sympathy with the needs and the difficulties of the young maidens whom they evangelize and educate.

MAIDENHOOD AND MISSIONS.

MRS. THOMAS CARTER.

Even in such a serious matter as missions, we are susceptible to the little hint of romance in this title. It holds a faint suggestion of vestal virgins and fair novices of mediæval days; of gentle deaconesses and aggressive St. Ursulas. More than once our hearts have been stirred to their depths in witnessing the departure of our young missionary. Giving up a beautiful home for untried discomforts; an affectionate home circle for exile and loneliness; happy, appreciated work in church and Sabbath-school for the too-often thankless tasks among the ignorant and degraded; followed by the prayers of many who can hardly speak her name without tears, so sorely do they miss her—surely such self-denying devotion must arouse our tender and reverent admiration, and we know that God's blessing crowns such consecration.

But it is not from this point of view that I am glad to have been assigned this subject. Taken in all seriousness, it is not when our maidens first go out, in the enthusiasm of youth and hopefulness, that they most need our chivalrous support or challenge our respectful consideration of their relation to the work at large. It is when, in middle life, the hopes have made way for realities, the romance is swallowed up in steady work—when, "forgetting," like Paul, "the things that are behind," they are too often somewhat forgotten by the friends behind; when in weakness and weariness of body, but with a faith developed by obstacles

overcome, they are giving to the work their whole energy with the ripeness of experience—what relation do they *then* bear to the great missionary scheme? They are the teachers and the Bible-women. As teachers, the education of the girls in each community is largely in their hands. It is plain that if they educate and elevate the girls, through them influencing mightily the next generation, they are sapping the very foundations of heathenism. If you call the lady teachers the sappers and miners of the army—aye, and the drillmasters too—then you might call our lady missionaries who are Bible-women the scouts and the advance guard of the same army. Not only do they penetrate into the zenanas as no one else can, but they carry the war into the enemy's country, single-handed, like Jonathan—and like him they achieve wondrous results. Indeed the whole school system on mission ground may be compared to the artillery of the army, which, with steady, persistent firing, is weakening the defences of ignorance and superstition, breaking down their ramparts and preparing the way for the triumph of the Lord's hosts. It is not too much to say that this large work of the *development of womanhood* devolves chiefly on our single lady teachers. Yet we would not ignore the part which the married missionary lady has in the same department of the work.

To illustrate by an individual example. The Chinaman and his wife find, in the

missionary home, not only an object-lesson teaching him to respect his wife, and teaching her the relation she bears to the home, but the missionary mother takes up the training of the young Chinese wife, where the teacher has to some extent dropped it, and by precept as well as example teaches her the sacredness of wifely duties and the responsibilities of motherhood; i. e., when this educated Chinese girl trains up a family of obedient, honest, God-fearing girls and boys, her *capacity* for doing it is owing, under God, to her missionary *teacher*, who has enlarged her mind and trained her will-power, and laid the broad foundation of Christian principle; while the knowledge *how to apply* this power may be owed largely to the missionary *wife*.

We said that our missionary teachers were "somewhat forgotten." Is it not too true? The artillery of an army does not play so dashing a part as the cavalry. The work of teaching school is monotonous. It is an everyday routine of sameness, more wearing on soul and body, and less interesting to tell about, than some other kinds of work. Its very difficulties are so much the same, the world over, that our sympathies are less enlisted than they would be by some newer method of work. In behalf of our teachers, let me put in a plea for the prayerful remembrance of those who are so bearing the heat and burden of the day.

And here let me enter another plea for our dear old missionary teachers when their work-day is over. How well I remember when, a girl in boarding-school, listening to the address of a missionary teacher, Miss R., who had come there for a few weeks' rest. She was neither more beautiful nor more brilliant than many another weary woman of fifty years old. She was nervous if she missed the little old-fashioned shawl from around her shoulders, and her speech was gentle and slow. "Stupid, wasn't it?" we exclaimed impatiently. "How could any sane woman expect us to care whether those heathen girls, with the jaw-breaking names, brushed their hair or not, and which of them married native helpers and which taught school? Awfully tedious of her to

keep us so long." Little we recked of the long years of patient, discouraging effort on Miss R.'s part before even one of those girls with the unpronounceable names could be lifted up from her ignorant degradation to the proud position of giving light to others! Little sympathy had we for the prayerful labor and toil whose result, so great to her, she summed up in the simple statement, "So-and-so became a true Christian, and has trained up a Christian family." But when a generous classmate came to the rescue and cried shame upon us for so daring to criticise any woman who had given her life to such self-denying work, when she gave us a hint of what Miss R. had given up in choosing her life-work, then, like the fickle-minded girls we were, we resolved to go right down to her room and atone for our yawns of weariness during her address, by telling her that we really *did* want to be interested in her work, and that we admired her heroic self-sacrifice, and that we wanted to learn from her how to be self-denying and earnest of heart ourselves.

Dear friends, are not we all a little inclined, like school-girls, to want interesting reports and bright incidents, instead of entering into sympathy with the dear worker and simply giving her the honor due for work done? Her long years of lonely living are not likely to have been inspiring, or to have made it any easier for her to tell a racy story than it is for you. You who have lived all your life among bright people in this favored land, and have had your wits sharpened by constant contact with culture and education,—why don't *you* take the missionary magazines, which are full of facts, and make out of them the racy article for your missionary meeting? It would do you good, and the meeting too no doubt. But if *you* find it hard work, don't expect it of the dear old Miss R.s, to whom the reality has been a steady drain on brain and nerve for twenty-five years.

All honor, then, to our young lady missionaries, who sacrifice many hopes, and who carry their enthusiasm and brightness into the work that needs every bit of it! But still more loyally let us cherish our

older teachers, who have given to the service both their youth and their age. And when wearied out in the work, let us give

them a welcome home, the gladness and tender reverence of which only veterans may know.

SYRIAN GIRLS.

MRS. W. K. EDDY.

In Syria a girl continues to be called by that name, whatever her age, until her marriage. It is true that it is comparatively rare to find a middle-aged unmarried woman, but there are some such, and they are never called women, always girls. The term has come to carry an intimation almost of reproach in its tone, and every one is anxious to escape from it by entering upon the bliss of married life. This is also the great aim of the parents of every Syrian damsel.

We are often told that the reason why girls are not welcomed in the home is not that the parents love their daughters less than their sons, but that they immediately begin to feel the burden of the expense and anxiety of making suitable provision for their marriage when the time shall come.

In their homes girls are soon taught to make themselves useful to their mothers. In any village, at morning and evening, the path leading to the spring may be traced by a line of women and girls carrying jars of water, sometimes far beyond their strength. In some parts of the country the jar is carried on the head, and in others on the shoulder, often very gracefully.

In the summer many a village girl is employed for a month or more, nearly all the day, in stuffing the sheep which is being fattened. You will see her sitting in the door of the house holding the lower jaw of the patient animal with one hand, while she crowds into its mouth the green leaves she has gathered in the vineyard or from the mulberry trees, all the time working the jaw with her hand. The sheep, if it could speak, would probably protest that enough is far better than such a perpetual feast, but being dumb it suffers in silence. When properly fattened it is slain, and the mutton either sold or salted for use in the winter.

All girls are taught to make bread, which

is to the Syrians, even more than to us, the "staff of life." But as to any habits of neat housekeeping, their education is usually very limited unless they are among the favored few who are admitted to boarding-schools.

City girls often excel in fancy work, embroidery and needlework for the decoration of native veils or garments.

In school the girls show, as a rule, excellent power for memorizing, but very little for reasoning. They show great facility in committing to memory passages of Scripture, and do not soon forget what they have learned thoroughly. They are sent to school while very small, when they are seen in the winter wearing bright-colored handkerchiefs of calico on their heads, tied under their chins. In the cities where Moslems abound they are considered too large to go through the streets to school by the time they are fourteen years old, and so they are often removed just when they are improving most. Then one of the discouraging features of school work appears in the tendency of girls to leave off all habits of study as soon as their school days end, many of them entirely forgetting how to read.

The girls in the mountain villages wear on the head a long white veil of muslin or tulle, while in the Moslem cities even the Christian girls must envelop themselves in white sheets, covering their faces with colored veils in order to avoid insults from idle men on the street corners. In the cities, where European dress has been more or less generally assumed, the girls wear hats.

The mountain girls who come to the plain to the boarding-schools undergo a marked change in complexion after a few months. Accustomed as they are in the summer to expose their faces to the full power of the sun's rays, they return to their homes, after

six months in school, quite fair and pale in comparison with their bronzed sisters at home.

This is, however, only an outward sign of a greater change within. Can you easily picture the revelation to a girl coming from a home consisting of one room, occupied as sleeping and living room by a whole family, besides a camel, two or three cows and a donkey, as she enters the spacious apartments of a city boarding-school?

To us the appointments of the school may seem very simple, but to her it is a palace with its high ceilings, room opening into room, floors covered with mats and rugs or paved with stone, windows draped with spotless curtains and divans with snowy covers. She approaches the principal, who to her eyes is a queen, kisses her hand and pours out a stream of salutations carefully taught her all along the road by her brother who has escorted her to this earthly paradise.

As the days pass by, the glamour doubtless becomes dimmed, but she is nevertheless continually imbibing new ideas. Habits of neatness in dress of which she had never dreamed are insisted upon, order and method in place of careless leaving every duty till the last moment. Her hair must be combed and arranged every day instead of at uncertain and long intervals; her clothes must be mended every week instead of being left to drop to pieces; her dress is covered by a neat apron when she is at her work. She learns to go to each duty in its turn at the ringing of a bell instead of waiting for repeated calls from her mother, and is gradually taught that there should be a place for everything and everything kept in its place.

Habits of diligent study are probably even more difficult for her to acquire; and if in addition to all this she has to hear for the first time that her prayers to the Virgin and the saints are not only vain but sinful, her mental powers are taxed to the utmost to keep pace with all these wonderful changes. If she has been reared in the Greek Church, she probably enters for the first time a place of public worship, for this is not considered proper for "girls" in that sect.

If she is allowed to remain in school several years, a marked improvement is almost sure to appear. We cannot claim that all are equally benefited. Some doubtless bring upon themselves great condemnation by sinning against the light they thus receive; but to many these opportunities have proved a blessing for which they will praise God through eternity. Many a one has carried the light to her distant village from such schools, and so has become by God's blessing a means of enlightening others, who might without her help have remained in darkness.

So even "a girl" in Syria has an influence, a little corner in God's world to fill, which a large number of earnest Christian women from other lands are trying to teach her to fill well. We hope that the daughters of those who are thus being trained will grow up under more encouraging influences than the present generation enjoy, and will develop into a nobler and more honored band of women than Syria has yet produced. By such growth from generation to generation will the prayers be answered of those who have labored and are now laboring for Syria's daughters.

CHINA INLAND MISSION.

REV. JAMES JOHNSTON, LANCASHIRE, ENG.

The workers in the China Inland Mission stepped upon the field of China with many advantages. A passage from John's Gospel portrays their indebtedness: "Other men labored, and ye are entered into their labors." Men of indomitable will, by teaching, preaching, translating and circulating Chi-

nese literature, and mastery of the tongue, had partially cleared the ground. They were additionally fortunate in having not a few gentlemen of university education, superior gifts and pecuniary resources. Some were able to sustain themselves and also sustain others. To these endowments they

added a fervid enthusiasm, conformity to native customs and the presentation of a less severe form of doctrine. Of this type of missionary a *Times* correspondent observed, "Especially in these days, when the spirit appears to be dying out of the English people, is it cheerful to behold the sacred fire unextinguished in the bosoms of individual Englishmen, who are as devoted, body and soul, to duty as in the best days of our history."

The China Inland Mission chiefly revolves around a single personality. Inaugurated formally in 1865 to meet the claims of the interior provinces, its advance has been phenomenal. Dr. J. Hudson Taylor in his twenty-first year, 1853, was enrolled a medical missionary of the Chinese Evangelization Society. Upon changing his views respecting principles of missionary sustenance, he withdrew in 1856 from the society. He remained in the East until 1860, when failing health compelled his return to England. Meanwhile he had matured the plans which issued in the formation of the China Inland Mission. From a study of the word he considered it necessary to make importunate supplication that God would thrust forth laborers and would deepen the spiritual life of the churches, so that men should be unable to stay at home. On this basis the mission was reared and continues to expand. Its income in 1888 amounted to £36,000, and through this channel upwards of £9000 was contributed in 1889 to relieve the famine sufferers in northern China. It rests on the fundamental evangelical teachings and derives its agents from every section of Christendom. The first missionary sailed for China in 1862, four in 1865 and seventeen in the following year. In May, 1889, the number was 329, of which nine were medical missionaries. The church membership is returned at 2464.

Mission stations are separated by thousands of miles, the city of Liang-chau, in Kansuh, being the farthest outpost whose spiritual capture is attempted. To effect the supreme object—conversion of souls—diverse agencies are in operation. For the embryo missionaries training-schools exist

at Gan-King and Yangchau, and at Chefoo a hospital and dispensary are superintended by Dr. Douthwaite. Two other hospitals and four dispensaries have been erected elsewhere. Sixteen opium refuges have been opened and intrusted to Mr. Studd and a group of missionary sisters. The churches are 66 in number, chapels 110, stations 70, boarding-schools 8 and day-schools 10. The term abroad of half the missionaries does not exceed a couple of years. In arduous pioneering journeys Dr. Cameron has travelled 30,000 miles during seven years, while the late Adam C. Dorward unswervingly toiled six years in one province to plant a station.

The lady members of the mission, single and married, are upwards of 120. Their earliest essays into the heart of China began ten years ago, when the western provinces were "utterly untouched." Swiftly and chivalrously they have spread themselves over every district from Kun-nan to Manchuria, and from the port of Shanghai to the frontiers of Thibet and Turkestan. The province of Kiangsi is distinctly the territory of these missionary heroines. In the "morning" record of that young Irish female missionary, Maggie Mackee [who left Ireland March 10, 1887], the lamp of sacrifice exhibited by Mrs. Grant and Fidelia Fisk was brightly rekindled. She was the first to bear the message to the city of Kao-yiu, "my city," as she termed it, situated on the Grand Canal. Of this peaceful invasion she wrote a friend in Ireland, "I felt a strange, sweet peace as I put my feet inside the city gate," and then pleaded, "you will pray for and ask great things for this city, will you not?" Immediately followed the mournful news to Europe, "*Dear Maggie Mackee is with the King.*" Miss Mackee visited Kao-yiu at the end of November, 1888, and in December was seized with a virulent attack of small-pox, and on January 10, 1889, was translated to the church triumphant. This gentle handmaiden, whose sanctified dedication is a precious legacy, sleeps well beneath the shadows of the heathen Chin-kiang city. Equally radiant was the devotedness of Miss Susie C. Parker,

of Pittsfield, Mass., whose life fever terminated on July 8, 1889, at Kwei-k'i. Near the brink of "the river" she exclaimed, "Sing 'All the way 'long it is Jesus.'" Prominent among the "women who have labored in the gospel" are Mrs. Stoll, a member of the mission since 1870, Miss Geraldine Guinness, the sparkling descriptive writer, and Mrs. Cecil Polhill-Turner, her husband's hardy fellow-traveller on a trip to the Thibetan borders.

They write of the hospitality received from the natives of inner and western China. For the Christian missionary they will bring chairs on which he may stand to speak to the hearers, or fan his perspiring brow, or compete to defray the cost of his rice purchases in the shops, or show the compassion of the aged mother who sent her young son with a cup of tea to the preacher whose voice was hoarse and giving way. Even the re-

puted absence of love in the Chinese nature has points of relief. Not unfrequently John Chinaman is seen dandling a little child on his knees. The missionary, amid this light and shade of national character, is pre-eminently conscious of his sublime privilege and stupendous task. Counting the aggregate available staff of 1123 missionaries (wives included), and in 1888 the converts at 34,000, he surveys the vastness of an unregenerate continent and the comparatively scanty conquests with tear-laden eyes. To him, in the words of Miss Broomhall, "China is dead—that presses more and more upon us—dead, dead in trespasses and sins."

In the summer of 1889, Dr. Hudson Taylor visited Canada and the United States. . . . He afterwards said, "it was a great delight to go to America and find that the family is only one on both sides of the water."

SELF-SUPPORT IN BRAZIL.

REV. J. BEATTY HOWELL.

The problem of self-support on our foreign fields is not so simple nor so easy of solution as at first sight might appear to the uninitiated. The final aim of foreign missions doubtless is the establishment, at the earliest possible date, of a self-supporting and self-propagating native church. But much more than the simple recognition of this fact is necessary for its accomplishment.

The foreign missionary, at the very outset of any attempt to work the native churches up to self-support, finds himself embarrassed by the fact that such a step involves a complete change in his attitude toward the people on the money question, as well as in all his plans and methods of work.

Instead of keeping financial matters in the background, as is always done in the initiation of the work in order to avoid the slightest ground for the imputation of mercenary motives, he is obliged to give them special prominence. No longer able to present himself as a generous almoner, he becomes liable to seem a religious beggar. Be-

fore it was only necessary for him to pay out month by month the approved estimates for so many teachers and preachers. Now he is obliged to study each field carefully as to its real needs and possibilities, and then deliberate upon the best ways of inducing the people to do what they can and ought for the support of the work.

All this, while in a certain way diminishing the influence of the missionary, adds greatly to his labors. Is it any wonder, then, that some should think and say, "Why make any change?" The results thus far have been good, the work is spreading, the number of believers is increasing daily; why not let things go on as they are? Is there reason to believe that the advantages accruing from the change will be sufficient to compensate for the increased labor involved?

There is a general disinclination on the part of the *native church members* to undertake the work of self-support, for various reasons. In the first place, as a rule, they are poor, very poor.

Now, as in the time of Christ, it is the common people who hear the gospel gladly, while the rulers love the praise of men more than the praise of God. It is true that usually, after the churches are established for some time in a place, wealthier and more influential members are added; still the majority of our people belong to the class who earn their bread by the sweat of their brow. As a rule, too, they have an exaggerated idea of the wealth of the United States, heightened by vague rumors of the unmanageable surplus in our national treasury, so that they are very willing to allow their wealthy brethren in a foreign land to continue to bear the burden of the support of their teachers and preachers. At the same time they naturally feel that anything which they, by their little economies and sacrifices, could add to the mission treasury would bear so small a proportion to the whole sum needed as to be of no practical importance. The aggregate amount necessary for the carrying on of the whole work, too, seems to them so large as to be altogether unattainable.

Working the native church up to self-support is an ungrateful task on the part of the *native ministers*, because as long as they are dependent for their support upon funds from abroad their salaries are paid punctually and without question, whereas there is always the fear that if they should come to depend upon the contributions of the native church alone, the money at times might not be forthcoming, while there is even the possibility that the very amount of their salary may be called in question. It is no light matter either to voluntarily exchange the position of independent religious teacher and ruler for that of an humble pensioner upon the bounty of one's parishioners, whose tenure of office depends upon his success in pleasing the people. Doubly ungrateful does the task become when the funds solicited go directly into the pockets of the native minister, and all his enthusiasm seems to be inspired by a desire to secure or increase his own income.

All these practical difficulties we have encountered in trying to work up self-sup-

port in Brazil. Attempts had been made for many years to induce the natives to support their own pastors. On two or three occasions when a native was installed pastor, his people were required to pledge a certain amount toward his support. It invariably happened, however, that after the first enthusiasm had worn off the contributions gradually diminished, and then, to save the minister from suffering, the mission was obliged to step in and make up the deficit. As was to be expected, the deficit to be made up by the mission increased year by year, until at last the native pastors were again practically supported by foreign funds.

It was also required of all the native churches connected with the mission to set apart a portion of their weekly collections for the support of the gospel in Brazil, this amount to be handed over to the mission treasurer. This measure met with so little sympathy that in nine years only one thousand and fifty dollars had been contributed in this way, or less than one hundred and twenty dollars a year.

Such was the state of affairs in Brazil when three years ago the scheme of Brazilian national missions was inaugurated by the Presbytery of Rio de Janeiro.

By means of this agency *over twelve thousand dollars* have been raised by Brazilians for the work of evangelization in their own country, during the last three years, as follows: the first year, \$2765; the second year, \$4062; the third year, which is just closed, \$5574.

In any reference to the causes of so very gratifying a result, the first place should undoubtedly be given to one of our youngest native ministers, Rev. Eduardo Carlos Pereira, through whose earnest and persevering efforts, largely, the sympathies and enthusiasm of the native pastors and churches have been aroused and sustained. The way in which the various difficulties connected with inaugurating the work were met and overcome merits attention.

Any hesitancy that there might have been on the part of the foreign missionaries was counteracted by the fact that the movement

originated with the Brazilians themselves; while the feeling was very general that churches which had been organized over twenty-five years had clearly reached their majority and should be encouraged to do all that they could for their own support. By concerted action on the part of the missionaries, the first Standing Committee of National Missions appointed by the presbytery was composed exclusively of Brazilians, six pastors and three elders. The whole management of the affair being left to the Brazilians, the responsibility of failure or success, as well as of any measures taken, would rest upon them and not upon the missionaries. It is true that after the first year the missionaries were represented on the committee, at the request of the Brazilians, but by that time the national character of the movement had been clearly defined and recognized.

For the purpose of arousing the interest of the native church members in the scheme, instructing them in the principles of Christian benevolence and stimulating them to the performance of an obvious duty, a monthly paper was started, edited by Rev. E. C. Pereira. By means of ably-written editorials every effort was made to awaken a desire for national emancipation in ecclesiastical matters, and to impress upon the people the duty of proportionate giving and combined and concentrated effort. The fact was dwelt upon that every sum contributed toward the support of their own pastors liberated a corresponding amount for general evangelization, and that by their remissness in this matter they had been depriving many of their countrymen of the knowledge of the gospel. The paper also contained a monthly list of contributions, interesting incidents in regard to sums contributed, or new ways of raising funds for the cause, as well as appropriate translations from the United States papers. In this latter department, as well as financially, the editor was greatly aided by Rev. D. C. McLaren.

The definite object proposed was simply to raise as large an amount as possible for national evangelization, and then to assume, each year, the support of as many native

ministers as the funds contributed would admit. This the native members felt to be something feasible and eminently desirable, as well as a paramount duty. The money contributed going into the hands of a native treasurer and being administered by a native board, there was none of the feeling which for so long interfered with contributing money through a foreign treasurer to be administered by foreign missionaries. It has also had an immensely-stimulating effect upon the delinquent churches to feel that failing to make up the salary promised their pastors they were simply shifting the burden upon their sister churches, who were no better able to bear it than they.

The apprehensions of the native ministers as to the certainty of their salary were completely removed by the admirable principle adopted at the very outset, of only appropriating funds in hand. The contributions of the first year were allowed to accumulate in the hands of the treasurer, and then at the meeting of the committee being found sufficient to support two native pastors, the necessary sum was ordered to be paid out in monthly installments during the ensuing year. At the next meeting of the committee the funds in hand enabled them to assume the support of four ministers; this year six are being carried by this fund, and if the contributions continue to increase in the same proportion, the time is not far distant when all the native pastors will be supported by the people themselves. The amount of salary being determined by a body composed principally of Brazilians, there could be no complaint of discrimination against them on account of difference of nationality. It may as well be mentioned here, as an incidental proof of the economical management of the mission, that the salaries were increased about one fourth as soon as the administration of the funds came into the hands of the natives.

Raising money for a general fund for national evangelization removed all appearance of personal solicitation from their appeals and gave them an opportunity for the display of their eloquence upon the broad basis of Christian charity, national eman-

cipation, advancement of the Redeemer's kingdom, etc.

It is true that the work of self-support in Brazil has been greatly facilitated by the number of ministers being very small in

comparison with the number of church members; still there is every reason to suppose that the same principles applied in our other mission fields would produce identical results.

A MISSIONARY TOUR IN SAO PAULO, BRAZIL.

REV. J. B. KOLB.

We left home October 28 for an extended trip into the interior of the state of Sao Paulo. The executive committee of *Missoes Nacionais* [National Missions], hearing of our contemplated visit, expressed a desire that we should make it a little more extensive and by so doing aid the cause of home missions. This we were the more willing to do since we had had the thought that something more practical should be done or could be done in the line of self-support on the part of the mission and native churches. The committee recommended us to the fields and churches of Srs. Zacharias and Braga; so the first point we were to visit was the church at Sorocaba. Here meetings had been held by the elder appointed by the presbytery, in harmony with the committee, to accompany me. The result of these meetings was very gratifying, since \$25 per month were pledged. I continued my journey to Latuby, where I met the elder already mentioned. From this point we journeyed for nine miles in a pouring rain, a baptism for our work. We arrived in peace at our destination, and were lodged in one of the most primitive of houses, the home of a good brother who did the best he could for us, and we enjoyed his hospitality. The next day it cleared off and we had a very pleasant service, after which the object of our visit was explained; which being understood, the brethren, with right good will, signed their names with the amounts which they could pay, and at the same time choosing one of their number to act as collector. Out of their poverty they gave willingly.

We moved on for some miles to our third point, Guarapo, where a good brother lives in whose house regular services are held every Lord's day. We remained over

night, holding services and attending to our business. Here too the brethren gladly entered into the matter of self-support. We then passed through beautiful forests, and rested at a house by the wayside, in which we found a few believers. The latter part of our journey led us to a high hill which is entirely covered by a coffee plantation. On the top of the hill is the residence of the *fazendeiro*. We had a hearty reception by our kind brother. The *fazenda* is owned by two brothers who are Christians. One lives on top of the hill, the other in the valley. These men had a Bible for twenty-four years, which they read and studied. For many years they had lost their faith in Romanism; as soon as the gospel was preached in their neighborhood, they at once declared their adhesion. They both are humble and earnest men, and devoted to the cause of the gospel. We passed a Sabbath in this neighborhood, preaching to a large congregation in the valley in the morning, where the pledges were made. One of these same brothers subscribed a hundred dollars, and the other, who has a large family, fifty dollars. Men and women generally subscribed according to ability. At night we had a large meeting on the top of the hill. We were sorry to say good-by to these dear brethren on the day following, but other labors were awaiting us. On the Sabbath we were given a very pressing invitation to visit an old man and his family who are coming to the light. This father had persecuted a son very much because he wished to profess his faith. But he, willing to suffer all for Christ, left his father's house at daybreak on the day of his profession. To-day the whole family are seeking for Jesus. We reached this man's house about

midday, where we found a number of neighbors gathered together with the expectation of hearing the gospel, so we were very happy to improve the opportunity. One rarely has a more attentive audience than the one we had that day as we tried to explain the story of Nicodemus and the other incidents of the same chapter. After the service I held a short meeting with women in the kitchen and taught them one of our sweet gospel hymns.

After continuing our journey three miles we held services for two days. Here as in other places the brethren were very well disposed. We then rode twenty-four miles south to where an elder of the Guarabey church resides. On our way we passed what is called the "Stone Tower." It is a great mass of rock like the great "Sugar Loaf" at Rio de Janeiro. It can be seen from a great distance. Finally, after journeying a whole day over a rolling prairie, we reached our starting-point, Latuby, from whence we took the cars to Botucatu, the residence of our dear Brother Braga. We may sum up the results of our visit in the field of Sr. Zacharias. These different churches and individuals last year contributed about \$250 to the support of their pastor. As a result of this systematic endeavor the same communities will be able to pay \$1100, an increase of \$850 over last year. The amount promised will almost pay the salary of the pastor. But we have reached Botucatu by climbing the mountain. We have had a beautiful panorama stretched out before us. To the very top of the mountain the soil is excellent for coffee. The town is built on one side of the mountain. It is the terminus of the railroad for the present, but has a vast district of fine coffee lands tributary to it, which is its guarantee for the future. Many years ago a citizen of this town heard the gospel preached in some other part, his heart was touched; returning home he set about arranging a suitable place for religious services, and when the house was ready he invited one of the missionaries to come and preach and use the house. For a time it was impossible, as it was away off in the back woods. Finally the first visit was made, and afterwards Brother Landes was

settled there. As the interest grew, the same brother who had given the church building also gave a large double house for school purposes. Both church and school are now too small for their uses; the latter will be enlarged, and probably the former will be replaced by a larger building. The donor of the church building is still hale and hearty and takes a deep interest in every thing belonging to church or school, and has intimated that he will leave an endowment for the school in his will. Sr. Braga and his excellent wife, Dona Alexandrina, have labored hard in the development of the school and have the satisfaction of seeing their work prosperous. The church is in a healthy state and has outgrown its building. The congregation contemplate the enlargement of the present building or the erection of an entirely new one, reserving the present building for a manse. A member of the congregation, Dr. Bernado, a lawyer, is compiling a religious dictionary, which will be of great use. This church paid its pledges to its pastor last year, and having to build this year, the pastor thought it best not to agitate the matter any further this year.

From Botucatu we journeyed, Sr. Braga accompanying us, to the fazenda of Sr. Pires. This plantation is on the top of the mountain eighteen miles from Botucatu. The view from the front of the house looking south was splendid. Sr. Pires is a member of the Botucatu church, and all his children are baptized except the youngest. As we said good-by to Mrs. Pires, she said to me, "Oh, how much I wish to be a Christian! My husband is one. All my children except the youngest are baptized. I do try to be one." After directing the inquiring soul to him who alone can help, we left with an earnest prayer upon our hearts that the Holy Spirit would show our dear friend "how she must become a Christian." We then journeyed some thirty-five miles to Rio Novo. It was dark when we reached this church in the wilderness. About three miles from our destination we plunged into the forest, and finally came out into a vast clearing. The next morning

we found that the brethren lived about the edges of the clearing, and that in the centre of a knoll was the church building—a simple structure, but serving to shelter the flock. We passed the Sabbath here. In the morning a company of one hundred and fifty gathered together, the men and boys on one side and the women and girls on the other, all neat and clean, waiting upon the Lord in his house. The singing was excellent and the attention all that could be desired. The Sabbath-school was held before the evening service and was well attended. After the evening service the brethren made their pledges. They responded cheerfully, and the amount, though not large (as they are all poor), is greater than that of last year. These brethren, in connection with their work as small farmers, follow the carpenter trade. As we left on Monday morning, we saw a large company of them in the shade of a wide-spreading tree, busily employed building an ox-cart. It is told of a poor man who came into this community seeking work that he finally embraced the gospel. This news reaching his father, he became furious and sent a man to waylay and bind his son and bring him home. His messenger feared to do this; so he invented a story to attract the son home. When he reached home, his father secured him and kept him a prisoner on his place, but he kept his faith strong and true. Finally his father gave him more liberty, which he used in going about from one neighbor to another, like a lamp-lighter in town or city, lighting one lamp after another. So this humble light-bearer has been so useful in the hands of the Holy Spirit that some forty or fifty persons are now desirous of professing their faith in Christ. Our next point was a fazenda where we rested for the night. During the next day we travelled through splendid virgin forests and over very fertile land. After we had gone some three miles, we

overtook an engineer, who gave us the first news of the new Brazilian republic. It was almost incredible. We remained at the fazenda of a believer this and the next day, when we moved on to Santa Cruz do Rio Pardo. This is the extreme point on one side of Sr. Braga's field. It is a new town and reminded me much of a new village springing up in some parts of the states. Here we were most kindly received by Dona Emilia, a widow, but one of the chosen ones. The little church put me in mind of the tabernacle in the wilderness, as this sister did of Lydia. The church of S. Cruz still worship in this lady's house. In connection with the village flock there are four other centres of believers, so that S. Cruz is the central point. The prospects are very bright. It would be an excellent point to occupy, as multitudes are pouring into these rich lands. The railroad from Botucatu is to run through S. Cruz. Here we remained a few days. Leaving Sr. Braga and the elder who had come with us, I took a companion and crossed the country, journeying eighty miles in three days, to the home of our Brother Howell, near Jahu. We found some few believers by the way, and called upon one man who is very much interested in the gospel. We passed a very pleasant Sabbath here. Mr. Howell lives on a farm and has established a farm school. The congregation worship in the school-house. Some thirty families live in the neighborhood. All are Protestants. He has twelve preaching places. We were much pleased with the exercises, which Mrs. Howell directs. Her pupils already know large portions of the Scriptures and sing very well. From Jahu we returned to Sao Paulo in one day.

As a result of our trip, we are satisfied that in the larger and more compact fields the problem of self-support can soon be solved, as has been shown in the case of Sr. Zacharias' field.

In our January number (page 50) we published an article on *The Southern White*

and the Negro, by "a Southern Lady," the clear intelligence and generous spirit of

which, we felt sure, would commend it to all thoughtful readers. In the same number (page 48) was a communication from "an Elder in the Southern Presbyterian Church," Mr. H. C. Rice, which showed the same Christian spirit and clear intelligence. Both those communications came to us from the rooms of the Board of Freedmen in Pittsburgh. In an editorial note (page 8) we said, "Most cordially do we welcome a *Southern Lady* to our columns. We shall be glad to hear from her again, and from any other such thoughtful writer on this

question, in whatever latitude, of whatever antecedents, and of whatever complexion of face or of opinions."

Our readers will share our pleasure in receiving, through the same channel, the following communication, which we as heartily welcome among our contributed articles, and which will be most appropriately followed by Dr. Allen's communication in behalf of the Board of Missions for Freedmen, whose work he is so successfully commending to congregations, presbyteries and synods.

CHARLOTTE COUNTY, VA.

MRS. M. G. P. RICE.

This is historic and romantic ground. Almost in view is Red Hill, where Patrick Henry lived and died, and where his son reared a family of noble boys and beautiful and brilliant daughters. A little farther down the winding Staunton another son had a home, noted for hospitality and for intellect, as well as for its garden, a mimic Versailles, with long clipped hedges, and evergreens trimmed into fantastic shapes, and its great conservatory of orange and lemon trees and tropic blossom. In the same county and on the same river was John Randolph's home. Here he reigned supreme. Charlotte Court House was the scene of his most impassioned utterances, and to the people of Charlotte he gave his most fervent love and loyalty. On both sides of the river are heights crowned with old family mansions, each one looking over broad acres of low grounds, the sources of their owner's prosperity and pride. Thirty years ago the ideal southern life was to be found here—a life of boundless hospitality, of proud traditions, of old English reading and thought. To lie in the shade, read Virgil in the original, and "talk politics," with Henry Clay as a demi-god, were the delights of many of these old planters, who little dreamed of the revolution so near.

The fortunes of war, the overwhelming

competition of the West, the utter reversal of old methods, have changed all this. There may come a time of renewed life to this long-prostrated section, but now it lies stricken. The young men have left it for more hopeful fields of action; the old mansions are deserted, or are partially occupied by poor tenants. Scarcely half a dozen hold the families of their former owners. One only is kept up by its noble old owner in the state befitting "the last of the barons," but his sons are winning fame and fortune in the West, and in the rush of city life, and are not to be lured therefrom by the five thousand ancestral acres.

Yet the country is only depopulated in the sense in which we say of New York in August, "nobody is in town." We are in the very heart of the Black Belt, and that means a dense population of Negroes, ignorant, superstitious and squalid. Around us, too, are not a few white people, to whom the same adjectives may be applied; and there are others whose parents could neither read nor write, but who are lifting themselves and their children to a higher plane, and are in every way worthy of a helping hand. Of the poverty of both races I can give some idea by telling you that, despite the contribution from our "baron" aforesaid, of a hundred and fifty dollars, we find it

impossible to raise for our minister a salary of three hundred dollars, and that old Uncle Abel, the beloved pastor of nearly four hundred Negroes, has but fifty dollars promised him, and never gets more than twenty-five a year. This chronic poverty has, this year, been intensified to almost the starvation point. During the spring and summer flood after flood submerged the growing crops, and swept away those already reaped. The constant rains caused wheat to sprout in the stacks, and the great flood of July 31 utterly destroyed the corn, then in full ear. Such calamities occurring in a region where there is no capital leave it in a condition most pitiable. To avoid starvation until the next harvest is the stern problem before the people. Certainly there is no possibility of the purchase of clothing.

Mr. Rice's small colored school of fifteen members has grown, within three years, to four schools, with an enrollment of nearly eight hundred and fifty scholars. Each school is under a competent and devoted white teacher. They are from four to ten miles apart, and so reach a wide area of population. Thus far they are under no board, but are the results of individual effort. They have been made possible and are maintained by the generous aid of northern friends. The great object impressed upon all the teachers is simply this, to train this benighted race into the belief that Christianity is *character*, that "coming to

Jesus" is an idle phrase unless it means loyalty to his commands and his example.

From these schools five pupils have been sent to excellent boarding-schools, under northern teachers. They are making all the progress that could be desired.

Besides these colored schools we have a smaller school of whites, under my own tuition, and from this four boys are at college, two in Ohio, two in Tennessee—all through the gifts of friends, and in the faith that aid will continue to come.

Through the entire year our scholars of both races look forward to one bright spot—the day when each will receive "a Christmas bundle" containing, in many instances, the only good clothing they ever have. This bundle seemed an easy thing to achieve when there was one school of not two hundred members; but think of what it means now, with nearly nine hundred looking forward to it, with boxes to be sent to the absent pupils, and this year of all years, with the tremendous strain of the Johnstown calamity upon every purse and every wardrobe. Well, it has been done. At the four colored schools every man, woman and child has had a gift which will relieve suffering, and will, in many cases, save life; and the last box has been nailed up and sent to its distant goal, Oberlin, Ohio. And like the Cratchitts' Christmas goose, "there is some left" for a few—alas, a few only—of the many outside cases of extreme need.

CHEERING WORDS FOR THE FREEDMEN FROM THE WEST.

R. H. ALLEN, D.D., CORRESPONDING SECRETARY.

During the last three months it has been the pleasure of the secretary to make an extensive tour through the Northwest in the interest of the Board of Missions for Freedmen, and it is most gratifying to be enabled to record the fact that this Board and its work are growing in the confidence and estimation of the churches and brethren of the great Northwest. "A wide door and effectual" was opened to me in almost every direction. A cordial welcome and large audiences met me in Dr. Withrow's church

of Chicago, Dr. Wishard's of Des Moines, Mr. Chester's of Milwaukee and at Racine and other important points. The people are evidently awakening to the importance and urgency of our work among the freedmen. They look at it now from quite another standpoint than when the work was commenced at the close of the war. Then there was a sentimentalism attached to it which is now passing away, and the subject is looked at more calmly and seriously. The future of the Negro in our country is a mo-

mentously serious question, and the whole country is beginning to realize this. Said a very sensible southern lady in a letter to our office, "*Sentimentalism on the one hand and pessimism on the other still involve our helpless 'brother in black.'* Sometimes I think if we would not discuss him at all, but just take him simply and do our duty to him as to one of our own race, it would be a great deal better." Now this is just what the thinking people of the North are beginning to feel, and it is a sign of promise for our work among the freedmen. If the churches North and South would act on the suggestion of this southern lady, and do their "duty to the Negro as to one of our own race," what people are pleased to call the "Negro Problem" would soon be solved. I found this sentiment prevailing largely in the Northwest. All the synods I attended, five in number, gave prominent places to our work among the freedmen at their popular meetings.

Cheering words come from all the synods of the West. Speaking of this Board, the Synod of Iowa says:

It has steadily grown in favor from year to year, and we may hope that the interest in it, as evinced by contributions, will soon become commensurate with the great importance of the work to the future prosperity of this nation.

The Synod of Indiana says:

It is apparent to all that the Negro question in the United States is a large one, and that it is assuming greater proportions each year. It is not merely a question as to what we owe the Negro, but what we owe our government, our institutions and our homes. What shall we do with the Negro? is a universal question, asked with an increasing degree of alarm. All say, educate. Our Church is bold in saying that the solution of the problem is found in giving these people a *Christian* education. . . . No Board has proven itself more worthy of the confidence of the Church than this. No Board is more economical in its management. No Board shows so many converts in proportion to the money expended and help employed. No Board makes a better showing for the trust committed to it, and it is time that the Church recognize this faithfulness and give this Board a greater trust with which to accomplish the

great work which God has placed in the care of the Church.

After speaking particularly of the work of the Board for the last year, the Synod of Illinois says:

Less than a quarter of a century ago a committee was appointed by the Old School branch of the Presbyterian Church for the purpose of establishing schools and churches and preaching the gospel among the freedmen. Beginning in the humblest possible way, without teachers, without preachers, with not a single school-house or church, without money, without influence, and it might almost be said without friends, this committee patiently and faithfully carried on its work among this lowly class of people then so recently freed from slavery. When we consider the ignorance and superstition among the colored people, the natural and inevitable inheritance of over four hundred years of bondage, when we think of the strong prejudice against the work, both North and South, when we realize something of the many discouragements and difficulties to be met, how wonderful and successful have been the results accomplished by this Board since its inception as a committee in the city of Pittsburgh in 1865!

The Synod of Ohio has spoken out clearly and pointedly in an admirable report printed a few weeks since in this magazine.

The distant Synod of Columbia feels the importance of our work, and thus expresses its interest in it:

What shall be done with the freedmen is a prominent question in church and state. Their illiteracy and moral degradation is a fruitful field for capricious and designing men. All lovers of good government and high morals see the crying need of restraint. To check the evils arising among these unsuspecting emotional millions of our fellow citizens is a grave question forced upon our American civilization. To make these millions wise, trusty and governable citizens—worthy to share with us the benefits of our noble institutions—is the work of statesmen, philanthropists and Christians.

Living as we do in the Pacific Northwest, at great distance from this mass of ignorance, we cannot appreciate its dangerous influence. We rest at ease. But that which threatens the safety of the inheritance for which our fathers fought, bled and died, should interest us, no matter how far it be removed from us. In the

power of the illiterate, immoral, ungodly voter there is danger, no matter where he be.

To educate and instruct these ignorant millions in religious truth is evidently the work of the Church. It cannot be safely left to the state. Unless the Church trains in spiritual things, these people must be left without the knowledge of the gospel. As patriotic citizens we owe a debt of gratitude to the ministers and teachers under the care of this Board for the restraining influence they are exerting upon the ignorant blacks of the South.

We believe every citizen, whether he be saint or sinner, should help in this good work. Last year it was said upon the floor of this synod that the churches of the East were caring for this work. Ought we to look at it in this way? This is the work of the Church, in the interest of an unfortunate people, and we cannot afford to miss the opportunity of helping. We are a part of the Church and are expected to help. Our prayers and contributions in behalf of this cause may be as precious in the sight of God as those of any other part of the Church.

We have like cheering words from the Synods of Wisconsin, Minnesota, Pacific, and the new Synod of South Dakota.

We cannot close our notice of these words of good cheer without quoting a paragraph or two from the admirable report on the freedmen prepared by Rev. J. Henry Sharp, D.D., and adopted by the Synod of Pennsylvania, which report we wish every member of the synod would carefully read. It says:

The Synod of Pennsylvania is the banner synod of the Church in the cause of the missions for freedmen. The first organization of the cause was born within her bounds, and she has been to it a true foster-mother ever since.

And though the cause has long been the ward of the Church at large, she has abated nothing of her interest in it or of her devotion to its welfare. She has given more of her means year by year to its support, and her contributions this year are more than \$12,000 in advance of those of any other synod in the Church.

All progress, however, is relative. There would be greater ground for congratulation if the wants of the freedmen had not increased proportionally or in far greater ratio. Even had the four millions of freedmen remained but four, the rise of the Church to minister to their destitution would still have been woefully inadequate. But the four millions have become eight millions since their emancipation, and the true significance of their multiplication we are only beginning to realize.

This wonderful growth means more than any mere numerical increase and the consequent magnitude of the work to be done for them. It means more than that, despite of all the agencies of church and state combined, there are still a million of their children devoid of schools of any sort, and a million and a half more who cannot read the ballot in their hands. It means more than that, despite of poverty, ignorance, superstition, intemperance, impurity and dishonesty—tyrannous taskmasters, more cruel and relentless than any slave-drivers of alien blood—they have yet grown with a prolific increase like that of Israel in Egypt. It has in it also other portentous elements, affecting the peace and prosperity not only, but the religious and spiritual condition, of the American nation.

From the present encouraging outlook we have reason to believe that the Board of Missions for Freedmen will present to the next General Assembly a report of its best and most successful year's work.

NOTES ON THE SYNODS.

WILLIAM IRVIN, D.D.

SYNOD OF ILLINOIS.

It was a long, hard stretch from the Synod of New Mexico, at Albuquerque, to the Synod of Illinois, at Rochelle, near the northern boundary of that state. The Santa Fé route between these points measures nearly 1400 miles, passing through the northern half of New Mexico and the south-eastern corner of Colorado, then eastward

and northeastward through Kansas to Kansas City, Mo. (alongside of which Kansas City, Kan., looming large of late, now helps to increase one's confusion of geographical ideas), thence east across Missouri and northeast through Illinois to Chicago, and then seventy miles or so west by the "North-western" to Rochelle. The road for the latter part of the journey was rough from

newness, and three or four passengers who had the whole "Pullman" to themselves were pretty well bumped and bounced. But in all other respects the ride was as comfortable as possible, and right on time throughout. The more of these long journeys by rail one takes, the harder it becomes to imagine what could make our American railway service much better than it is. The eastern roads, for obvious reasons, make faster average time than the furthest western routes; but to make this long distance in a little over two days and one half seemed fast enough for a reasonable traveller.

I found the synod just breaking up for its noon recess, in the large and pleasant church of which Rev. Edgar L. Williams was the worthy and able pastor. He has since been appointed a synodical evangelist. Four other secretaries were already on hand. The ladies were in force in the lecture-room, and I regretted that I had no chance to attend their meetings, or do more than get a kindly greeting from some of their officers. The popular meeting in the evening was largely attended, and the secretary—or what was left of him after his rough riding—had a courteous hearing, and all the time he wanted for home missions. The Presbyterian Church is strong in Illinois. The whole air of the synod suggested conscious power and earnest purpose. The eleven presbyteries reported to the last General Assembly 392 ministers, 478 churches, 50,767 communicants, 5526 added to membership and over \$920,000 total expenditure. Chicago Presbytery, with its 95 ministers and 67 churches, with nearly 14,000 communicants, its well-equipped and well-manned stronghold of McCormick Seminary, and its contribution of more than half of the synod's outgo of money, is one of the mightiest Christian forces in the land.

Next morning I took the train for a two-hours ride to Aurora, where an afternoon's rest at the handsome hotel furnished a much-needed supplement to the night's sleep. Then I walked through this bright little city of attractive-looking streets and homes, and managed a pleasant interview with the Presbyterian pastor, Rev. Thomas

Galt, and his wife. In the evening I boarded the "Q" train for Colorado Springs. It was sharply cold next evening at Omaha. Before and after arrival at Denver, the Rockies were resplendent in snow-crested glory. At the springs I rejoined my wife, whom I had sent thither from La Junta, thus saving her the long and weary ride to Rochelle, and giving her a chance, which she improved, of telling the ladies at the meeting of the Synod of Colorado, just now held, what we had seen, on our tour, of women's work. My next engagement, at the Synod of Texas, was far enough off to let me linger two or three days in this enchanting neighborhood; so we wandered about this marvellously-grown and growing mountain town, were hospitably entertained in some of its lovely homes, drove over the hard, level roads of the breezy uplands, inhaled great draughts of that wonderful air, "did" the marvels of the "Garden of the Gods" and the Grand Cavern and Manitou and Monument Park, gazed at the white-robed glory of Pike's Peak, talked home missions and other things with our large-hearted synodical missionary, Dr. Kirkwood, and with Mrs. Walker, the able and zealous ex-secretary of the Women's Executive Committee, heard a clever lecture on Sunday in the handsome and crowded Presbyterian church from Rev. J. S. Black, the pastor, and rested between times in cosy quarters in the lovely "Antlers" Inn. It was altogether a charming episode in a home mission tour. In one drive we noted a suggestive contrast between Colorado Springs and Colorado City, only a mile or two distant, the former prohibiting saloons, while in the latter we counted over thirty in the space of two blocks. One pleasant home which hospitably entertained us was that of Rev. Clement C. Dickey, a kinsman as well as a brother minister, who had prolonged a visit here for health into permanent residence. Many of the best families in the town were brought here in the same way.

SYNOD OF TEXAS.

We got off at noon of a brilliant day by the Denver, Texas and Fort Worth south-bound train. Once out of sight of the

VIEW NEAR PALESTINE, ANDERSON COUNTY, TEXAS.

grandeurs of Colorado scenery, the ride was monotonous enough through the northeast corner of New Mexico and the vast and empty expanse of Texas prairie, on which our car rolled and swayed like a ship at sea. The northern part of this ride, only six days after our pleasant transit, was covered and blockaded with four feet of snow, and travellers and live stock had a terrible time. Crossing the Panhandle diagonally in a southeasterly direction, and skirting the southern border of the Indian Territory, we reached Fort Worth at dark, making the 720 miles or so in about thirty-one hours. After supper and a short ride through the town, a growing place of about 7000 population, we got off again at 9 o'clock by the Missouri, Kansas and Texas train, and reached our destination at Taylor soon after

5 A.M., just before dawn, the worst time possible to arrive anywhere, especially in a strange place. We stumbled across the unlighted street to the hotel, whose attractions were not impressive. We rested awhile as best we could in the only available room, and were cheered at our breakfast under difficulties by the welcome appearance of Dr. Cattell, who turned up just in time to bring us "ministerial relief" as "a brother born for adversity." Later in the morning he gladly shared the relief which came to us all in the shape of a visit from Mr. C. H. Welch, who carried us all off perforce to his lovely home, where his wife gave us a warm-hearted welcome which our memories will long and gratefully preserve. We soon found the synod busily at work in the church near by, and were heartily greeted

by Rev. James P. Lyle, its pastor, and Rev. Henry S. Little, D.D., our able and indefatigable synodical missionary. The ladies were holding their meetings in the neighboring Methodist Episcopal church, and in the course of the afternoon the secretary and his better half had a pleasant hearing on woman's work, and Rev. Thomas Marshall discoursed, in a delightful way, on his recent foreign mission tour around the world. In the evening a popular audience filled the Presbyterian church, and gave good heed to an address on home missions, a moving speech on ministerial relief, and a plea for

Antonio, 120 miles. We supped at Austin, the state capital, a city of 11,000 people, where our highly-esteemed brother, Rev. Edward B. Wright, D.D., is the successful and popular pastor of the largest church in the synod. His people are building a fine new edifice. We reached very pleasant quarters in the Menger Hotel at San Antonio before midnight.

On Sunday morning I preached in the Madison Square church for Rev. Mr. Barrett, who had just succeeded in the pastorate Rev. Ezekiel C. Scudder, D.D., a valued friend of years ago, son of Rev. Dr. John

A MEXICAN HOME, SAN ANTONIO.

the *Mid-Continent* by its genial editor, Rev. Dr. A. A. E. Taylor.

Next morning we attended the business session of synod, whose members impressed us in debate and conversation as a strong and earnest body of good men, fully bent on pushing to the utmost the work of evangelization and church extension in a peculiarly difficult and trying field. Then our host drove us about Taylor, which is a town of less than a thousand people, and among other things gave us our first sight of a cotton-gin, from which we came away much interested and instructed, though rather fluffly. In the afternoon we parted from our brethren and our kind entertainers, and took the International and Great Northern train for San

Scudder, the well-remembered foreign missionary. It was right pleasant to meet old Princeton friends in the persons of Chaplain George Robinson, of the military post, and his wife, a daughter of the late Prof. Stephen Alexander. After service Prof. and Mrs. Seeley took us out to their academy to dine. Along the roadside ran irrigating ditches left by the old Spanish fathers as a better legacy than their religion. Almost all the yards and gardens were adorned by the graceful China "umbrella tree," with its rich dark-green foliage, and the houses were festooned with luxuriant vines, one in particular attracting notice by its wealth of large blue flowers something like our northern morning glories, but of larger size and

THE ALAMO, SAN ANTONIO.

richer hue. Near the school we crossed San Pedro park and saw the wonderful springs gushing out of the ground in a mighty volume of crystal-clear water with a tinge of bluish-green, under groves of stately pecan trees. In all the gardens palms and banana trees and the Spanish bayonet and other tropical plants abounded. When we got back to the Menger we seated ourselves to rest and read and write on a balcony overlooking the inner courtyard, which was filled with tall palms and banana trees, the latter loaded with great bunches of luscious fruit.

Next morning we visited the old Alamo church, fronting the plaza on the block next to the hotel, all that remains of the Alamo fort celebrated in the story of Texan independence. A solitary custodian keeps it now, but it was not hard to go back to the time, fifty-four years ago this month of February, when Colonels Travis and Crockett and Bowie with 140 men defended it for days against 4000 of the best soldiers of Mexico under Santa Anna, and held out until they perished to a man—the dear-bought victory costing the besiegers 1600 lives, and being soon followed and avenged by the Texan triumph of San Jacinto. Then we drove out to the old missions of Concepcion and San José, the former dating back to 1706. The ruinous old adobe buildings were curi-

ous and interesting, but the drive was hot and wearisome. Returning, we drove about the city, visited the large and really imposing church of San Fernando, and took a look at the poorer Mexican quarters. Some of the worst dwellings were beyond description. Diogenes' tub must have had more comfort and convenience. One was clap-boarded with two tiers of barrel-staves and the roof covered with tin from old tomato-cans rescued from dust-heaps. Yet many large families were occupying such doleful domiciles in apparent contentment. In one instance the cot-bed stood on the porch, seemingly for want of room inside. Some of the peculiar Mexican dishes we found as little to our taste as the dwellings. We did not take a meal on the plaza, where at night we saw hundreds of people taking supper by torchlight. The *chili con carne* was too fiery for our palates, and after the first curious taste we did not hanker after *tortillas* or *tamales*. It was plain from our hasty glance at the manners and customs of these people that the lower classes of them are a long way from being desirable material for American citizens, and that it will take long, hard work to elevate and train and assimilate them. There was one "peculiar institution," however, that we took to readily—and that was the Mexican pecan candy, made of pecan nuts and the brown Mexican

sugar. It was a sweet revelation. We munched it without satiety or shame, were just self-denying enough to send a lot of it home, and were sorry afterwards that we did not bring more along for saccharine refecation by the way.

In the afternoon we drove out to the military post, the finest in the Southwest and one of the largest and best in the country. The garrison includes several companies of infantry and one or more batteries of artillery. There are two large parade grounds—head-quarters and the post proper—142 acres in all, surrounded by fine officers' houses of stone or brick, the extensive buildings being commodious and handsome, and everything kept up in the best and neatest style. The commandant is General Stanley, a fine-looking veteran of the war. We saw also Colonel Arthur, a brother of the late President. Our courteous host, Lieutenant Myers, I had met in St. Augustine some years ago. He and his wife are zealous Presbyterians, as are also several members of other officers' families. Next morning, after seeing drill and guard-mounting, and listening to the playing of the splendid band, we drove in an ambulance with the lieutenant and chaplain two or three miles to see the McLean Springs, the source of the San Antonio river, in which the bright clear water spouts up as if from large service-pipes, with force enough to lift heavy stones from the bottom. We were not sorry that we failed to come upon any of the rattlesnakes and scorpions and tarantulas which are not uncommon hereabouts. Then we drove back to the post and lunched delightfully at the chaplain's pretty home, well-shaded and vine-clad without and most hospitable within. Among other novelties we brought away several specimens of the curious sponge-plant, a large gourd whose dried pith makes quite a serviceable sponge.

Bidding farewell to our kind friends, we drove back to the hotel and took the afternoon train north for our twenty-seven hours ride to the Synod of Indian Territory at Muskogee.

Texas is an empire in itself. It is 825 miles long by 740 wide, and contains 274,000 square miles, equal to nearly six New Yorks. Most of this broad area is fertile as a garden.

PORTAL OF SAN JOSÉ MISSION, SAN ANTONIO.

It could sustain the whole population of the Union, and grow cotton enough for all the world. But this vast commonwealth has ceased to be pre-eminent only for its size and its possibilities. Its development for the last decade or two has been marvellous. It is no longer, as it was regarded no great while ago, a mere refuge for the lawless and desperate outcasts of all the other states.

Millions of acres of its prairie are now dotted with thrifty homes and rich with teeming harvests. Its growth in material prosperity has been no more remarkable than its improvement in order and morality and religion. Our own Synod of Texas, which ten years ago was so feeble and discouraged that the General Assembly debated the expediency of abandoning the field, has since more than doubled its membership, and is pushing on its specially-difficult work with courage undaunted by its ungenial surroundings, looking hopefully forward to the sure-coming day of grand enlargement and solid success. The synod reported last spring three presbyteries, thirty-four ministers, sixty-one churches and 2299 communicants. For a body still so small, in a field so wide and hard, the results of its work are matter for gratitude and commendation.

INDIAN WORK OF THE BOARD OF HOME MISSIONS.

O. E. BOYD.

[A paper read before the Board of Indian Commissioners, Washington, D. C., January 17, 1890.]

In general our work has been satisfactory during the past year. We have had our discouragements, and we have also had our encouragements. We have had difficulties in getting the proper persons to superintend our schools, to get consecrated teachers to labor in them; but I am glad to testify that we have a noble body of teachers and preachers among the Indians, as noble as you will find anywhere.

To sum up what they have accomplished is no easy task. It is easy to give figures and sum up totals, but they are meaningless as compared with the actual results. I think sometimes, as we talk about these things in convention, that we know little about the real work. I wish we knew more by actual contact. It is this personal contact that saves the soul of the Indian, just as it does in our own case. It is the missionary teacher and preacher telling of Jesus and of his wondrous love that touches the heart and wins the soul and makes a new creature, a new man in Christ, even of an Indian. Our work has grown so fast that it is hard to keep pace with it. The questions constantly arising are, what shall we do and what shall we leave undone? It requires great wisdom to know what is best. We have no trouble in finding plenty of work; and if any of you have any anxiety in that direction, we can assure you that there is plenty of ground yet to be occupied. Seventeen years ago our work was almost *nil*. To-day it has grown to such extent that from January to January we expended \$182,457.32. That is a large amount of money, but yet it does not tell anything. You must draw on your imagination for all there is back of that of disappointment over failure and rejoicing over success on the part of the workers, and also the greater joy of the

Indians who have been brought into the kingdom. I have neither time nor ability to tell of it.

In Alaska we have the same number of schools as last year, namely, four. We have about four hundred scholars and several churches. We have expended in Alaska \$44,890.57. Sometimes we think the United States senators imagine they are over-paying us because of the magnificent sum they give us to help carry on our contract schools. Of this sum spent in Alaska, the government has given us \$12,500, leaving \$32,390.57, which our Board has expended over and above what we have received from the government in Alaska alone. We have a hospital at Sitka, very well equipped and doing good work. We have a boarding-school with one hundred and seventy or eighty pupils. We teach most of the trades. We are more and more increasing the efficiency of our industrial work. In the new state of Washington we have a preaching station, with one missionary and an Indian helper. We propose to start a school there, and have land assigned on the Umatilla reservation for that purpose. In Arizona we have but one school, and also one minister among the Pimas. The school secures its pupils from the Pimas, Papagos and one or two other tribes. We have expended there \$16,970.65, of which the government has given \$7435.18. Our school at Tucson has about eighty-four boarding pupils. Our superintendent of this mission—I would that we had a dozen like him—reports that it is most satisfactory and hopeful work.

In the Indian Territory we have our largest work. There we have seventeen schools with about twelve hundred scholars. We spent there \$75,298.13 among the Chickasaws, Seminoles, Kiowas, Cherokees, Creeks and Choc-

laws. We have native teachers and preachers. The different nations paid us \$24,922.76, making our own expenses \$50,375.37. In New Mexico we have five schools, one boarding and four day-schools. At Albuquerque we have our boarding-school, for which we propose soon to build an additional edifice. Our expenses there are \$20,047.47, of which the government paid us \$6320.86.

We have had a new work given to us from the Foreign Board. It is the policy of our Church to put all this work into the Home Board, and the charge of the Indian missions in Iowa, Nebraska and Wisconsin was given to us last year. Among the Sac and Fox Indians we have no school and no missionary preacher or teacher, but simply a woman who has been devoting her time, and has been living among the Indians of that little tribe. She teaches the women how to sew, how to make bread and to do the various kinds of work that pertain to the household. Here again figures would not tell the whole story. The work among the Omahas and Winnebagoes being new to us, we do not know much about it. Our expenses have been only \$1600, of which we have received nothing from the government as yet, though we have a contract with them. One of our largest schools is among the Sisseton Sioux, where we have one hundred and thirty scholars and a number of nice new buildings to which we propose to add next year. We spent last year a large amount of money to put water into these buildings. There we have expended \$21,035.50, of which the government has given us \$5266.50. The total expense for our missionary work, as I have said, is over \$182,000, of which the United States govern-

ment has given us \$38,325.12. The fact that our work is so extensive and apparently so slow sometimes staggers our faith, and if it were not for the necessity of the case, that these Indians are dying for the want of the word of life, I fear we should leave them to perish.

One word as to the kind of work we are doing. We have contract-schools, day-schools, ministers, native teachers and all other kinds of workers, and our work extends almost over the whole country except in the eastern states. But there is a great work to be done among these people even when all have done what they can; therefore, we hope no change will be made in the way of curtailing the work until all the fifty thousand children are in schools and cared for. We should insist upon the government giving help to every Christian and moral effort that will bring them into the schools and teach them to know Christ and his love.

Just a word about contract-schools and work on the reservations. You will notice that our work is on the reservation or near by. We believe in that or we should not do it. We know there are people who do not. We believe in having schools on the reservation, still we do not want to decry any other work. The schools on the reservations help not only the scholars, but sometimes the whole tribe. They lead the people to feel that there is something better for the Indian than he has ever before thought of. The Indian in his native state is perfectly satisfied; but there is something better, and when he sees it he wants it, and is gradually raised to something higher and better than he has ever had before.

THE INDIAN PROBLEM IN THE INDIAN TERRITORY.

REV. R. W. HILL, D.D.

Leaving for the moment out of consideration the so-called blanket tribes who live in the western and southern portion of the Indian Territory, the former home of the Indians who compose the five civilized tribes was in the country now embraced in the states of Mississippi, Georgia, Alabama, Tennessee, Kentucky, the two Carolinas and Florida. Complications growing out of the rapid settlement of the country by whites led in 1785 to the first treaty concluded

between the United States and any Indian tribe, except the two treaties negotiated with the Six Nations of New York in 1784 and that with the Delawares in 1778. This was the treaty of Hopewell. By it the Cherokees surrendered a large section of country on the assurance that the remainder should not be trespassed upon. All whites who ventured into the country reserved for the Indians did so at their own peril, and were to be subject to any punishment the Indians

might choose to inflict. This treaty was hardly recorded before it became necessary to make a second treaty, and again the question of land to be surrendered by the Indians was the grave one to be considered. By the treaty of 1791 a large slice was taken from the country which had been set apart for Indian use in 1785, and as a compensation therefor the Indians were to be paid an annual sum of \$1000. By Article 7 the United States solemnly guaranteed to the Indians all their lands not ceded, and in order to set the question of boundaries forever at rest commissioners were appointed to erect suitable landmarks. This was followed in 1795, 1798, and on down to 1866 by a succession of treaties, almost all of which are cessions of lands or privileges on the part of the Indians to the United States, and all of which are accompanied by solemn guarantees that the Indians shall be fully protected in their rights and shall receive the support of the government in their efforts for civilization. As long as grass grows or water runs, the Indian is to hold his lands as his home, the right to establish a form of government is conceded, and finally he is assured that he shall never be embarrassed by having thrown around him the lines of a state or territory without his consent.

The history of the other four civilized nations is substantially that of the Cherokees. They inhabited the same section of country, and about the same time removed to the Indian Territory under the same guarantees from the government. One feature of this removal it is well to remember. In exchange for their lands east of the Mississippi the Indians received a large sum of money. This was mainly used to buy the lands in the territory occupied by them. Their title was so clearly one of purchase that the government agreed to give them a parchment title, or patent as it is called, and this they hold to this day.

The treaty of 1785 found the Cherokees a nation of hunters, to whom a settled life was unknown. It made no mention of any desire on the part of the government to lead the Indians to the habits of civilized life.

Its apparent aim was to secure the peace of the border and arrange for the permanent settlement of the question of country to be occupied by the Indians. It is true that in this treaty there is mention of the purpose of the government to take control of all trading privileges, and, in so far as commerce is an adjunct of civilization, this marks the intention of the government to do something for the civilization of the Indians. It was reserved for the next treaty to distinctly avow a purpose to promote the civilization of the Indians by taking steps for that express purpose. In the 14th Article of the treaty of 1791 we read:

That the Cherokee Nation may be led to a greater degree of civilization, and to become herdsmen and cultivators instead of remaining in a state of hunters, the United States will from time to time furnish gratuitously the said nation with useful implements of husbandry; and further to assist the said nation in so desirable a pursuit, and at the same time to establish a certain mode of communication, the United States will send such and so many persons to reside in said nation as they may judge proper, not exceeding four in number, who shall qualify themselves to act as interpreters. These persons shall have lands assigned by the Cherokees for cultivation for themselves and their successors in office, but they shall be precluded exercising any kind of traffic.

From this time on the government kept prominent the purpose of civilization, and in various ways sought to impress upon the Indians the desirability of abandoning the roving life, with its accompaniments of murder and horse-stealing. Soon large plantations were occupied by the Indians, and we have accounts of a degree of thrift and prosperity. It was about this time that the efforts of the government were supplemented by the churches. As soon as it was possible for a missionary to live among the Indians, the border churches sent their ministers among them. It was not long before these spasmodic efforts of the frontier churches gave place to permanent work, and missionaries were sent whose lives were consecrated to the special Indian work. At the time of the removal to the Indian Territory there were many organized churches, with a mem-

bership representing the most influential people in the nation. The nation had a written constitution, with a form of government modelled on those of the states. The people had abandoned the tribal life and were far advanced in a type of civilization comparable to that of their neighbors. They had large farms, great herds of horses and cattle, well-built houses, and, like their white neighbors, possessed many slaves. It is true, however, that political change was more rapid than the more essential change from the old tribal beliefs to Christianity. Not all the people were ready to surrender the ancient customs, and the conservative elements were opposed not only to the introduction of Christianity, but to all forms of civilized life. The more progressive leaders took their positions at the peril of life, and in some instances their lives paid the penalty for advocating measures essential to the welfare of the people.

When the removal was effected, about fifty years ago, the people made great sacrifices. The injustice of compulsory removal raised a deep feeling in their behalf, and the efforts of the missionaries who accompanied the Indians to the new home evoked the warmest sympathy of the churches. On the long, toilsome journey to the Indian Territory, the road was marked by the graves of the thousands who perished from exposure and privation; and when at last the survivors reached the home which was to be theirs as "long as grass grew and water ran," great was the rejoicing. The prairies were dotted, far as the eye could see, with moving herds of buffalo, and in every respect the new land was to the weary Indians a desirable home. Then too, when they remembered the solemn assurance of the President of the United States that it was to be theirs forever, and that the harassing struggle with white neighbors was ended, that never in any future time without their own consent were the lines of a state or territory to be thrown around their country, they were content to pay the price of life and possessions which the new land had cost. The graves which lined the road from Georgia to the Indian Territory did not in-

clude all the deaths due directly to the removal, for on their arrival in the new home it took a long time to accustom the people to the new climate, and hundreds died during the first few years.

The effort to make comfortable homes succeeded, and now there are homes owned by the Indians which would do credit to any section of our country. As in other communities, there are those who are lazy and careless, those who cling to the old customs and are opposed to the new order of things; but the changes which have taken place are marvellous when we consider the disadvantages under which the people labored so long. Many were stripped of all they possessed at the time of the removal, and some only had what the government chose to provide in the way of equipment for the journey, that is, a rifle, a blanket, five pounds of tobacco and a brass kettle. To-day there are towns with substantial brick and stone buildings; there are magnificent school buildings for the education of the children; there are orphan asylums, and provision is made for the insane; there are other fine public buildings, churches, and all the equipment of civilized life. The prairies which used to be the home of the buffalo now are either in cultivation or are used for the raising of vast herds of cattle. Every indication of prosperity is discernible, and the average wealth of the Indians compares favorably with that of their white neighbors.

No one who can see the results of the fifty years of self-government and consequent opportunities for development can say truthfully that the result is not a substantial proof that the Indian is capable of a high order of civilization and is worthy of fair treatment by the government at the present time. The consciousness of power which comes to the individual as he increases in knowledge is a sure and solid foundation on which to build character. The Indians have realized this, and they have a school system which undertakes to give an education to all the people. They have made the discovery that universal education is a necessary condition of prosperity and the

enjoyment of the privileges of citizenship. They understand that industrial progress is consequent on the general diffusion of intelligence, and in order that they may be prepared for competition with the white people who are pressing them so hard, they have made munificent provision, out of their slender funds, for the support of schools. The annual appropriations made are greater per capita than are made by any state in the Union, and in consequence the illiteracy is far less than in many of the states which are called progressive. For instance, while Arkansas has 13 per cent. of its school population who attend school, the percentage among the Cherokees is 46, and the debates on the Blair bill in the Senate of the United States show that there are sections of the country where the comparison will be even more favorable to the Indians. The percentage of the people who can read and write in the Cherokee nation is indeed much greater than in any other of the civilized tribes, but in all of them there is much attention paid to education.

It is a matter of the greatest solicitude in all the Indian nations to secure to the children such advantages as will assure to them a prosperous and happy future. If the future of the Indians were to depend solely on their own efforts to make themselves intelligent, then there would be no need to ponder longer on the Indian problem. Unfortunately for them, however, the rapid settlement of the United States has gradually girdled the Indian Territory with a dense population. The white people who look over the border into the lands of the Indians see there a desirable country, and for many years there has been drifting into the territory a class of settlers who have been detrimental to the best interests of the Indians. For a long time there was no court of the United States or of any state which had jurisdiction, and in consequence outlaws and desperadoes in large numbers sought refuge from the law by fleeing to the Indian Territory. Then too in all the border states there are large numbers of people who have failed to make permanent homes, and who in consequence drift from

place to place, finding, as the years go by, that they are more and more averse to the habits of a settled life. Besides these there has gone to the territory a class known as the renter class, who, attracted by the loose condition of affairs, have made arrangements with individual Indians for the occupancy of little farms. The United States early took control of the trading privilege among the Indians, and many people under license of the government are there established in business. To all of these must be added the large number of people who are there with the various railroads.

It is safe to say that the presence of this large white population not connected with nor under subjection to the Indian tribes has added a very troublesome element to the Indian problem. From them the Indians have acquired the vices of civilization. The lawless have inspired many of the Indians with a contempt for forms of authority as well as a disregard for human life, although nine tenths of the crime and bloodshed has been committed not by the Indians but by the people who have found refuge there. The presence of the renter class has been demoralizing to the social relations of the Indians, while the facilities for credit at the various stores have rendered them very improvident. The presence of so many outlaws first led to the carrying of arms as necessary to personal defence, and in time the use of these in personal quarrels was recognized as a standard of bravery. This will account for the many deaths which have occurred in brawls during the last twenty years, and for the reputation which the Indian Territory has long had as a dangerous place to live in. This was not due to any failure of the Indians to enact laws against murder, for as early as the year 1808 they had written laws on this subject. It was due to the false notions of manliness which the border outlaws disseminated in the territory. As there was no law to punish white men for social crimes, they took advantage of their opportunities to debauch the Indian women and establish temporary relations with them. Many white men married Indian wives, and their chil-

dren are to-day among the leading people where the white parent was a man of any force of character; but in many instances the whites who raised families among the

Indians were less fitted for the duties of citizenship than the Indians.

We must leave other phases of this many-sided problem for future consideration.

A CONSTANT BENEDICTION.

W. C. CATTELL, D.D.

The following communication, under the title *Leaving a Sweet Home for a Better One*, appeared in the *Presbyterian* of March 5. It is from the pen of Rev. Edward Cooper, D.D., and is an appreciative notice of a beloved mother in Israel. The reason why it is reprinted in these columns will be obvious to those who read it. I beg leave to emphasize, from my own personal observation, the statement made by Dr. Cooper that this cultured, saintly woman "was a constant benediction" to all at the Ministers' House at Perth Amboy. There, as well as in Cincinnati and in other places where she resided, her memory is very precious:

It is nearly six years since Mrs. Hannah B. Coons, widow of the late Rev. John Coons, bade adieu to a large circle of friends in Cincinnati, to commence a residence at the Ministers' House in Perth Amboy, under the care of our Board of Relief. She left with a heavy heart, remarking to her nephew that she would much prefer to be laid in Greenwood beside the grave of her husband; but with a resignation to the ordering of providence characteristic of her life, she received the tearful farewell of many friends without betraying the emotions that surged within her breast as she felt the affectionate grasp of loving and loved ones.

For several years she had been a successful teacher of Latin in the Hughes High School of Cincinnati, and left the impress of her faithful witness-bearing for the Master upon scores of her pupils. A lawyer, now in the prime of active manhood, said to the writer that her government in the school-room was a continued representation of the gospel, and that he remembered the morning Scripture reading, brief exposition and prayer for the opening of the school, with thanks for the influence thus given in moulding character. She infused the refinement and piety of her own life as the rule for the school-room and the coming years of individual responsibility and usefulness.

At Perth Amboy, in the old historic mansion, now the comfortable and pleasant retreat for infirm Presbyterian ministers and their families, she selected a room which afforded a fine view of the encircling bay, reminding her of the scenery on the New Hampshire coast, where her youth was passed, and thus at once realized the home feeling so generally acquired and enjoyed by the members of this Christian household. She substantially indicated her purpose to make it her home until called to "the house not made with hands," by furnishing from her own scanty means the parlor and the room she occupied. This generous act was kept from the knowledge of all in the house except the superintendent. She often spoke of the goodness of God in granting her such a calm retreat for the closing period of her life.

Mrs. Coons was a discriminating reader, and carefully gleaned rich treasures from the large library and well-selected periodical literature of the establishment, to enrich her own mind and to contribute to the happiness of others. The Bible was her daily text-book, and her example reflected its teachings to ennoble, purify and encourage those who came within the circle of which she was the recognized centre and to whom she was a constant benediction.

In the freedom of her long-cherished friendship, she often alluded to the wonderful course of God's gracious providence in making this old mansion,* built for the Colonial Government with royal munificence, the delightful home for the aged and infirm laborers for Christ. Under the permanent management of the Presbyterian Church, there is secured an intelligent and faithful superintendence, with tender and sympathetic ministries to temporal and spiritual needs.

* THE CHURCH AT HOME AND ABROAD for May, 1889, containing a full account of the Home, gives the history of this "old mansion," built in colonial times by the Proprietors of the Province of New Jersey as an official residence. This article has been reprinted and may be had upon application at the office of the Board, 1334 Chestnut Street, Philadelphia.

The reluctance with which Mrs. Coons started for this home by the sea, caused by want of knowledge of the place and the abundant provision for the welfare of the family, soon gave place to an ardent attachment to the environment of those who so lovingly cared for

her in health and sickness. There was but one place more dear to her, and that was the New Jerusalem, which in her last hours her faith saw "coming down from heaven" with pearly gates open, through which she passed in the early morning hours on the 24th day of January.

SABBATH KEEPING.

REV. HUNTINGTON LYMAN.

When I entered upon home missionary work in Wisconsin I found all my brethren acting together to lift up the Sabbath to its just position. It was then a grief to them that I should land on their shores on the Sabbath day. To avoid such a necessity I had aroused myself on Monday morning at two o'clock in order to reach the terminus of my journey during the secular days of the week. But our machinery broke, and detention ensued, which ran us into the Sabbath day before we reached port. Soon after this I was travelling again on the same route, removing with my family. As the days went by I saw that the same mishap was impending, and though I had paid my fare through, I chose to lose a part rather than be an example of Sabbath-breaking; so I stopped off at Mackinaw on Saturday. The Sabbath went by. On invitation of the Episcopal minister I preached for him, and on Monday was ready to proceed on my voyage. But no boat came. On Tuesday no boat came until two o'clock P.M. I became profoundly alarmed as I counted my funds. The hotel was a good one, and, as I saw, set high prices upon their bills. The master was a Frenchman and the mistress an Indian woman. Great fear came upon me as the moment of settlement came on, and I timidly asked for my bill. They replied that their custom was to make clergymen who stopped with them to spend Sabbath free. What relief! I regarded that as a token of divine approbation on Sabbath keeping.

HELP IN JOURNEYING.

There was an arrangement among the several societies, Tract, Foreign and Home Missions, Sabbath-school, to gather at Chi-

cago, where the ministers of the churches receiving aid from those societies were invited to meet and confer with their secretaries. It seemed important that I should attend that meeting. The journey required provision for travelling expenses, which it was very difficult to raise. Every expedient to raise funds failed. Up to the day before the start on the journey must be made I had not gathered a single dollar. One more effort I resolved to make, and give it up if that proved unproductive. While preparing to go into the street our door-bell rang, and a man came in who had come fifteen miles to bring me money. He paid me eighteen dollars. This was enough, but I went out to get what I might find in the treasury of the society. On my way thither I was hailed by a gentleman who had collected five dollars for me on rent. A few steps onward I met a man who said that my errand was in behalf of the church and he would help. He handed me five dollars. Still holding on my way, I saw a glitter in the dust, which proved to be a gold coin worth five dollars. Then from the treasury I realized a few dollars. This had occurred on a walk of eighty rods, and the accumulation was much greater than the immediate need. Was not this providence? If it was, we must expect to find the benefaction running over. Nor was that token of its divine origin lacking; for when the bell called for the payment of fare on the passage, I came to the clerk's office in the pride of conscious ability. The captain came to me and said that he would not collect from a home missionary. He made me a guest on the boat. Was not all this providence? Was it not pressed down, shaken together and running over?

CONCERT OF PRAYER.

INDIA.

MISSIONS IN INDIA.

LODIANA AND FURUKHABAD.

RAWAL PINDI: 170 miles northwest of Lahore; mission station commenced, 1855; missionary laborers—Rev. J. F. Ullmann, Rev. Robert Morrison and his wife, Rev. Howard Fisher; Miss Margaret A. Craig; native Christian assistants—nine. *Outstation:* Murree. *In England:* Mrs. J. F. Ullmann.

LAHORE: the political capital of the Punjab, 1225 miles northwest of Calcutta; mission station commenced, 1849; missionary laborers—Rev. John Newton, D.D., Rev. Charles W. Forman, D.D., Rev. J. C. Rhea Ewing, D.D., Rev. J. Harris Orbison, M.D., Rev. Henry C. Velte, and their wives; Prof. J. G. Gilbertson and his wife; Rev. P. C. Uppal, Rev. Iaa Charras; Miss Clara Thiede; native Christian assistants—nine. Employed by the mission—three Christian female teachers.

FEROZPORE: 50 miles southwest of Lodiana; occupied as a station, 1882; Rev. U. S. Grant Jones; native Christian assistants—two.

HOSHYARPORE: 45 miles north of Lodiana; mission station commenced, 1867; Rev. K. C. Chatterjee and Rev. H. Abdullah; native Christian assistants—ten.

JALANDHAR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced, 1846; missionary laborers—Charles W. Forman, Jr., M.D., and his wife, Miss C. E. Downs, Miss M. Given, Miss J. Dunlap; Rev. Golak Nath; native Christian assistants—three licentiate preachers.

LODIANA: near the river Sutlej, 1100 miles northwest of Calcutta; mission station commenced, 1834; missionary laborers—Rev. Messrs. Charles B. Newton, D.D., Edward P. Newton and his wife; Rev. John B. Dales; native Christian assistants—sixteen. *Outstations* at Jagraon, Rev. Ahmad Shah and one native teacher; at Rupar, Rev. Mathias and Rev. Henry Goloknath; at Rampur, one native Christian teacher; at Morinda, one native Christian teacher and two native Christian assistants; at Khanna, two native Christian assistants.

AMBALA: 55 miles southeast of Lodiana; mission station commenced, 1848; missionary laborers—Rev. Benjamin D. Wyckoff and his wife; Rev. William J. P. Morrison; Miss J. R. Carleton, M.D.; Rev. W. Basten, Rev. Sandar Lal; native Christian assistants—eleven. At stations in the plains, in the cold season, and at Ani, in the hills, in the hot season, Rev. Marcus L. Carleton and his wife, and Marcus B. Carleton, M.D., post-office, Ambala Cantonments. *Outstation* at Jagadri; native licentiate, George H. Stuart, preacher, and two helpers.

SABATHU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station com-

menced, 1836; missionary laborers—Rev. T. W. J. Wylie; two native teachers.

DEHRA: 47 miles east of Saharanpur; mission station commenced, 1853; missionary laborers—Rev. Reese Thackwell and his wife, Mrs. Wm. Calderwood, Miss Sarah M. Wherry, Miss Annie S. Gelsinger and Miss Harriet A. Savage. Employed by the girls' school, one Christian female teacher; Rev. Prabhu Das; native Christian assistants—five male and eight female teachers; Bible-women and zenana teachers—five.

WOODSTOCK: in Landaur, 15 miles eastward from Dehra; school begun, 1874; missionary laborers—Mrs. James L. Scott, Miss Clara G. Williamson, Miss Emily G. Foote and Miss Clara C. Giddings.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced, 1836; missionary laborers—Rev. Alexander P. Kelso and his wife, Miss E. Donaldson; Rev. Kanwar Sain; native Christian assistants—eight.

MAZAFFARAGUR: a few miles south of Saharanpur, on the railroad; one native teacher.

In this country: Rev. E. M. Wherry, D.D., Rev. G. S. Bergen, Rev. J. M. McComb and their families, Mrs. C. B. Newton and family, Miss M. E. Pratt, Miss Irene Griffith, Miss M. Fulton.

On the way to this country: Rev. F. J. Newton, M.D., and his family.

FURUKHABAD: on the Ganges, 723 miles northwest of Calcutta; mission station commenced, 1844; missionary laborers—one Christian assistant; two native Christian assistants. *Outstation:* Chabramow.

FUTTEHGURH: mission station commenced, 1838; missionary laborers—Rev. C. A. Rodney Janvier and his wife; Rev. John N. Forman, itinerant, and Miss Mary P. Forman; native minister, one; native Christian assistants, five. At Saharanpur, Rev. Henry Forman and his wife. Employed by the mission—two Christian female teachers.

MYNPURIE: 40 miles west of Futtehgurh; mission station commenced, 1843; missionary laborers—Rev. T. Edward Inglis and his wife; Christian assistants, two; native Christian assistants, eight.

ETAH: not distant from Mynpurie; station begun, 1873; missionary laborers—two native Christian helpers.

ETAWAH: on the Jumna, 50 miles southwest of Mynpurie; mission station commenced, 1863; missionary laborers—Rev. Thomas Tracy and Rev. John S. Woodside; Rev. Nabidakh; two native licentiates; five native Christian assistants. Miss Christine Belz, teacher and zenana visitor. Two sub-stations.

GWALIOR: capital of the district of the same name; mission station commenced, 1874; Mrs. Jo-

seph Warren; one native minister; two native Christian assistants.

JHANSI: 65 miles south of Gwalior; occupied as a missionary station in 1886; Rev. James F. Holcomb and his wife; two female assistants; one native minister.

FUTTEHPORE: 70 miles northwest of Allahabad; station begun, 1853; missionary laborers, three native assistants.

ALLAHABAD: at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta, mission station commenced, 1836; missionary laborers—Rev. James M. Alexander and his wife; Rev. James J. Lucas, D.D. and his wife, Miss Sarah C. Seward, M.D., Mrs. John Newton, Jr., Miss Susan A. Hutchison, Miss Mary L. Symes and Miss Bessie Babbitt—two native ministers; three native licentiates; native Christian assistants, ten.

In this country: Rev. William F. Johnson, D.D., Rev. George W. Pollock and his wife, Rev. George A. Seeley and his wife, Mrs. Thomas Tracy and Miss E. J. Seeley.

KOLHAPUR MISSION.

KOLHAPUR: 290 miles southeast of Bombay (by available route); 35,000 inhabitants; mission station commenced, 1853; taken under care of the Board, 1870; laborers—Rev. Messrs. Galen W. Seiler and Joseph M. Goheen and their wives, Mrs. J. J. Hull, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Margaret L. Ewalt, Miss Jennie Sherman; thirteen native teachers and helpers and one outstation.

RATNAGIRI: 70 miles northwest of Kolhapur; mission station commenced in 1873; not occupied at present.

PANHALA: 14 miles north of Kolhapur; mission station commenced, 1877; laborers—Rev. and Mrs. George H. Ferris, Miss Esther Patton; six native assistants; three outstations.

SANGLI: 30 miles east of Kolhapur; work begun, 1884; laborers—Rev. Messrs. Joseph P. Graham and L. B. Tedford and their wives, Dr. and Mrs. W. J. Wanless.

In this country: Mrs. Joseph P. Graham, Rev. and Mrs. G. H. Ferris, Miss Esther Patton.

Beginning in 1851 the Christian adherents in India increased 53 per cent. during the first decade, 61 per cent. during the second and 86 per cent. during the third. There is reason to believe that this ratio has at least been maintained during the decade now drawing to a close. If so, it will show an increase in the past ten years of considerably over 100 per cent. of those who may be fairly regarded as identified with Christianity.

The following partial table of mission work in India, which has been compiled from the last annual reports of the organizations named, is only approximately correct. The methods of classification adopted by the various societies, especially in reporting native helpers, renders it difficult, if not impossible, to prepare an absolutely correct statistical table. It is fair to say that a number of societies not included in the subjoined table are doing excellent work in India.

| NAME OF MISSION BOARD. | Work Begun. | Ordained Missionaries. | Lady Missionaries. | Lay Missionaries. | Native Ordained Ministers. | Native Licentiates and Helpers. | Communicants. | Schools. | Scholars. |
|--|-------------|------------------------|--------------------|-------------------|----------------------------|---------------------------------|---------------|----------|-----------|
| Baptist Missionary Society (English)..... | 1793 | *55 | | | 6 | 108 | 4,555 | | 3,638 |
| London Missionary Society..... | 1798 | 50 | 18 | | 43 | 176 | 7,428 | 533 | 27,485 |
| Church Missionary Society..... | 1813 | 125 | 17 | 11 | 131 | 1,088 | 36,690 | 1,085 | 40,225 |
| American Board..... | 1813 | 25 | 37 | | 35 | 717 | 5,427 | 126 | 8,853 |
| Wesleyan Missionary Society..... | 1816 | *66 | | | | 813 | 2,682 | 310 | 17,332 |
| Church of Scotland..... | 1825 | 12 | 25 | 3 | 7 | 202 | 382 | 105 | 7,394 |
| Free Church of Scotland..... | 1825 | 30 | 17 | 8 | 12 | 362 | 2,063 | 201 | 15,659 |
| Society for the Propagation of the Gospel..... | 1826 | 140 | | 77 | | 1,605 | 25,386 | 886 | 25,708 |
| American Presbyterian..... | 1834 | 37 | 62 | 2 | 21 | 167 | 1,106 | 15 | 9,462 |
| American Baptist Union..... | 1836 | 17 | 23 | 1 | 60 | 676 | 30,559 | 400 | 4,407 |
| Irish Presbyterian..... | 1841 | 10 | 9 | 1 | 2 | 194 | 353 | 48 | 3,514 |
| American Methodist Episcopal Church..... | 1856 | 70 | 71 | | 71 | 1,185 | 5,065 | 598 | 19,028 |
| American Reformed (Dutch)..... | 1857 | 8 | 8 | | 3 | 210 | 1,711 | 103 | 3,171 |
| United Presbyterian (United States)..... | 1860 | 9 | 19 | 1 | 11 | 153 | 6,188 | 139 | 3,933 |

* Including "assistant missionaries."

The census of 1881 gave the population of India at 253,891,821. Divided according to religion, there were of Hindus about

190,000,000; Mohammedans, 50,000,000; Aborigines, 6,500,000; Buddhists, 3,500,000; Christians and Sikhs, nearly 2,000,000

each; Jains, 1,250,000; Parsees, Jews, etc., about 1,000,000.

The aggressiveness of the Church of Rome in the Punjab has recently challenged the attention of the Church Missionary Society, and a committee has been appointed to consider the encroaching policy of Romanists. The same subject was brought to the attention of our Lodiana mission at its recent meeting, and the following action taken:

Resolved, That this mission appoint a committee of three members to confer with delegates of other missions in the Punjab on the question of Romish aggression in this province, and that it further empower them to take such common action for offence and defence as may be deemed necessary.

Rev. G. W. Seiler, in writing from Kolhapur under date of January 22, says:

Sunday before last I baptized a man and

wife from a village on the further side of Panhala. They seemed to be sincere, and the next day returned to their brother's village without asking for any support.

Rev. James M. Alexander, of Allahabad, while on an itinerating tour, wrote on January 21:

We are having a pleasant time and much encouragement in our work among these poor people. Yesterday I was in a village visited by us last year. The people received us most kindly and spoke of our previous visit. Two persons publicly acknowledged Christ as their Saviour, saying that since our last visit they had resolved to give up all idol worship and serve him alone.

Mrs. E. J. Scott, of Woodstock, writes:

Seven of our girls came with us to the Lord's table for the first time, and others who were not ready to do this gave us good reason to hope that they would before long seek this privilege too.

FIELD NOTES FROM THE PUNJAB.

E. M. WHERRY, D.D.

The *Indian Standard*, which is the organ of Presbyterianism in India, gives some items of news which will interest the readers of THE CHURCH AT HOME AND ABROAD.

The theological seminary at Saharanpur has just entered upon the sixth year of its work. The number of students is 28, the same as last year. Thirty-one students have graduated in this "school of the prophets."

The Christian boys' boarding-school at Lodiana continues to prosper. Its late principal, Rev. J. M. McComb, has lately returned to America. Mr. McComb and his devoted wife have done an important work in this institution. It is at present under the direction of Mr. J. G. Gilbertson.

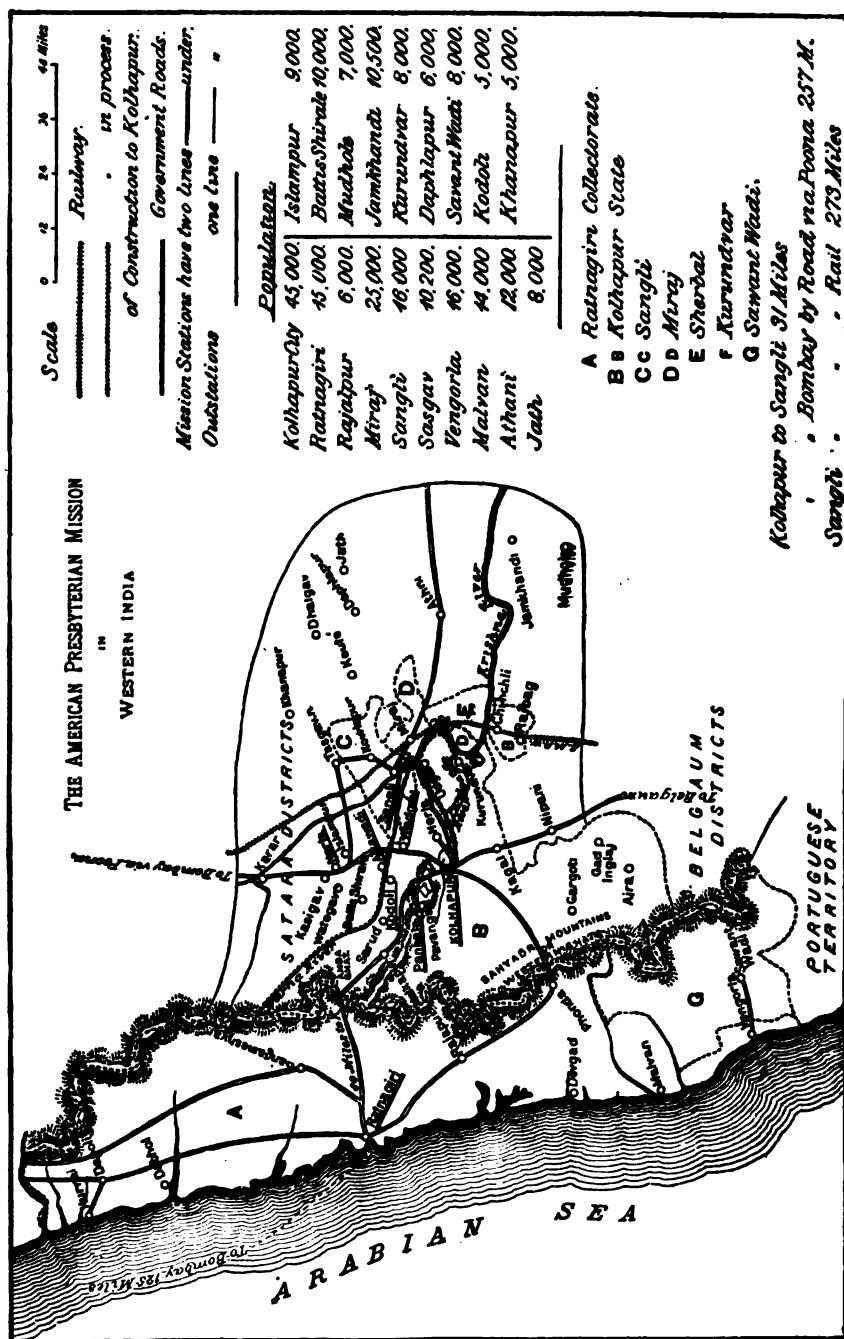
A project is on foot to establish a periodical in the Punjab having specially in view the wants of educated non-Christian natives. The paper will be conducted by the representatives of various missions in the Punjab.

An Arya preacher was recently baptized in

Allahabad by Dr. Lucas. Great excitement was created by the event. Every effort has been made to induce the novice to apostatize. Grossly slanderous statements regarding Christianity and the Christians have been published in the Arya papers. Thus the battle rages between the advancing hosts of Christ and the desperate defenders of a waning cause.

The Christian community at Futtchgurh numbers 858. Here are two churches, both ministered to by native pastors. At Allahabad there are also two churches, numbering 400 Christians. Rev. J. J. Caleb, a native minister, is pastor of one of these churches. This brother has translated into the Hindustani language Dr. A. A. Hodge's Commentary on the Confession of Faith.

Rev. J. B. Dales, pastor of the church at Lodiana, recently resigned the pastorate to enter upon distinctly evangelistic work. A recent graduate of the theological seminary at Saharanpur, Rev. Prem Das, has been installed



pastor. The congregation pays his entire salary.

Missionary methods have been undergoing a searching criticism for some time past in the columns of the *Standard*. The result thus far

has been a pretty thorough vindication of the methods in vogue among Presbyterian missions. There is, however, a strong feeling that the special work of preaching to the village people should receive greater attention on the

part of some Presbyterian missions, while educational institutions should on no account be abandoned. A call is made for men to be specially set apart for the work of preparing and editing books in the vernacular languages.

As to the character of the missionaries wanted in India, the *Standard* quotes Mr. Ross, of Manchuria, with approval, who says, "What is to be deplored is the sending forth of large numbers of inferior and ill-qualified agents. What is needed is a small, select band of highly-endowed, highly-qualified, able, scholarly and energetic missionaries;" to all of which we say, Amen.

THE KOLHAPUR MISSION.

REV. GEORGE H. FERRIS, PANHALA.

The work of this mission is among the Marathi-speaking people of the southern part of the Bombay presidency.

The field—as is seen from the accompanying map—extends from Ratnagiri on the west to Jath on the east, and from Karar on the north to Nipani on the south. It embraces the entire collectorate of Ratnagiri, parts of the collectorates of Satara and Belgaum, the state of Kolhapur, and the principal parts of the Sangli, Miraj, Kurundwar and other southern Marathi states.

In this field we have four stations: Kolhapur, Panhala, Ratnagiri and Sangli; and four out-stations: Aitawadi, Kadoli, Nerla and Wadgav.

Within the limits of our field there is a population of nearly, if not quite, four millions.

The state of Kolhapur, according to the census of 1881, has a population of 800,189, an area of 2493 square miles, and contains 1079 villages.

Ratnagiri has a population of 1,000,000, an area of 3789 square miles, and contains 1237 villages and 4824 hamlets.

Sangli has a population of 196,832 and 242 villages.

Taking Panhala as a centre and with a radius of fifteen miles describing a circle, within its circumference there are over 370 villages.

The most of the people among whom the mission is laboring are Hindus, though there is a small percentage of Mohammedans, Jains and others.

The statistics of the Kolhapur state will give a general idea of the whole field, though the percentage may vary slightly in different parts of the field:

| | | |
|--------------------|---------|---------|
| Hindus, | | 719,164 |
| Jains, | | 46,732 |
| Mussulmans, | | 33,022 |
| Christians,* | | 1,253 |
| Buddhists—Chinese, | | 12 |
| Jews, | | 5 |
| Parsees, | | 1 |
| Total, | | 800,189 |

Apart from the mission of the Society for the Propagation of the Gospel, located in Kolhapur, the nearest mission stations of other missions are Satara, seventy miles north of Kolhapur, under the American Board, with an out-station at Karar: Belgaum, seventy miles south, under the London Missionary Society, and Bijapur, one hundred miles east, under the Basle Missionary Society.

The force in the field is four ordained missionaries, one medical missionary and eight ladies, three of whom are married, and a small and not very well-qualified force of native helpers and teachers.

The mission calls this year for fifteen new missionaries, ladies and gentlemen.

Out-stations should be started at strategic points such as Miraj, a city of 25,000 population, where are the shops of the S. M. Railway, and the starting-point of the railway to Kolhapur, to be opened soon, and another to Jamkhandi, which is, I believe, sanctioned by the government and is soon to be begun; Nerla or Islampur, a centre of a rich district from which many large towns can easily be reached; Batis Shirale, a town of 10,000 inhabitants, the head town of a district and a place which has been but seldom even visited by missionaries; Jath, the most important place in the eastern part of the field; Savant Wadi, a town of 8000 inhabitants and the capital of the state of the same name.

The majority of the people in our boundaries speak the Marathi language, though in the south and east Canarese is largely spoken. Hindustani is spoken by the Mohammedans,

* Mostly Goanese Roman Catholics.

though the greater portion of them can understand and speak a corrupt Marathi.

According to the last census there are eighty-eight different castes of Hindus represented in the state of Kolhapur, and thirty-eight different divisions of Mohammedans. Of the 800,000 population 81,963 are widows; that is, every fifth female, whether child or adult, is a widow. The lot of these widows is not such a trying one, comparatively, as most of them can marry again if they wish, but the lot of the few thousand Brahman widows and of a few other castes who are not permitted to remarry is in most cases a hard one.

The converts to Christianity are largely from the class called Mhar. This is not one of the four Hindu castes, but is one of the many castes formed among those who were formerly outside the pale of Hinduism. Strictly speaking they are called *Ati-Shudra*, i. e. beyond the *Shudra*, the lowest of the four Hindu castes. Eaters of carrion, despised and ignorant, many of them have entered into the kingdom while the wise and honored have held aloof from the influence of the gospel. Some of our best men and most spiritually-minded helpers have come from this class.

The mission is carrying on educational, medical, literary and evangelistic work with this one object in view—India for Christ. Schools are in operation at the stations and out-stations. There is a high school at Kolhapur preparing boys for matriculation in the government colleges, a boarding-school for boys at Sangli, also one at Kolhapur for girls—mainly for the education of our Christian children.

Medical work has recently been begun at Sangli and Panhala. Several works have been translated by different members of the mission, and just now a translation of the Tract Society's Bible text-book is in press. Preaching in the churches, in the villages, on the streets and in the schools, house-to-house visiting, lecturing, etc., are all being prosecuted for the evangelization of our own immediate field.

The field is one of the healthiest in India. The people are intelligent, and are more advanced and liberal-minded than in most parts of the empire. Caste is losing ground year by year.

There is a greater readiness on the part of the people to hear the truth. The church is increasing, slowly but surely, in numbers and spirituality, and is becoming more and more active in Christian work. There is, it is true, a dark side to the picture—backsliders in the church, lukewarmness among many of the members and outside heathenism bad beyond description. But the signs of the times are encouraging and point to an advance all along the line.

Men are needed, and needed at once, to enter in to possess the land for Christ. What answer shall the Church give to the call of the mission?

THE JHANSI FIELD.

REV. J. M. M'COMB.

Jhansi is the geographical centre of all India, and the strategic centre for Christian work of a territory 350 by 360 miles, and containing a population of from ten to twelve millions. Once a small town, it is likely very soon to be one of the greatest inland cities of India. It has been made an important military station, and extensive barracks are now in process of erection. It is also the centre of one of the great railway systems of India. Roads leading from it in almost every direction will soon bring within easy reach every important town in the territory, not to mention other interests which assure us of its rapidly approaching greatness.

This field was seriously considered by the first missionaries of our Board some fifty years ago. The choice lay between it and the Punjab, but the latter was finally selected as our field of operations, and Bundel-khund, in which Jhansi is located, remained untouched by the gospel until now. But that which was the gain of the Punjab and other parts of India proved to be the loss of Bundel-khund. It was not absolutely inaccessible, but relatively so. The missionaries were few in number and only able to follow the lines of river and land travel of those days, leaving, as a rule, all that was far removed therefrom unoccupied. Now, however, the occasion of passing Jhansi by no longer exists. The rivers are bridged, the hills are tunnelled and its isolation is a thing of the

past, as it is now joined to other parts of India by bands that will henceforth make their interests one. The Roman roads were no more useful to the infant Church in the early days of Christianity than we can make this rapidly-extending railway system to our mission work in India.

But who is to take charge of this work? Who is to travel over all these lines of steel and reach and evangelize the people? We answer, the Presbyterian Church in the United States of America. Three years ago the Farukhabad mission anticipated the all but miraculous opening that was then about to be. That mission sent one man and his wife and pre-empted this great field in the name of the Presbyterian Church. It was a master-stroke of policy to secure the centre, but by so doing our Church has become responsible for the evangelization of the circumference also, and our next step must be to inquire what additional force is needed to meet our obligation.

The work at Jhansi is very encouraging and speaks much for the wisdom and consideration of the missionaries in charge. Sites for houses of public worship have been secured. Soon a chapel will be erected within a few rods of the palace of the late Rani, who so cruelly murdered the English people during the mutiny. Her palace will soon crumble into dust. Her rule has long since ceased, but the chapel or its equivalent will, we trust, stand to the end of time as a witness to the spiritual presence of him who is greater than any Oriental despot. Two men are needed to carry on the work already begun, and Mrs. Holcomb's interesting work must be supported and advanced.

The field is also surrounded on three sides by Presbyterian societies, and could we occupy it, all that interior region would be under the care of different branches of the Presbyterian Church, and the plan of presbyterial co-operation would be greatly facilitated thereby.

The climate of this section is said to be much better than that of the Punjab or the section of country occupied by the Farukhabad mission proper.

Although recently far removed from us, it has now been brought within a few hours of

Allahabad or Bombay. The people also are favorably disposed toward Christianity. The aboriginal and inferior races form a large part of the population, and "they are generally found to be much more readily influenced by the truths of the Christian religion than the Hindu races. They have much less to unlearn than Hindus, have no sacred books, no arrogant priesthood, no imperious caste bounds, and consequently can approach the subject of Christianity with less prejudice and greater fairness than if they were entangled in the intricate meshes of Hinduism."

In confirmation of this view I need only refer to the success of the American Methodists in Rohilkund and Oude; also to the great gatherings from fields in the Punjab, worked by the Church of Scotland, the American United Presbyterian and the Church Missions. Two points at least in this field should be taken up now. The first and most important, in my opinion, is Lalitpur. It is not a large city, but the centre of a most interesting district. Already a Christian convert has succeeded in gathering a few people from heathenism and forming them into a church. Lalitpur is on the railway between Jhansi and Bombay. Rent, I am told, is not excessive, and a station could be carried on with comparatively little expense.

Datia, a large town between Gwalior and Jhansi, would be a good point for a mission station, but in the lack of men and means it may be worked from Jhansi.

There are several places between Jhansi and Allahabad that should not be left without a foreign missionary. I shall mention but one—Mhow, a most beautiful city about forty miles from Jhansi, and too important for us to neglect. Thus Jhansi, Lalitpur and Mhow call loudly for three men. The Farukhabad mission has no men to spare. Even as it is their existence as a mission depends upon speedy reinforcements; Mainpuri, Fatehpur and Allahabad each should have an additional missionary. Fatehgurh needs two or three. Thus the Jhansi field needs three, while the mission proper calls for seven more men. This call may appear large, but it is actually short of what the work demands. The young men

if sent now will scarcely be ready to assume the duties that must fall upon them when others retire. The policy that permits our mission houses to remain empty and our choicest districts to remain uncultivated is one that we do not understand. We are told that the cause of missions is gaining ground, that many gifted men are coming to the front and consecrating their lives to foreign mission work, that the gifts of the people are much larger than they were a few years ago; in short, that there has been an advance along the whole line. But has this revival on the subject of missions reached and blessed us in India?

Why is it that amid all this interest, one of our missions in India can scarcely hold its own, that another is left to languish with perhaps one half its former force, and that we are only able thus far to give one man to the Jhansi field, one of the most hopeful mission enterprises in north India? Is it because these fields are unimportant? We regard them as among the most hopeful in heathen lands. Is it because the climate is unhealthful? It is not a desirable climate, but certainly no more harmful than in former years when so many labored there with good results. At least 80 per cent. of those sent out are able to remain and work in India. It may be doubted whether the mortality in our Indian mission is greater than it is among the ministry at home. Of one thing we may be sure: where men of bad habits and evil passions can live, there he who preaches a gospel of righteousness and acts according to his preaching can also live and be happy. Is the field barren of results? This most plausible objection is one that any Indian missionary might refute; but time will not permit me to more than mention it. I can only say that having seen something of other missions, and knowing a little of our own, my conviction is that the conditions of successful mission work are quite as promising in India as in other eastern lands. Then why will not young men [who are willing to be missionaries in any field] come to India? Let me ask those who are expecting to become missionaries to read up on India. If they do this I have no fears for the future.

A RIVAL ORPHANAGE.

REV. THEODORE S. WYNKOOP.

Visited the Arya Samaj Girls' School and Orphanage. The second institution is, no doubt, quite unique, at least in these provinces. The members of the local Arya Samaj deserve not only every sort of laudation for their starting this institution, but the sympathy and support of all Hindus.

JEWALA PERSHADA, C. S.

The Arya Samaj Orphanage is certainly an attempt in the right direction. It is about time. I think, that the Hindu public should provide such a refuge for Hindu orphans, and not leave them to be turned over to people and societies whose avowed object is the destruction of the national religion.

H. S. OLCOTT,

President-Founder Theosophical Society.

These are two of the commendatory notices appended to the third annual report of the Arya Samaj Orphanage in Bareilly. This is the principal city of the district of the same name, which forms a part of the northwest provinces of British India. It is situated in the broad and fertile plain of Rohilkund, between the Ganges river and the Himalaya Mountains, and has been occupied for more than thirty years as a station of the American Methodist Mission.

The Arya Samaj is a religious society or brotherhood of Hindus, which in the last few years has grown into quite large proportions, having local or branch samajes in nearly all the cities of north India. Its object is to reform the grosser features of modern Hinduism, and thus to arrest the disintegration of the national religion, and stay, if possible, the progress of Christianity. It numbers among its adherents many men of high position and ability. It controls several newspapers, and is putting forth strenuous efforts in every possible way to advance its cause.

Among these efforts the establishment of an orphanage has a special significance, as it is probably the first effort ever made by the natives of India to provide a home for the care and training of helpless and neglected children. From the beginning of Christian work in that country, the missionaries have been accustomed to receive and care for such. The large and flourishing orphanages of our own mission at Futtehghurh and Sahrumpore, the Church Missionary Orphanage at Agra, the

orphanage of the Methodist Mission at Bareilly, and other similar institutions have been in operation, some of them for fifty years. Many hundred little waifs of society have been educated, trained in various industrial occupations, and brought up in the Christian faith. Some of our ablest and most useful Christians have thus been trained in the orphanages of the mission.

The establishment of the new orphanage is doubtless intended to keep the children of Hindu parents from falling into the hands of the missionaries, by providing a home where they can be brought up in the religion in which they were born. The appeal is made to the people of India to contribute to its support on this ground; and the police authorities are requested to send such Hindu orphans as may come under their charge to the Arya Samaj rather than to a Christian orphanage. Should the enterprise prove successful in Bareilly, it is probable that similar orphanages will be established in other prominent cities; and so far it would certainly be matter of regret on the part of all who seek the evangelization of India.

But, on the other hand, we cannot but rejoice that the people of India are learning from Christianity such practical lessons of charity and philanthropy. Individual Hindus have always admired these institutions, which have grown up about the stations of our mission, and have often given large contributions to our orphanages, hospitals and leper asylums. Now at last there is a public sentiment strong enough to warrant Hindu efforts in the same direction; and we cannot doubt that besides the feeling of rivalry alluded to, there is also a spirit of real benevolence and charity underlying the new orphanage. The success of the orphanage will do much to deepen and extend that spirit. It is thus a new indication of the wonderful power which the Christian religion exerts in every community where it gains a footing. That power is not confined to those who accept the gospel. A higher ideal of morality, a purer conception of religion, a deeper sentiment of humanity, springs up to bless the world, even among those who are most hostile to the faith of Christ.

OPENING OF OUR INDIAN MISSION COLLEGE AT LAHORE.

REV. C. W. FORMAN.

On Monday last Lord Lansdowne, viceroy and governor-general of India, formally declared the new buildings of this college open. They consist of a handsome college proper, with a fine hall, five large lecture-rooms, library and other rooms, also a boarding-house capable of accommodating sixty students.

His excellency, accompanied by the lieutenant-governor of the province of the Punjab and other English gentlemen, was received at the door and accompanied to the platform by the principal, professors and some of the directors of the institution. On the right of the viceroy were seated Sir James Lyall, the lieutenant-governor of the Punjab, the bishop of Lahore and other distinguished visitors. The body of the hall was filled with students and invited guests, native and European, together with our missionary ladies.

The principal, Rev. J. C. R. Ewing, D.D., opened the proceedings with an interesting address to his excellency, in which he gave a brief history of our educational work at Lahore, which began just forty years ago and which culminated in the establishment of this college, its "complement and outgrowth."

From among the facts which he mentioned we cull the following:—(1) The college was opened in June, 1886, in the building occupied by the Lahore Mission High-school. At the end of the first year there were 15 students; at the end of the second, 65; at the end of the third, 109; and now there are 139. (2) In January, 1887, a grant was obtained from government, through our then lieutenant-governor, Sir Charles Aitchison, of the site on which our new college buildings stand, valued at rs. 20,000, together with a building grant of 20,000 more. The buildings have cost us rs. 56,000. (3) The boarding-house has already proved quite inadequate to our needs. (4) For the beauty and suitableness of the buildings we are largely indebted to the efficient and *gratuitous* aid and advice of J. Hilton, Esq., un-

der-sécretary to the government in the Public Works Department. (5) The staff of the college consists of—(a) the principal, Rev. Dr. Ewing; (b) Rev. H. C. Velte, Professor of English Literature; (c) Rev. J. H. Orison, M.D., Professor of Philosophy and Chemistry; (d) J. G. Gilbertson, M.A., Professor of Mathematics; (e) M. C. Mukerje, Professor of Physical Science; (f) Maulvie Muhammad Hussain, Professor of Persian; (g) Maulvie Muhammad Bakir, Professor of Arabic; (h) Pundit Gunesh Das, Professor of Sanskrit. (6) A monthly grant-in-aid, of rs. 300, is received from government, while the fees last year amounted to the sum of rs. 3520.

Dr. Ewing then assured Lord Lansdowne that we aimed at giving our students a thorough mental training, while impressing on their minds and hearts those great religious truths which we believe are designed to further their highest good as subjects of God's government; and after expressing our gratitude to God for committing the interests of this great people, "for whose highest good it is our joy to labor," to the government of the queen-empress, and thanking the Punjab government for the aid it had rendered us, and the governor-general for his presence on this occasion, he concluded by saying it was our earnest wish and prayer that the years of his lordship's rule in India might be years of prosperity and blessing to himself and to the people of India.

The governor-general said in reply that he thought all who had listened to Dr. Ewing's address must be convinced that there is every reason to look forward with confidence to the future of the college; that it had fully established its right to the recognition obtained from the provincial govern-

ment, and that we were building on sure and solid foundations. He spoke cordially of the good work done by our Board, not only in this city but throughout the continent of America, in China, in Japan, in Persia and in Africa, and in other parts of India. He said that although we were not subjects of her majesty, he gladly called to mind that we belonged to the same British race of which Englishmen and Americans were alike proud; that having spent five years of his life in the close neighborhood of the United States, he was glad to find himself once more in a position to express to representatives of that country his hearty good will. He referred to the fact that the two missionaries who had begun educational work here forty years ago were then present, and concluded by saying he felt sure the college would continue to deserve the support of the provincial government. He now declared the buildings open in which the college would hereafter have its home.

After going through the rooms of the college and boarding-house, conducted by the principal, his excellency took his leave.

I would only say in conclusion, if our infant college has established its right to the support of the Punjab government and this public recognition of the head of the supreme government of India, has it not a claim upon the Church at home for sympathy and support? We need three things: a boarding house for Christian students, an addition to the boarding-house for non-Christian students, a house for the principal on the college grounds. For all these purposes about rs. 20,000, or \$7000, are required. Surely there are more than seven men in our Church who would be glad to give a thousand dollars each for such a purpose.

Where is the Christ of Strauss? Where is the Christ of Shenkel? Where is the Christ of Rénan? There is not a cultivated critic who believes in one of them. And what have these critics done? Why, by a method of elimination they are shutting up the heart of humanity and the intelligence of the age to this—that there is no other explanation of Christ's

power than the old, old one that he was perfect Man and perfect God, the world's Saviour, the Son of God. The attack on Christ has driven us back on Christ. Our churches are too apt to live on the Christ in their creeds; and the Christ of the best creed is not quite the living, loving Son of God whom we see in the gospels.—*Prof. Elmslie before the British and Foreign Bible Society.*

OFFICIAL COMMUNICATIONS.

THE SYNODS AND TEMPERANCE.

REV. JOHN F. HILL.

THE GENERAL ASSEMBLY'S PERMANENT COMMITTEE ON TEMPERANCE has instructed its corresponding secretary to prepare a summary of the deliverances of the synods on that subject for the pages of *THE CHURCH AT HOME AND ABROAD*. Having received copies of the minutes of but seven of our synods, excerpts are made which it is hoped fairly indicate the tone and spirit of their utterances. With interesting variety, these deliverances are characterized by remarkable unity. Looking at the subject from various points of view, the reports are not contradictory, but complementary.

"What wonder," says the Synod of New York, "that our Church should give no hint of compromise with this foe of God and humanity? We must put the standard where God puts it and keep it there. Half-way measures are unchurchly and unscriptural. No more than Luther would grant the sale of indulgences must the Church to-day sanction laws permitting evil. . . . We cannot by voice or vote advocate laws which favor the manufacture and sale of intoxicating liquors as a beverage."

The Synod of Pennsylvania recognizes "the entire extermination of the manufacture and sale of intoxicating liquors as a beverage as the goal to which we look forward, and earnestly urges all our church members to use all proper means, as Christians and as citizens of this Christian land, for reaching this goal. . . . The synod urges its ministers and elders to co-operate with the General Assembly's committee in the work of distributing its issues and other publications of the same kind, and recommends it to the liberality of the members of the Church to provide the money necessary to enable it effectually to carry out its plans."

It is the conviction of the Synod of Ohio that "forces are at work which will yet crush the life out of the liquor traffic. . . . The

saloon has passed its period of defence. No-body stands up for it to-day, except as an alleged necessary evil, so strong as to be incapable of suppression, and that must continue only to be curbed. It will be the business of the better class of our citizens to prove this theory false."

In nearly all these reports gratification is expressed at the manifest awakening of public attention to the appalling evils of intemperance. All of these synods manifest hearty accord with the deliverances of the General Assembly on this subject. The Synod of Michigan, citing the Assembly's latest action, urges ministers and churches to engage earnestly in every reasonable attempt to restrain, cripple and destroy the liquor traffic and the evils of intemperance. The duty devolving upon the Church of cultivating the necessary public sentiment by educational methods is especially emphasized. This synod also, in common with the synods of New York and Pennsylvania and most of the others, urges "fuller co-operation with the Assembly's permanent committee and a freer use of its publications."

The Synod of Illinois rejoices "that our General Assembly takes no backward step from its advanced position on this subject," and exhorts churches and congregations to rest satisfied with nothing short of the complete overthrow and suppression of the legally licensed saloon.

It is emphatically declared by the Synod of Wisconsin that the liquor traffic "has no right to live. To permit it at all is to give it a degree of countenance and privilege. The strong arms of all influence, of power and law should be upon it—not under it. Its utter extinction in the shortest and most thorough manner possible becomes the supreme duty of all good men." Ministers are earnestly recommended to publish to their congregations

the deliverance of the General Assembly on this subject.

The position of the General Assembly relative to this subject is regarded by the Synod of Minnesota "as eminently intelligent, Christian and scriptural. As loyal Presbyterians we must therefore work on the lines of prohibition, and not of regulation of the traffic."

The Synod of South Dakota "emphasizes the necessity of continued watchfulness and unceasing effort along the line of prohibiting traffic in intoxicating liquors."

The action of the Synod of Missouri is in similar unmistakable terms, "recommending all our members to make vigorous efforts to abolish the saloon and suppress the entire traffic in intoxicating liquors as a beverage."

In these synodical deliverances the imper-

ative need of educational temperance work is recognized. Ministers should preach pointedly and solemnly on the sin of drunkenness and drunkard-making. By the printed page and the living voice the young should be instructed as to the effects, moral and physical, of alcoholic beverages. This instruction should be given in public schools, Sabbath-schools, bands of hope, and especially by parents in the home. "Religion, moral suasion and legal prohibition have each their part to perform in this great work." While all connection with or relation to merely political measures or parties is of course disavowed by the synods, yet is there remarkable unanimity in the denunciation of the traffic in alcoholic beverages as an iniquity not to be tolerated, not to be legally regulated merely, but to be utterly exterminated.

While our ultimate reliance for the cure of individuals and communities from the woes of intemperance is on the Spirit of God, and while we recognize the Church of God as his chosen and most prominent agency for administering his gracious healing, we also thankfully acknowledge his working through agencies exterior to church organization and which we commonly regard as secular. Great business corporations may exert and doubtless have exerted much evil influence against the Sabbath, against temperance, against pure and undefiled religion. But in these potent corporations are many upright, conscientious, God-fearing men. We see many indications that their influence is increasing, and that their Christian principles are gaining ascendancy in those corporations. God speed them and multiply them!

An encouraging illustration of what we mean is thus given by the *Evening Post*:

One way in which the cause of temperance is making quiet but steady progress is through the action of business corporations, and especially of railroad companies, which, although treating the matter purely from the business standpoint, are effective agencies of moral re-

form. The Chicago, Burlington and Quincy Railroad, for example, has recently issued a stringent order against intemperance among all its employes, and especially among station agents, train-men, engineers and telegraph operators. These employes are warned to keep away from saloons if they desire to remain in the employ of the company, and discharge for a second offence of drunkenness is made obligatory. All the leading railroad companies are coming to establish similar rules, and the result is that railroad employes are coming more and more to be temperate men, if not indeed total abstainers from the use of liquor. The managers of these corporations cannot afford to employ men who are liable to get drunk and misplace switches or cause collisions, and so they do everything in their power to promote temperance among their men—simply because temperance is the best policy. All who travel must feel an additional security in the knowledge that temperance is thus strictly enforced on those to whom such responsibilities are confided. Temperance from motives of policy may not be of the highest sort, but it is an argument potent with many who will respond to no other. The only efficient abatement of some evils is by making them unprofitable; and this particularly applies to the liquor traffic and the Sunday newspaper.

SYNOD OF KANSAS.

Report of S. B. Fleming, Superintendent of Missions, Wichita, Kan., November 15, 1889.

During this quarter the autumn meetings of the presbyteries, as well as that of the synod, have come and gone, with all their manifold duties and responsibilities.

It is gratifying to record that all the devotional meetings of these bodies were characterized by a deep earnestness and spiritual devotion seldom surpassed in such gatherings.

The burden resting upon both ministers and elders seemed to be the deep "heart cry" for the outpouring of God's Holy Spirit upon all our churches and in all our work.

MEETING OF SYNOD.

The meeting of synod was one of the largest and most enthusiastic in its history. Great interest was manifested in the work and condition of the synod's college at Emporia. Over \$4000 was pledged by the churches and by individuals to aid in the work of the coming year. One very significant and gratifying fact, worthy of special note, is that there has been a marked increase in the number of candidates for the gospel ministry. Last year 18 were reported; this year, 44. God is honoring his covenant and hearing the cries of his Church for more laborers in the vineyard.

The synod was highly entertained and instructed by Rev. Henry A. Nelson, D.D., who ably and racily presented the cause of home missions, as well as the claims of THE CHURCH AT HOME AND ABROAD. It is believed that his presence contributed not only to our interest in home missions and to a special determination to do more and larger things for this Board, but will also result in an increased circulation of the periodical he represents. The presence of Mrs. Walker in the ladies' synodical meeting also contributed to the ever-widening interest in the great cause of saving our own beloved land for "the Christ."

MATERIAL PROSPERITY.

The last few weeks have witnessed the largest ingathering of corn ever harvested in the state, while the general yield of cereals throughout the commonwealth, with a limited area to be excepted, has been good. The abundant sup-

ply and remoteness from market renders present prices very low, so that we are not able to do as much as could be desired.

We are deeply grateful to the Giver of all this material good for these kind gifts of his bounty, and pray that wisdom and prudence may be given to use it wisely and well for the extension of his kingdom.

PERSONAL LABORS.

During the entire quarter I have been busy here and there, preaching, holding business consultations, conferring with weak and vacant churches, encouraging them to hold on until provision could be made to supply them with preaching, untangling complications growing out of necessary groupings which have engendered jealous feelings between rival towns, exploring new territory, dedicating new houses of worship, organizing churches, speaking words of cheer to discouraged, self-sacrificing missionaries and their noble, uncomplaining wives, carrying on a voluminous correspondence with a view of securing much-needed men for our small vacancies, travelling by day and by night, being absent from home more than three fourths of my time, to perform the exacting duties of this office. I should weary you beyond measure were I to enter into details as they crowd upon me in the work of this great synod. I note a few items of interest.

Two new churches have been dedicated—one at Colony, the third Sabbath of September, Rev. J. C. McElroy, pastor, costing \$1800; one at Liberal, Rev. S. G. Clark, supply, costing \$2600.

The church at Harper was rededicated, Sabbath, October 27. Rev. M. S. Riddle, present supply of this church, with the sanction of presbytery, made a special appeal to the Church at large for funds, and received sufficient responses to enable them to renovate and relocate their building on very desirable lots, free of all encumbrance. Valuable property has been saved to the church by timely help.

Westminster Church, in Topeka, under the care of Rev. J. B. Hill, is rapidly pushing their handsome chapel toward completion.

Argonia, in Sumner county, under the care of Rev. C. P. Graham, expects to build this winter.

Steps have already been taken looking toward the building of one chapel, if not two, in Arkansas City.

Osawatomie and Geuda Springs churches have been recently organized, with several others in contemplation.

MEN LOCATED.

Nineteen men have been located, though two are yet contingent upon the pleasure of the

Board as to whether these brethren will proceed with this work. I regard both of these points as specially hopeful missions, although at first we will be obliged to draw largely upon the Board to get them on their feet.

There are quite a number of other points vacant, but negotiations are pending to supply several of them. In the older portions of the synod we never were any better supplied than now.

Larned and Osborne presbyteries are in such a peculiar shape that I have been unable to collate material to report on them now.

HOME MISSION LETTERS.

WASTE PLACES IN ILLINOIS—ABANDONED FIELDS—"DISBANDED" CHURCHES.—Yes, we once had churches at Nauvoo and Appanoose in Illinois—churches that drew aid cheerfully furnished by the Board, and yet one of them disbanded by presbytery. Rev. M. Waldemyer, home missionary, supplied Nauvoo 1863–65 and Nauvoo and Appanoose in 1866–68. Eleven members and three elders now present! We protest against such disbanding of churches. We protest against it in the behalf of the Board of Home Missions and those who contribute to its funds. We bid the brother who writes the following letter God-speed and good cheer. Let us be done with disbanding churches in this way. H. K.

ILLINOIS.

REV. E. H. SAYRE, *Nota*.:—When I came to this field I found that the way was very unexpectedly opened to preaching at Nauvoo, the old Mormon city, nine miles from the Appanoose church. The population is almost entirely German, perhaps not over a dozen American families, the population being perhaps 1600, and many of them Roman Catholic. Several of the Americans and Germans, over forty names, sent a petition for English preaching to our presbytery a year ago last spring, but presbytery could do nothing

as long as their field was vacant, and English preaching was commenced by a German Methodist minister, and the people gathered around him; but he ceased to preach in English, and the way was again open for us, and I commenced to preach there the middle of September. We once had an English Presbyterian church in that place years ago, but it was disbanded. There are now eleven members of that old church in the vicinity; four of them are old, and live three or four miles out, however. There is still on the roll of presbytery a German Presbyterian church, but it is some years since they have had a minister. They have a good church building, which we use. Some of the people are anxious for the organization of an English Presbyterian church. Some of the young Germans desire services in English. We have started a Sabbath-school, obtaining a grant of help from our Board of Publication and Sabbath-school Work. The superintendent is a Baptist lady who is much engaged in the work; she is desirous to have us organize a church, and will doubtless unite with it. Another lady who is going forward in the movement was a member of the old English Presbyterian church. With the members of the German Presbyterian church I have yet made but little acquaintance. We have difficulty in getting permanent teachers; but besides the two ladies mentioned, think we have another, a young man, teacher in the high school, an Episcopalian. We

have an attendance of about forty scholars. I preach here every Sabbath morning, and in the afternoons at Pontoosuc and Nauvoo alternately. Some of the members live four or five miles out, and are easily kept away by a little wind or unpleasantness in the weather. Some think it their duty to attend to a Sabbath-school in their own vicinity. They also attend a prayer-meeting in their own neighborhood. We can hardly expect them to come so far as to the church at night. Our own prayer-meeting is attended by only a few families in the vicinity of the church. The evening attendance is sometimes larger than the morning, and made up in part of different persons. We have, I suppose, a fair attendance at Pontoosuc, a place of perhaps one hundred and fifty people, perhaps a little less. We have a Sabbath-school at Pontoosuc. There is what is considered a Union school held in our church, but it is mostly by the Campbellites, who have some members and I think an organization, although no preaching. We might have a much larger attendance at Nauvoo, I am told, in the evening of young people. I hope we may soon have a visit there from one of our synodical evangelists, who is now in an adjoining town, and that with God's blessing we may lay a better foundation than is there now for a church and future work. One of the great difficulties is not peculiar to this field, but is found in connection with many other country charges made up of more than one church: difficulty in visiting. Nauvoo is nine miles away, nearly ten from where I am living, and some of the old members are two or three miles farther. Some of the Pontoosuc members are six miles or more in almost the opposite direction, and the others scattered along between; and as we are living in the country away from neighbors, my wife does not wish me to be away at night, nor do I wish to be, else I might save some travel to the farthest points. Being away from any school except the ordinary district one, I have to attend to the studies of two of my children myself. But I shall try to do the best I can under the circumstances.

Quite in harmony with Dr. Kendall's vigorous protest against disbanding churches because they are weak—which seems to him almost like drowning babies because they are feeble—is a pathetic womanly plea which

comes to us just in time to join its persuasive treble with Dr. Kendall's deep bass. The following is from a lady living in Illinois:

We are few in number, only eleven, and hardly able to support our minister; yet by monthly installments we manage to pay him most one hundred dollars per year, but that is not sufficient to keep his wife and five children. If he lived nearer we might be able to help them more, but they live forty miles from ———, and it takes a good deal of his earnings to pay train fare. He has worked very hard since he has been here, and deserves more than he gets, yet he never complains. I have noticed in the *Evangelist* that such feeble churches as we are should be closed, but we cannot think that way, for we like to have the word preached to us, and we feel the need of it, for this is a very strong Catholic community, and we must be up and doing.

The writer speaks further of their church as "small and comfortable, if our floors are bare." She says there are only three heads of families in the church, and she justly emphasizes the fact that "there is good feeling." She speaks also of the modest building needing repairs.

If any generous reader wishes to be put in correspondence with that lady or her pastor, this office may be made the medium of such correspondence.

KANSAS.

REV. C. P. GRAHAM, *Argonia*:—In my field in general the work seems to be progressing fairly well, all things considered. We have decided here in Argonia to "arise and build." The foundation is now laid and the carpenters are at work. We are working on a modest scale, but we purpose to make our building comfortable and neat. We have secured a very good site centrally located, and our house of worship is to be 24 x 40, with a tower and belfry in one corner. The Board of Church Erection has appropriated for our benefit the full amount asked for. We are truly glad and grateful. In view of this new enterprise I feel

that our opportunities for usefulness are being greatly improved.

A noble and promising young man in my church at Mayfield has entered upon a course of study preparatory to the work of the gospel ministry; and another of the same excellent type in my State Valley church is giving serious thought to the matter. All of this is to me a fruitful source of pleasure, in view of the solemn fact that "the harvest is plenteous and the laborers are few."

I am still preaching for my five churches according to the established arrangement. I hold one service every Sabbath at Mayfield, and one service in two weeks at each of the other four places—Argonia, State Valley, Silver Creek and Ewell. My congregations are generally encouragingly good at all of the five places except State Valley, and there seems to be improvement now at that point. All the churches excepting one, an infant of only six months, are aiming to contribute to all the boards. A Sabbath-school is sustained at each place and is fairly well attended. Three of the churches support a weekly prayer-meeting. One has a ladies' missionary society and one a ladies' aid society, the latter here in Argonia for home benefit. I expect to begin special meetings in about ten days at Ewell, with Rev. E. J. Brown, of Corning Springs, assisting.

CALIFORNIA.

REV. R. M. STEVENSON, *Oakland*:—I have charge of the Prospect Hill Mission in Fruit Vale, Oakland, Cal. For several years a Sabbath-school was conducted in the vicinity where this mission chapel now stands. During the summer, a neat, commodious and conveniently-arranged chapel was built. The cost was in round numbers \$2000. There remains about \$900 to be paid, of which \$500 is promised. This chapel is about a mile and a half from the nearest church of any denomination. There is promise of a great increase of population soon, because the city is growing rapidly toward it. The first service at which I officiated was held on a dark, rainy evening, and my audience consisted of eleven persons, of whom six were boys. My second audience numbered twenty-two, my third twenty-eight, my fourth thirty-two, and my fifth forty-three. From that point onward they have varied with the weather, getting up about to fifty for a maximum, and two, a man and

a boy, for a minimum. I tried to talk just as earnestly to that man and boy as if the house was full.

We have five Sabbath-school teachers, including myself. I also superintend and drill the school in singing. The largest number present has been forty-one. At our Christmas-tree exercises there were nearly, if not quite, one hundred present, children, parents, visitors, all. I think there are nine who could be counted on now to go into a church organization, but there are several others who ought to come who are holding back, and I think I can influence them more by not organizing just yet. I desire them to realize that they are standing in the way of organization. I have been in nearly every home anywhere near the chapel, and have found representatives of all the religious bodies and some people who are wholly indifferent to religious things. In many cases those who are connected with large, strong churches here in the city, though living near the chapel, cannot be "jarred loose." Some of these will aid us financially, however. I have found opportunity to have some real spiritual conversation, and in a few cases have had Scripture reading and prayer. While I think it has been wise to plant this mission, patience and push will be much needed. There is a fine group of young people connected with the Sabbath-school and congregation, and I trust they can be brought into the kingdom.

This difficulty of "jarring loose" from strong churches men and women who are needed in weaker ones near which they live is hinted at in the Jewhillicsville correspondence, in the first pages of this number. It needs more than hard knocks—even patient study and patient prayer. The difficulties of the question are to be sympathetically considered. But *difficulties* are not good reasons to Presbyterians for not doing the right thing, nor for refusing to consider what the right thing is.

NEW MEXICO.

MISS M. E. DE SETTE, *Zuni*:—The Zunis are worse than ever this year. Daisy has returned; Eulalie has not. I have just unearthed the details of the horrible death of a young man who was hung up the Sunday after we arrived here for

witchcraft and stealing. The whole matter has made us nearly ill. It is too horrible to believe. He was tortured to death by the "chief priest of the bow" and his associates. Two Indians, examined separately, have told me the same story without any apparent compunctions. The poor fellow was hung up by the wrists, which were tied behind him. He hung all night and all day and till the middle of the next night, when death came to his relief. He was beaten about the head with sticks, his arms broken and shoulders twisted out of place. I will report the matter to the agent, but fear the result will be a half-hearted investigation, which will simply deepen the contempt this people openly express for Washington, meaning the government and all connected with it.

JOYFUL DEDICATION.

Mrs. Boyce writes from Saltillo, Mexico, of an interesting Sabbath (January 26) on which a new house of worship was dedicated. Our readers will appreciate the joy and gladness of the occasion, and will heartily enter into the joy. She says:

In the morning at 10.30 we had Sabbath-school as usual, but with a larger attendance than we had seen for some time. The bright, cheery room seemed to draw the people. But the morning service which the missionaries of our own church and of the Methodist Episcopal church, as well as some friends present, enjoyed most was the English service. Some were present who had not heard an English sermon in more than four years, and few of

those present had heard other than Spanish services for more than a year and a half. Dr. Thompson, of the city of Mexico, preached, and we had an opportunity to sing the "Lord's songs in a strange land."

In the evening we had the dedicatory services, which were witnessed by a large congregation. Our people entered into the spirit of the occasion with the greatest animation, seeming grateful to God for his goodness in giving them at last a place of worship. The opening exercises were impressive. The sermon was to have been preached by Manuel Trevino, the native preacher who opened work in the city; but on Sabbath morning he was taken with "la grippe," and could not even be in the service. Mr. Wallace preached, and his impressive words, together with his patriarchal appearance, produced a profound effect. The entire congregation followed Mr. Boyce in the reading of the solemn words in which the building was dedicated to the service of almighty God. Mr. Thompson then led them in prayer. The entire service was pervaded by a solemn joyousness, as though each heart was filled with holy reverence and fear, yet stirred to gladness that God should have remembered us in so much mercy. Immediately following the dedication, two young men made a public profession of faith and were received into church membership. The Lord's Supper was then dispensed, a fitting conclusion of all the blessed privileges we had enjoyed that day, and we went home with joyful, thankful hearts for what our eyes had been permitted to see and our ears to hear.

HOME MISSION APPOINTMENTS FOR FEBRUARY, 1890.

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| Rev. J. McFaddin, Newburyport, 2d, | Mass. | Rev. J. R. Hawkins, Holgate, | Ohio. |
| Rev. W. J. Thompson, Broadalbin and Mayfield, | N. Y. | Rev. T. E. Burrows, Hicksville, | " |
| Rev. E. D. Van Dyck, Carlisle, | " | Rev. J. W. McGowan, Chatsworth, | Ill. |
| Rev. L. Wolferz, Brooklyn (Friedenskirche), | " | Rev. M. L. Johnson, Waynesville, | " |
| Rev. F. E. Vogelien, Zion (German), New York city, | " | Rev. A. T. Stone, Old Du Quoin, | " |
| Rev. H. M. Dodd, Augusta, | " | Rev. O. C. Weller, Moreland, | " |
| Rev. E. E. Barclay, Ashland, | Md. | Rev. J. S. Simpson, Nokomis, | " |
| Rev. T. S. Dewing, Barton, | " | Rev. J. Frothingham, Reunion, | " |
| Rev. M. Porter Snell, Clifton, | Va. | Rev. H. Wheaton, Waterman, | " |
| Rev. G. Case, Bartow, 1st, | Fla. | Rev. J. F. Sommerville, Detroit (Baker St.), | Mich. |
| Rev. D. B. Kidd, Orange Bend and Centre Hill, | " | Rev. T. W. Monteith, Martin, | " |
| Rev. J. C. Lord, Northside and Fort Cheatem Mission, | Tenn. | Rev. J. H. Phelps, Calkinsville and Coleman, | " |
| Rev. J. P. Dawson, Presbyterial Missionary, | Ky. | Rev. W. Lyttell, Taymouth, Fosters and Myra, | " |
| Rev. H. Fulton, Nelsonville, | Ohio. | Rev. A. F. Whitehead, West Bay City (Covenant) and South Bay City, | " |

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| Rev. C. L. Richards, Newberry, | Mich. | Rev. B. C. Swank, Bennington and Cole Creek, | Kan. |
| Rev. T. Dougan, Brodhead, | Wis. | Rev. J. S. Park, Wanego, | " |
| Rev. W. Johnston, Belleville and Verona, | " | Rev. T. W. Harris, Topeka (Westminster), | " |
| Rev. A. Murray, Grand Rapids and Akely, | Minn. | Rev. E. B. Evans, Afton, Horse Creek and Willow Springs, | Ind. Ter. |
| Rev. D. E. Evans, Mananah, Burbank, Harrison, Hawick, Crystal Bay and Song Lake, | " | Rev. L. Dolson, Fairview, Antioch and Walnut Grove, | " |
| Rev. A. S. Jackson, Scandinavian work in Pine City, Bethel, Sycar, Taylor's Falls and three stations, | " | Rev. M. S. Riddle, Reno and vicinity, Oklahoma, | " |
| Rev. N. McLeod, Minneapolis (House of Faith), | " | Rev. J. H. Aughey, Edmond and vicinity, Oklahoma, | " |
| Rev. D. S. Gregory, D.D., Warrensdale, | " | Rev. W. Hicks, Highlands, | Col. |
| Rev. G. S. Baskerville, Casselton, | N. Dak. | Rev. H. F. Sewell, D.D., Ouray and station, | " |
| Rev. W. Sangree, Sanborn, | " | Rev. G. W. Pollock, Durango, | " |
| Rev. W. H. Hunter, Park River, | " | Rev. J. M. Shields, James, | N. Mex. |
| Rev. G. Lockhart, Hyde Park and Neche, | " | Rev. G. G. Smith, Santa Fé, | " |
| Rev. W. O. Rogers, Wood Lake, | " | Rev. T. C. Armstrong, Miles City, | Montana. |
| Rev. D. Greycloud, Mayasan, | S. Dak. | Rev. A. C. Mauson, Fort Bragg, | Cal. |
| Rev. C. R. Crawford, Goodwill, | " | Rev. A. Eakin, Fulton, | " |
| Rev. W. O. Tobey, Flandrau, | " | Rev. A. M. Mervin, Spanish work, south California, | " |
| Rev. L. Figge, 1st German, Turner Co., | " | Rev. J. Stuart, Beaumont, | " |
| Rev. C. R. Hunt, Colfax, | Iowa. | Rev. W. A. Sample, D.D., Bethany Chapel and Oakland, | " |
| Rev. W. C. Paden, Manilla, | " | Rev. D. A. McBae, Valona, | " |
| Rev. J. R. Gass, Sigourney, | " | Rev. H. P. Dunning, Walnut Creek, | " |
| Rev. A. C. Stark, Hastings (German), | Neb. | Rev. J. B. Warren, Hollister, | " |
| Rev. E. C. Haskell, Broken Bow, | " | Rev. A. Adair, Moscow, | Idaho. |
| Rev. B. H. Hunt, Burr Oak, | " | Rev. W. B. Williams, Chehalis and Claquato, | Wash. |
| Rev. E. S. Stevenson, Eureka Springs, | Ark. | Rev. A. S. Foster, Anacortes and vicinity, | " |
| Rev. W. A. Cravens, Breckenridge and New York Settlement, | Mo. | Rev. H. Elwell, Klickitat, 1st, | " |
| Rev. E. B. Wells, Netawaka and Irving, | Kan. | Rev. J. C. Norton, Mt. Pisgah, | " |
| | | Rev. F. H. Fruhit, Forth Plain and La Camas, | " |

FOREIGN MISSION LETTERS.

PERSIA.

REV. B. LABAREE, *Oroomiah*.—To speak of our own missionary field, I would mention first the welcome arrival of Dr. Cochran with his mother and his family. They have had a hard journey, and were much fatigued on arriving. Their greeting was a most hearty one, not from the missionary circle only, but from great numbers of native friends within and without our evangelical churches; and even outside of the Christian community many Mohammedans, both of the highest and lowest classes, joined in the rejoicing over the doctor's return. We have a new governor, recently arrived, quite a stranger in this province; but when he heard of Dr. Cochran's arrival, and was told by prominent persons of his benevolent and most successful professional services, and of the long residence of the American missionaries in the country, with their varied beneficent operations, he was quite impressed, and sent at once one of his more prominent servants to inquire for the doctor's health after his journey, and with him sent a huge tray of sweetmeats borne on men's

heads, as is the Persian style in honoring a new comer. And when Dr. Cochran called to pay his respects to his excellency, he was received with much cordiality. While we would by no means put our trust in princes, yet if the Lord puts it into their hearts to deal in a kindly and liberal spirit with us we accept it as a token of his favor, and give him the thanks.

Our native knooshyas or synods met the first week in this month with the church in the village of Ada. It was an interesting and hopeful meeting. Many regard it as the best in its general tone which has been held for some years. While the reports from the churches and congregations for the past year indicated that it had been a year of great barrenness in spiritual fruit, the candor of the reports was encouraging, marking a deep sense of the human need and the fervency and frequency of the prayers offered betokened an awakening sense of dependence on the divine power as the only source of help in the present emergency. In the discussion that sprung up on different questions we were glad to notice a decided improvement in

the tone of the speakers. There was more of charity and mutual forbearance than sometimes.

The topics brought before the synod in formal essays were "The relations of prayer to successful work," "The obstacles in our work," and "How can our sanctuary services be made more orderly and solemn?" On the whole this synod meeting was in a line with the upward tendency in spiritual things which we have noticed among our helpers and among some of the young men in our churches for the last eight months. It encourages us to hope the Lord is preparing a large spiritual blessing for us in the coming winter. There was an improved tone among the students of the college during the last month of the fall term. We believe the young men have gone out to their winter's work in a better spirit than usual.

I am almost daily engaged for several hours upon the work of revising the Syriac Old Testament. A part of the revision I put to press during my late visit to America. It was felt that I should come back to Persia to complete the work in conjunction with the native scholars here.

CHINA.

REV. A. A. FULTON, *Canton*.—I have just returned (November 26, 1889) from my twelfth journey into Kwong Sai, going this time only as far as Ng Chan, the large and important city on the eastern border of the province. I have been much pleased and encouraged. I found a better state of feeling. The dispensary is allaying prejudice, and

the number of applicants has largely increased. The native medical helper is a very good scholar, and one of the best Christians I have ever met. He was with me during the trouble at Kwai Peng, and nearly lost his life when we were shipwrecked in West river. He has been in "tumults oft," and is thoroughly tried and highly appreciated. You will be glad to learn that I baptized two young men, both scholars, one of them a graduate of the first degree. This is only the second instance I think in the history of our mission that a *san soi* (elegant scholar) has entered our Church. At present the young man is engaged in teaching a private school, and bears an excellent reputation. Some months ago a prize was offered by an English gentleman for the best essay on Christianity, open for competition to unconverted scholars, who were to have access to the Bible only. A copy of the New Testament was supplied to all applicants. My native preacher took a copy of the terms of competition to Ng Chan, and the young man who was baptized began to study the New Testament, and sent down to Canton an essay which I am told is one of the best, and will probably get a prize. He afterwards went to our chapel and had many conversations with our native helper, resulting in his decision to accept Christ. The salvation of this man, in the ultimate sense, is of no more importance than that of the poorest laborer, but his influence may be greater than that of a hundred ordinary converts. The conversion of such men gives great prestige to our work, and I trust in due time he may decide for the ministry.

The *Occident* speaks as follows of the small colleges:—"We think the value of their work is much underrated. The best education is not given by wholesale. There is a certain influence or power in mere numbers, we admit, and the student body, like metal castings in a revolving cylinder, polish one another by contact; but after all it is the quiet, faithful, earnest, personal, hand-to-hand contact of the professor with his pupils, in the small college, that yields the larger results. His influence is moral as well as intellectual, and is concentrated upon a comparatively small number of students. He takes a personal interest in every one of his pupils. He knows not only their names, but he knows their personal traits, their peculiar habits, their re-

spective talents, their method of reasoning and study, the strength and the weakness of each. He is thus generally able to develop each mind along its particular trend, correcting errors, encouraging right methods, and bringing out all that is best in each student without suppressing or destroying his individuality."

A little lad from central Africa, talking in broken English about his people who "*want gospel*" and ours who have it so abundantly, asked, "Isn't it a shame, *shame*, to keep gospel to yourself! Not meant for English only! My people want gospel! *Isn't it, ISN'T IT A SHAME?*"—*Friend of Missions*.

CHURCH ERECTION.

WHEN DO OUR BOOKS CLOSE?

We are frequently asked, What is the latest date upon which contributions received can appear as belonging to the closing year?

Strictly speaking, the year closes with the last day of March; but as collections are frequently made during the last week of the fiscal year, and which, of course, appear upon the records of the Church as belonging to that year, it is customary and proper to keep the books of the Board open to receive such contributions. In order, therefore, that there may be time to hear from the most distant parts of the country, the Board accounts the receipts of the first ten days of April as belonging to the year that nominally closes at midnight March 31.

Any receipts after April 10 must appear among the contributions of the next year. This explains a discrepancy that frequently appears between the report of the Board and the reports of the churches.

In view of the many duties thrown upon treasurers of churches, to say nothing of the lapses of memory to which human nature is subject, it is not strange that contributions are often delayed for days and weeks after they are gathered, before they reach the treasury of the Board, and that many a collection intended for one year appears among the receipts of the year following.

This number of the magazine will probably reach our readers about two weeks before our treasurer closes his books; and we write now as a gentle reminder to treasurers who are delaying the remittance of money, and also to churches that have postponed their collections until the very end of the year, urging upon them the necessity not only of action but of very prompt action.

For the first time in its history there is grave danger that this Board during these closing weeks of the year will have to face the dilemma of declining to grant applications in every way deserving, or of ending the year in debt.

This results not from any falling off in receipts; but partly from the fact that owing to the growing demands of the last three years, the balance that we once had at the year's end has been growing each year small by degrees and beautifully less, until at the beginning of this year it was almost entirely wiped out, and partly from the fact that the applications this year have been, upon the average, larger than ever before.

The Board is very loth either to decline proper applications or to run in debt; consequently we are figuring very closely, and are going forward cautiously but steadily as far as we dare.

We are showing our faith by the assumption that all the churches that sent us contributions in March and up to April 10 will do so again this year, and to at least as large an amount. Upon the strength of this conviction we have been willing to appropriate money which is not yet received, but which upon the assumption above mentioned certainly will be received.

Hence the vital importance to us that no church fail us at the last, and that no treasurer delay forwarding the contribution. At this point the margin is so small that a delay of forty-eight hours may bring the gift too late to help us in this year's straits.

As the first Sunday in April will fall upon the 6th day of the month, collections taken upon that day anywhere this side of the Missouri will, if mailed on Monday, reach us before our books close at six o'clock on Thursday afternoon, April 10.

THE PASTOR AND THE CONTRIBUTIONS.

How shall the members of a congregation be interested in the work of the boards? How shall their contributions be properly and wisely stimulated? These are questions that every faithful pastor, loyal to the general missionary work of our Church, is frequently asking himself.

As a general rule the interest of the people is commensurate with the interest of the pastor compounded with his wisdom and tact in presenting the subject to them. Each pastor will have his own way, but there is a great gain in comparing methods. This Board is always ready to furnish circulars and cards with information in regard to its work, to be distributed among the families of the congregations; but we have always insisted that one word from a pastor whose heart was with us was worth more than pages of literature from the office of the Board.

We were therefore greatly interested in receiving a note from a member of the First Presbyterian Church of Yonkers, N. Y., enclosing a letter that had been sent by the pastor, Dr. John Reid, to every member of his congregation. So impressed were we with the value of such co-operation that we wrote to Dr. Reid asking permission to publish his letter. We give therefore below both his letter to the members of his congregation and his reply to us, feeling sure that both will be suggestive to other pastors interested in increasing the contributions of their people.

DR. REID'S PLAN.

FIRST PRESBYTERIAN CHURCH,
January 31, 1890.

TO THE CHURCH AND CONGREGATION:—On next Sunday our annual collection for church erection will be taken. The field for this in our land is an ever-widening one. Territories, sparsely settled, soon become states, with large towns and cities; so that appeals for aid are continually heard from new places. Wherever the missionary establishes in a new settlement a centre of religious life, a suitable church home becomes a necessity to make that life certain and to develop its activities. Church erection is thus the outcome of home missions. It is the old story over again of the time when every one with one hand held a weapon and with the other wrought in the work of building the city. When we remember the rapid growth of our country, it need not surprise us to learn that seventeen Christian churches are organized every day. It should gladden us to know that our own Church has a full share in this aggressive work. What that is appears in the fact that there is an increase of twenty per

cent. in the needs of this year over those of last. One hundred and eighty-two churches were aided then, over one hundred of these being west of the Mississippi. This Board does not itself erect the edifices. It aids feeble congregations which have done their utmost, and extends its aid when that will free from debt. All such aid is properly secured.

In addition to the work of church erection, the General Assembly three years ago committed to this Board the care of the manse fund. Moneys from this fund are loaned, without interest, for one, two and three years. The results in this third year, in prompt repayment, in settled pastorates and in self-support, have been most satisfactory. As usual, twenty per cent. of our collection will go as special to this.

The session urge upon you the claims of this cause, as being one of prime importance in the work of our Lord.

JOHN REID.

DR. REID'S EXPLANATION.

YONKERS, N. Y., February 6, 1890.

MY DEAR DOCTOR:—Thank you very much for your kind note of yesterday. I have no sort of objection to your making any use whatever of the circular letter. The matter of it, possibly the language in places, was from circulars of the Board, the General Assembly Minutes, etc. The principle of the thing is the point. I feel reluctant always to blow my own horn, and so go on as best I can in my own quiet way. But although this plan is purely my own, I am persuaded of its excellence and general practicability. I have pursued it now for several years. It gives trouble, incurs expense and necessitates care; but it pays.

Our collection last Sunday was \$80 less than it was last year. That might seem to be an illustration against what I say. But last year Mr. Thayer gave \$50. Now he is gone. Then, last Sunday it so happened that some of our families were in New York, as they usually are for a few weeks at this season. They would have more than made up the remaining \$30 of the difference. They may yet respond; but whether they do or not, these facts explain the case. Under the plan generally, our collections have steadily increased. To your own Board, for instance, we used to give about \$70. And as an off-set to last Sunday's result, I might refer to foreign missions a month before. We had a bad day. Owing to this, with "la grippe" among our people, we had a smaller congregation than for years; yet the collection showed even more than the usual yearly increase.

I follow this plan on the first Sunday of each month, in connection with our twelve "causes," and have found such points as these gained by it:

It overcomes the possible unfavorable day: We have annual collections. Formerly a rainy day was a bad thing for them; and I have always found it well-nigh impossible to raise the figure by a later appeal.

It leads the minister to do his duty always. He is not always in the mood, he may think that he cannot on a given day spare the time in a service, to make an appeal in the ordinary way.

It lets the people come prepared. These intimations reach them on Saturday.

It saves the dignity of the public worship. I confess to a strong aversion to making of appeals for money for established church work right in the middle of solemn worship. I sympathize with the people who protest against it. It is not necessary.

It preserves the dignity and benefit of giving, inasmuch as it secures deliberate and [it may be hoped] prayerful action, as against that which is spasmodic and sentimental.

It educates to systematic and proportionate giving and keeps the people informed about the work of the Church. Generally speaking, they don't read our current literature about this. Few parishioners will fail to read a letter from their own pastor.

On the Sunday before the announcement is given, during the week the letter sent, on the day appointed the collection is made, slips being in the pews. On the next Sunday the result is stated, and the fact that if any belated contributions are sent in they will be forwarded with the rest. Ordinarily I condense the excellent and helpful information which our secretaries send out. Sometimes I send their circulars, with a note calling attention to them and reminding of the appointed collection. I used to have postal cards. Circulars are more suitable, and therefore more efficient.

But here! I didn't mean to bore you with a homily. I think, however, that it would be a good thing if you would call attention to this. It might mature in some a better plan still. And these hints may serve to indicate to you some of the benefits which the plan has secured in my own work.

Please therefore make such use of the circular letter and of the plan itself as you think best.

Very cordially yours,

JOHN REID.

REV. E. N. WHITE, D.D.

PRACTICAL SUGGESTIONS AS TO BUILDING.

A pastor in California who has just completed a very comfortable and commodious church edifice, in describing the building, closes with the following very wise and practical suggestions:

One thing from the first I determined to have—a convenient and comfortable lecture-room. My experience leads me to the conclusion that a pastor is at great disadvantage in his work if his church is without one. For prayer-meetings, for our young people's society, for session meetings and for inquiry meetings, it seems almost above price. Nor did we put in cheap and uncomfortable seats. Our audiences have nearly doubled since we moved from the school-house into the church. My experience with a good many kinds of seats has convinced me that to put uncomfortable seats in any kind of an audience-room is a serious blunder. As churches usually cost more than is expected, and as the seating comes last, building committees are likely to economize too much in this item. It is mistaken economy. If I build another church, I shall aim first to secure (after good acoustic principles) comfortable seats; secondly, a prayer-meeting room, and economize on the other features of the building. The matter of comfortable seating is so important to the welfare of our churches and so commonly overlooked that I feel warranted in thus bringing it to your attention. As you have much to do with the building of so many churches, you ought to be able to have a great influence in this matter. Tell those seeking advice of you to be sure to put comfortable seats in their buildings.

THANKSGIVING SERVICE.

A brighter and more lovely day than Thanksgiving Day never made happy any spot in all the wide world, and the radiance shed over this favored region made all feel that they had much for which to be thankful, even though the county commissioners had, in their collective wisdom, condemned people to continue to wade or swim whenever called a few miles away from home. From miles about the county people poured into Aztec to attend the opening service in the new Presbyterian church (the beauty and loveliness of the day making journeys seem short and pleasant), and all parts of the county were well represented;

there being present families from the valley of the San Juan, all along the river from Largo to Bloomfield and Farmington; from the Las Animas all the way from Farmington up through Flora Vista and Aztec to and beyond Centre Point, and from the La Plata all the way from Farmington almost to the Colorado line. . . . The church was filled to overflowing.

At the appointed hour the service began with reading of the presidential thanksgiving proclamation by the pastor, Rev. S. D. Fulton. The choir then sang that grand old church melody, "Coronation," the congregation joining. The pastor then read the 107th Psalm, which was followed by a rendering of the national anthem, "America," by the choir, the congregation joining in the refrain.

After an excellent sermon by Rev. Mr. Fulton, which is fully reported in the newspaper from which we have made the above extract, the congregation were invited to unite with the pastor and friends in a thanksgiving feast provided by the ladies, and at its close "the assembled company passed the afternoon in social visiting; and as the day waned, the assemblage dispersed, all the good people returning to their homes with hearts filled with happy recollections of Thanksgiving Day, 1889, and the pioneer Presbyterian church of San Juan county, New Mexico.

"To Mr. Fulton too much credit cannot be given for the really fine structure thus devoted to public worship and the cause of religion. Faithfully and assiduously has he labored to compass this end. May the structure due to his efforts endure as a monument to his indefatigable spirit, and long may he live to enjoy it!"

SUGGESTIVE TESTIMONY.

PARIS, IDAHO, January 30, 1890.

REV. ERSKINE N. WHITE, D.D.

DEAR SIR:—Enclosed find an order for \$3.40. This is our collection in the interest of church erection work for the year ending with last December. Yours is a work in which we on the frontier are intensely interested. If we could only have more houses of worship, where the seeds of truth could be scattered regularly, the efficiency of each minister might be many times multiplied. The preaching of even a Paul or an Apollos is, of course, not all that is necessary in order that souls

may be saved. It still remains for "God to give the increase;" yet the importance of God's share in the work does not by any means make our share unimportant.

I sent a rude map to the secretaries of the Board of Home Missions a few months ago, which gives an idea of the work still to be done in my field in this line.

With many thanks for the help which your Board has already furnished, I am,

Yours most respectfully, R. P. BOYD.

FURTHER RESPONSES FROM THE "SOCIETIES OF CHRISTIAN ENDEAVOR."

DOBBS' FERRY, February 5, 1890.

Your appeal in the *Golden Rule* for money to build manses for our homeless missionaries has had this effect upon our society. We voted ten dollars to the fund, check for which you will please find enclosed.

You could not have struck a tenderer chord in my heart, as I am the son of a former missionary to Brazil, and anything relative to home or foreign missionary work I have a great interest in. Now don't forget that the money is for the Manse Fund. Please send receipt for the amount and oblige,

Yours in Christ's work,

G. H. L. MORTON,

Pres. Y. P. & C. E., Dobbs' Ferry Pres. Church.

CHURCHES COMPLETED IN FEBRUARY.

| State. | Church. | Value. |
|-------------------|---------------------------------|----------------|
| Arkansas, | Morrillton, | \$370 |
| California, | Santa Maria (manse), | 1,600 |
| Illinois, | Mt. Carmel, | 4,450 |
| Indian Territory, | Fairview, | 500 |
| Iowa, | Early, First, | 2,350 |
| | Hartley, First, | 1,855 |
| Kansas, | Argonia, First, | 830 |
| | Idana, | 1,710 |
| Michigan, | Sterling, First, | 2,075 |
| Minnesota, | Austin, | 3,850 |
| | Crookston (manse), | 1,600 |
| | Crystal Bay, | 1,300 |
| Nebraska, | Haigler, | 1,725 |
| | Sawyer, | 1,000 |
| Ohio, | New Lyme, | 3,150 |
| Oregon, | Baker City, | 4,000 |
| | Summerville (manse), | 1,000 |
| South Dakota, | Bethel, Pennington co., | 825 |
| Washington, | Seattle, Lake Union, | 3,025 |
| | | <hr/> \$37,216 |

EDUCATION.

SPECIMENS OF LETTERS.

There are some things, too sacred to spread before the public eye, which come to us in the personal and confidential correspondence with our beloved young students for the ministry and their instructors and friends. Those who only read the general appeals for them as a class see nothing of this individual history and these individual trials, and can little estimate the noble spirit with which most of these students are pressing on toward their great life-work—the building up of the temple which shall be the glory of principalities and powers on high—bearing as best they can the storms and hardships of the way.

It is possible, however, that some extracts from these letters might be of so much service to the great design of assisting these brethren that the publication of a few of them would be justifiable.

The first is no uncommon case. It tells of real intellectual and spiritual worth encompassed with obstructions of poverty and of heroic struggling to break through them.

REV. D. W. POOR:

MY DEAR FRIEND:—I write you a few lines respecting Mr. —, a member of my church, recently received under care of our presbytery, an applicant for financial help. . . . Mr. — gives great promise of future usefulness. Having appointed a day at which to see me at 4 P.M., he came to my door at the *very minute* through a terrific storm, I had supposed to see me about uniting with the church. Instead, the subject in his mind was a temperance movement for the young in this place. Before he left me I made a direct personal appeal of a religious character. Though he had not given the subject much thought before, in a short time he made a public profession. Shortly after, being in my study for another religious talk, I asked him if he had any thoughts on the subject of the gospel ministry. I had guessed correctly. Startled by the question, he said that *he had*, but *so dark* seemed the way before him that he had not dared to breathe his thoughts to any human ear. In-

stantly my heart went out to him. I could well sympathize with him by reason of most rigid experience. I tried to encourage him to decide *this much and no more*, as I had done, to "*go forward*" in the way of preparation till God should *shut the gate in his face*, unless his inclinations changed. We prayed, we parted; but we continued to pray, till, before long, he said that he had *so decided*. At once Satan began to buffet him in ways most unexpected. Poor fellow! how I pitied him! . . . The story is too long to relate here of how his convictions of duty were tested by some of his relatives. . . . No wonder that at one time he was almost ready to give up in despair. When I had perceived the crisis had come, though I knew none of his relatives, I hunted up one of his uncles . . . gained his acquaintance, his friendship and, best of all, *my point*, . . . so that soon — was permitted to come back to his school in this place. . . . Young as he is, he is, in my church and in the community, a burning and shining light. . . . In the Sabbath-school, prayer-meeting, Young People's Society of Christian Endeavor or general work he is *always* brim full of spiritual enthusiasm. His light does not burn with fitful flashes, but with a *steady* glare. . . . He is a power beyond his years, and is made of just such metal as the Church needs to-day. He will crowd the most sense into the fewest words of any *young* man I have ever met. . . . Now his one drawback is poverty. He does chores and writes some for several local papers, for which he receives *some* pay. Now what shall we do? Shall this young man of such qualities be lost to the Church? . . . I did not think when I began that I would write one half so much. But my heart is *full to overflowing*. . . . I am fraternally yours,

The second reveals the danger of losing valuable material unless assistance be rendered. It is a loss which the Church cannot afford to incur.

DEAR BROTHER:—Replying to yours of the 17th, inquiring concerning Mr. —'s circumstances and the reason for aiding him in his academic studies. His father is utterly unable to help the boy through this year. His farm is heavily mortgaged and his chances strong to

lose it, and with it years of labor and all he has of this world's goods. The boy called last week to learn when he might hope for a remittance. He said the suit he had on was his best and only one. Many a boy would decline going to church with such a faded suit. Rather than anticipate the remittance by taking a loan of me he said he would try to get along until his money came. And on Sabbath he was in church and Bible-class as usual. His case is one where help *must* come from the Board or the lad discontinue his studies. His examination before presbytery was thorough and specially satisfactory, and Professor ——— of the college endorsed him cordially. Yours in the work,
—————.

(Second letter referring to the same student.)

REV. D. W. POOR:

DEAR BROTHER:—Regarding Mr. ———, let me say further, before action on the 12th, that he is practically depending solely on what he can do for himself—he is doing chores for board, etc. I have just fitted him out with one of my overcoats, and his uncle sent him an undercoat, and thus he is working along. Eighty dollars would probably do as he is situated, but not to get that much would be disheartening. Yours in the work,
—————.

The next is a case of perseverance under "persecution because of the Word" that deserves to be honored.

DEAR BRETHREN:— . . . Mr. ——— of ———, recommended to you by ——— Presbytery, has been put on your list to be taken up after the "regular cases" are provided for. A few words will state the specially strong "case" we present for Mr. ———. The ——— church is the first Presbyterian church ever established in one of our mountain counties. Our academy established there has done noble work. It has brought into the Presbyterian Church some of the best young men of the county. Among them ——— is one of the most godly and the most promising. But he has had to suffer outrageous persecution from his father and other relatives. At least twice he has been driven from his home because he would not promise to leave the Presbyterian Church. His father more than once threatened him with violence if he did not abandon our Church, and, upon finding that force would not prevent him from preparing for our ministry, he attempted to entangle him in an early marriage. He, in short, has made it so painful for the young man that

our teachers in the academy tell us that it would be cruelty to ask him to endure it any longer. . . . Of course we can do more for him than the academy can, but were we to have to turn him off, he could not go back home with any comfort, and we cannot tell what the result would be. We know this story sounds almost apocryphal, but it's true, "though pity 'tis, 'tis true."

Young ——— is twenty years old, a fine student, a zealous and humble Christian, and active in every way. He got a school after encountering great opposition from the ———, and earned, perhaps, \$40. This is all the money he has had. We cannot find any one to help him; so many cases demanded attention from us before he came into school that our pledges were all made. Cannot you give us some hope that he may yet be one of the elect ones? We have not had the courage to tell him your action, for he very naturally has a tendency toward melancholy, set adrift, as he has been, by his parents. (Signed by the faculty of a well-known college.)

The last is a specimen of numerous grateful acknowledgments received of the good done by the Board, and of the deep regret felt over the announcement that over thirty candidates were refused and were thereby retarded in their studies because of the lack of funds. Cannot the example be followed up?

REV. DR. POOR:—It seems to me that no good Christian and loyal Presbyterian could read your statement of recent date in the *New York Observer* regarding condition of "your" Board, without a sense of deep regret and personal humiliation for the Church's sake. I felt deeply moved on reading that thirty-two (I think) men wait and maybe are retarded greatly, or turned by necessity from their growing purpose to prepare for the ministry of Christ's gospel. I remember keenly my own need in those days, and feel deeply grateful for the aid without which I should not probably be over this church to-day, nor any other. During the week of prayer I gave the leading facts referred to in *New York Observer*, and asked for help. Next day a five-dollar gold piece came by mail and anonymously "for the Board of Education." I take pleasure in duplicating it and enclosing a check for \$10. Please send receipt to me in usual form and without my name—simply additional from ——— church—and I will give it to Mr. ———, treasurer of session.

It is only a little, but I trust a multitude of such will *take away* and *keep away* such a public humiliation as the notice of thirty-two consecrated men *waiting* for money in order to prepare for the ministry in our Church.

Fraternally,

THE NEWBERRY SCHOLARSHIP.

In September of 1888 the Board of Education had the pleasure of receiving a check for \$10,000, being the amount in full due under the will of the late John S. Newberry of Detroit, Mich. This devise had been made "for the education of young men for the ministry, to be received and held in trust by the Board for investment, and to be called the 'Newberry Fund,' its income to be used exclusively for the education, in some theological institution, of one young man for the time being, and from time to time, for the ministry."

This trust was gladly accepted by the Board, and because of the close relations which the testator had sustained to Lane Theological Seminary it was resolved "that the first award of the income of said fund be given to one of the students in that institution who, upon a competitive examination between three members of the Junior class of 1889 recommended by the faculty, should seem the best deserving of it as combining the qualifications of high Christian character, good judgment and scholarship, fitting them for special usefulness in the gospel ministry." The committee appointed for conducting this examination were Rev. Drs. J. S. MacIntosh and I. P. McCurdy. These brethren accordingly, on receiving the nominations of the faculty, went to Cincinnati, and after a most thorough trial in all departments of collegiate study required, lasting about twenty hours in all, recommended that Richard F. Souter be the recipient of the Newberry scholarship, as the one who had

obtained the highest number of marks on their schedule of grades. This recommendation was unanimously adopted, and the student thus benefited was also urged, now that he was freed from the necessity of laboring in any way for his support, to improve his vacation in such reading and study under the direction of the faculty as would advance him still further in his preparatory course. The money has been sent him.

One advantage resulting from such prize scholarships is that it insures the direction of the funds to the worthiest, so far as rigid examination can ascertain who is the worthiest, and furnishes to such a candidate still further the means of cultivating his fine gifts and multiplying his attainments to the utmost, and thus of qualifying himself for some eminent position, either as pastor of some important church or as professor or president in some of our literary or theological institutions. Such men are called for more and more as the population of our country increases; and we are not raising enough of them. Our candidates, most of them, are too much straitened in resources to obtain the means for a large and liberal culture, and are obliged often to hasten into service for support when a longer course of study might help to lift them into the highest ranks of Christian scholarship. These ranks are by no means full. Might not therefore the example of Mr. Newberry be profitably followed by others, and the number of these prize funds be increased, to the great benefit of our Church? The endowments need not be so large. The Board of Education at present allows its candidates but \$100 per year, a sum by no means sufficient to cover the expenses of board, clothing, books and travel. Only to double or triple this amount would, therefore, still be a prize worthy of consideration and prove very helpful.

PUBLICATION AND SABBATH-SCHOOL WORK.

THE OTHER HALF.

Most of us live in religious luxury. We are, so to speak, surfeited with privileges; and like all people who have more than they can use, we become fastidious and dyspeptic.

"I never go to the second service," says one church member whose week-days are crowded full of secular engagements. "Once a day is as often as I care to go."

"Our minister does not visit half enough," complains another. "To be sure, we have an assistant minister and a Bible-reader; but our congregation needs so much visiting." The said congregation probably contains five or six hundred able-bodied Christians, within easy reach of one another.

"There is some sort of service at our church almost every evening," is a very common remark. "Of course no one is expected to take an interest in all of them."

The money spent by many a church in advertising its services—not to reach the poor people who need them, but the well-to-do classes who simply do not care to come—would go far toward supporting a missionary in regions which have no religious privileges whatever. To get some idea how this other half lives, take the following extracts from recent letters of our Sabbath-school missionaries:

In a place which was formerly a village of some size, but in these stirring fast-train times has dwindled into a mere country neighborhood, a young student last year organized a Sabbath-school. It has done well; but the place is too isolated to maintain a preaching service. I recently visited the Sabbath-school and held a meeting, and I was much pleased and encouraged by the earnestness of the people. They seemed literally to hunger and thirst after the truth. As I looked into their eager faces, the burden of souls came upon me, and my heart went out toward them. They begged me to return, after filling my engagements elsewhere, and hold a series of meetings. After a few days I was able to do so, and spent

some days there, visiting the families during the day and holding meetings in the evening. The people received me most kindly, and their large school-house was crowded every night. Several rose for prayer, and six have declared their intention, with God's help, to lead a new life. There are more, I think, who will follow.

Another writes from North Dakota:

Much of this region is purely missionary ground. Last Sabbath I visited a Sabbath-school, and conducted service in the only church in the county now without a pastor. The superintendent of the school told me that a few days before the wife and mother of a family, formerly Presbyterians, had been buried without any religious ceremony because there was not a man present who was able even to offer a prayer.

BAPTISMAL CERTIFICATES.

A letter has recently been received at the Publication House recommending that the Board should publish blank baptismal certificates. The secretary fully recognizes the importance of the subject. He is of opinion that the parent of every baptized child should receive a certificate of the fact that the sacrament has been administered, which in due time should be placed in the hands of the child. He takes pleasure in stating that such certificates have already been published by the Board. They may be obtained upon application to the business superintendent, at fifteen cents a dozen.

THE PRESBYTERIAN HYMNAL.

It is the opinion of many that the Presbyterian Hymnal was prepared by the Board of Publication. This is a misconception. The book was prepared and edited under the supervision of a committee of the General Assembly. The Board merely publishes it under the order of the Assembly, having no more responsibility for its preparation than for that of the Confession of Faith, which it also publishes under a like order.

It is strange that the misconception should have arisen, since every copy of the book has printed on the page preceding the table of contents the following:

The hymnal was compiled and edited by the Rev. JOSEPH T. DURYEA, D.D., under the direction of a committee appointed by the General Assembly of the Presbyterian Church in the United States of America, consisting of the following persons:

REV. HERRICK JOHNSON, D.D., *Chairman*,
REV. J. TRUMBULL BACKUS, D.D.,
REV. JAMES O. MURRAY, D.D.,
GEORGE JUNKIN, Esq.,
EZRA M. KINGSLEY, Esq.

It has also become customary in certain quarters to decry the hymnal. It is not claimed by its friends that it is free from imperfections. Such claim cannot be made for any human work. It is believed, however, that a careful and unprejudiced comparison will manifest that, in the selection of hymns and in the selection and arrangement of music, it is the equal of any hymn-book now before the Church.

The Assembly of 1888, recognizing that there was a demand in some parts of the Church for either a revision of the hymnal or a new book, directed the Board to consider and report upon the subject. In compliance with this direction, the Board gave early attention to the matter. It was referred to a sub-committee of the Editorial Committee, which, after careful consideration, made a report that, after receiving the unanimous approval of the Editorial Committee and the Board, was submitted to the last Assembly. The report was approved by the Assembly, and from it the following extract is made:

The first point for consideration is a question as to the expediency of preparing and publishing a revision of the hymnal.

Your sub-committee is of the opinion that it is not advisable to recommend such a revision.

The hymnal has had a large sale, and is now in use in many churches. In some sections of the country it has been generally adopted by the churches of our denomination. Though, like all other books of the same character, it has met unfavorable criticism, it has many friends who have found that it supplies their wants to their great satisfaction. The present

sources of demand will exist for many years to come, in all probability, and it seems undesirable either to discontinue the publication of the book in its present form or to put forth a revision of it which would necessarily cast a reflection upon the original form and tend to check sales which will otherwise yet be likely to be made. Any substantial revision would inevitably so alter the book that the original and revised editions could not be used together except at a great disadvantage and inconvenience.

The sub-committee, however, has given careful consideration to a question which is closely allied to that first mentioned, viz., whether or not it is advisable to have a new book of Psalms, Hymns and Tunes prepared and published.

Consultation has been had with persons technically familiar with hymnology and sacred music. To a considerable extent also the sub-committee has become advised of the views of many in our churches upon the subject.

It is, no doubt, true that there is a demand increasing from year to year that our Board shall publish another and independent Hymnal, possibly not so voluminous as the present book, which shall contain a careful and choice selection of words and music, deferential to existing uses and associations, and yet meeting, in a large degree, the want now generally felt for the fruits of modern progress in congregational tune-making, and the growing appreciation of the better, richer and more spiritual quality of versification.

The sub-committee is in full sympathy with this desire, and is convinced that this is a fit time to move in the direction indicated, by making a recommendation to the General Assembly that leave shall be given to this Board to enter upon the preparation of such an independent work.

The Board, through the agency of a special committee, is now engaged in the work outlined in the preceding extract, and it is confidently expected that a book of hymns and tunes of exceptional value will be prepared. Progress, however, in such a work as is contemplated must be exceedingly slow, and it is probable that considerable time will elapse before the new book can be submitted to the Church.

It is proper also to state that the Editorial Committee has in charge the preparation of a new Sabbath-school hymnal. The one

in present use, carefully prepared by the late lamented secretary, Rev. Dr. Dulles, has rendered good service. The Board recognizes, however, that it is but right to yield to the demand that comes upon it from many portions of the Church to provide a new book for those schools that may desire it.

CHILDREN'S DAY.

The following circular has been sent out to the pastors of our Church by Dr. Worden, Superintendent of Sabbath-school Work:

DEAR BROTHER:—Realizing your profound interest in the Christian welfare of youth, I venture to request that you confer with the superintendent concerning the arrangements for the approaching "Children's Day." You already know and feel the great and pressing need of saving the neglected children of this country. The Presbyterian Church is making a most earnest effort to do its part in bringing the children to Christ, by means of the Sabbath-school and Missionary Department of this Board. Not only does the very life and sustenance of this work depend upon the contributions of Children's Day, but the collections of this annual festival of our Sabbath-schools interest the hearts of young and old in this enterprise.

Our Methodist brethren universally, without exception, celebrate this day, and make munificent gifts. The same may be said of our Baptist and Congregational brethren.

Two thousand five hundred of our own Sabbath-schools made gifts last year to this work. The General Assembly resolved:

"This Assembly approve of the observance of the second Sabbath in June as 'Children's Day,' and urge all Presbyterian Sabbath-schools on that day to press upon the minds and hearts of the youth the claims of the gospel of Christ to their immediate acceptance, and to make this a great missionary day, on which large contributions shall be given to the cause of Sabbath-school missions carried on by this Board."

There are vast and yet undeveloped possibilities in this movement; and there is a force in the unity of this "Children's Day" effort which will react to quicken new life in your own school.

SUGGESTIONS.

Will you, the pastor, personally visit each department of your Sabbath-school early in

May and present this cause, and thus prepare for the distribution of the collection envelopes?

In England a large amount is collected in addition to their own gifts by children from their friends for missionary work. In many of the families of our churches irreligious parents can be enlisted as givers by their children, and won to take a lasting interest in the work. In one church last year the committee sent out short notes to a score of influential members, with a special invitation to attend the "Children's Day" exercises and to contribute to the cause, enclosing a plain envelope addressed "A Contribution to the Sabbath-school Missionary Work of our Presbyterian Church." These were ladies and gentlemen of means, whose families were not represented in the Sabbath-school. The result was a deeper interest in the home school and a largely-increased collection.

Some ministers preach in the morning on the subject of Saving the Children, and thus utilize the day to enlist a general interest for the Sabbath-school work.

I beseech you to give this cause your whole-hearted interest and co-operation at this time.

Faternally yours,

JAMES A. WORDEN.

A LEAF FROM THE NOTE-BOOK OF A SABBATH-SCHOOL MISSIONARY.

The following request has been addressed to me, with which I feel it to be a privilege to comply: "Will you state particulars as to the manner in which you seek to do your work as a Sabbath-school missionary?"

I select a district of the county within my bounds. With my bag filled with books, tracts and papers, and with umbrella in hand, I set out for the duties of the day. If my work lies in a district in which there is a settled minister, I generally walk two miles away from his field of labor. This I do that I may not work on ground in the charge of another. By so doing, I have never come into collision with any one. Having reached what I regard as a proper field, I begin my work by calling at the different houses along my way. The amount of time spent in the various houses varies. In this I am regulated by the character of the reception given to me and by the prospect of doing good. In visiting a district for the first time, all the

people are perfect strangers to me, and I have to feel my way among them as best I can. In such case my work is, in fact, both a tour of discovery and a species of fishing. I go among the people to do them good, and in order to this a great deal of prudence and tact is needed. As I step into the various homes, and they are various in many respects, I tell the occupants who I am and what is the purpose of my visit, and as I do so I generally extend a cheerful greeting, wishing them in the most pleasant manner possible a good-morning. This kind, cheerful greeting seems in most cases to take the people by storm. This I judge from the cordial receptions generally accorded to me. After having been invited to come in and sit down, and having done so in the most pleasant manner possible, my talk begins and is carried on according to circumstances. In every district there are some families more in sympathy with good than others. To find out such families is a matter of great interest and importance ♦ to me in the prosecution of my work. Having found such, they become the objects of special attention. With them conversation is held as to the needs of the people in respect of Sabbath-school work. After I have obtained the needed information, and have excited some interest in the minds of those with whom I have personally conversed, generally a place and time are fixed for holding a meeting, and arrangements are made for conducting services. At this meeting the importance of Sabbath-school work is pointed out in the most forcible manner possible, and at its close the sense of those present is taken as to the propriety of establishing a school. When an organization has been decided upon, which is generally the case, the different officers are selected by the people present and all necessary arrangements are made. Before all this can be done, however, it must be preceded by many long walks and frequent visitations, all in order to the attainment of a successful issue. This reached, a feeling of pleasure and satisfaction fills the mind of the Sabbath-school missionary.

When Sabbath-schools are planted, are they left to themselves without the planter's care? Nay, verily. They are fostered by prayer, by sympathy, by revisitation, by sending them

many helps, according as each case may require and as means and opportunity are afforded. The Sabbath-school missionary has a love for the schools he plants, and the people, knowing this and knowing where he lives, are ever ready to let him know when help is needed. Such help is frequently asked for, and the missionary, with the means placed at his disposal by the Board and by books and papers received from the friends of Sabbath-school missions, is always able to extend it. If wise and faithful, he so directs his gifts and labors as to nurture the good work begun. By the varied means at the disposal of the Sabbath-school missionary, a grand work is being done for Christ and the people.

By this Sabbath-school mission agency, the Presbyterian Church has now an instrument in her grasp by which the numerous and widespread settlers can be reached and evangelized. This attained, a moral and spiritual result will be reached that will bring honor to God and stability and prosperity to our beloved land.

AMONG THE FREEDMEN.

Recent lamentable occurrences in the South emphasize the fact that there can be no relaxation in our efforts to help the freedmen. It is not strange that disorders occur; the only wonder is that these have been so few. But in view of the rapid increase in the colored population, we cannot afford to sit down contentedly and trust to the gradual influences of time to enlighten and elevate them. Time develops evil as well as good; and since good seeds take long to grow, it is all the more imperative to plant them early. Every agency must be utilized, every opportunity improved; colleges and schools wherever they can be supported; a church here, a Sabbath-school there, as God opens the way for it; above all, patient, persevering personal work, reaching the humble and obscure individuals that make up the overwhelming mass. The Board of Publication and Sabbath-school Work has made special efforts in this field during the past year, and its missionaries have been enabled to accomplish much

good. The following report comes from Mr. Dillard, a colored missionary in South Carolina:

I have been working for three months past in the Synod of Atlantic, where I find many and pressing duties. The ministers whose fields I have visited have aided me much in my labors. The scheme was new to them, and I took pleasure in telling them what your money and prayers are doing for the perishing and neglected.

I have lately visited and addressed thirteen schools. The children enjoy these speeches so much, and say they are glad to have some one to preach to them like the old folks. The fact is, the children are left in many cases to get on as they best can. Some parents declare that

they cannot be saved before they are twelve years old, and no effort is made to help the younger ones.

I have organized two new schools, with a membership of seven teachers and sixty-four scholars. These schools are already centres of Christian light and instruction to the neighborhoods in which they are situated.

During the past quarter I have travelled eight hundred and eleven miles. Many of these miles cost me nothing. The good people say that the work is for their children, and they want to help it along, so they let me have their teams without charge. In my visits I read the Bible and pray with each family, and I have distributed 11,599 pages of tracts. These carry many a blessing to otherwise neglected homes.

COLLEGES AND ACADEMIES.

COLLEGE STATISTICS AND THE MINISTRY.

The table lately made up in the room of the College Board and published in our denominational papers gave for use on the Day of Prayer the statistics of 22 Presbyterian colleges. We leave aside from the present review the interesting figures of the five colleges for women; though it would be a manifest mistake to think that the very successful religious work which they indicate has not important bearing on the rearing of the very best class of ministers.

Of the seventeen colleges remaining, four are young colleges that date their very first scholastic work no farther back than 1883, the year of the organization of the Church's College Board. It is proper to scrutinize the comparative promise which these young institutions give of furnishing recruits for the ministry. In presenting the table, it was thought a matter of interest to say that two thirds of the entire attendance on the seventeen colleges was made up of church members; and that fifteen per cent. of all

the male students in those colleges had the ministry in view. But the particular showing of the four young colleges referred to is as follows: They report that out of their total of 365 students, 91 are now in college classes. (The present will be the third year for which some of them will have been sending graduates to theological seminaries.) Of these 91 now in college, 77 (which is not two thirds, but six sevenths—85 per cent.) are church members; and 23 (which is not 15 per cent., but 25 per cent.) are meaning to be ministers. And this reckoning, unlike that by which the 15 per cent. was reached, takes no account of mixed attendance, which is the well-nigh universal western usage. In these four young colleges one quarter of *all the youth* who are on their way to their baccalaureate are young men that have the ministry in view. Every reader sees at a glance what bearing such a fact has on our Church's growth and power at the West. The synodical superintendents of missions, who have to find supplies for the new pulpits, understand their own most difficult

problem, and hail these young colleges with enthusiasm.

The question why the newest western colleges yield so large a proportion of church members and of candidates for the ministry is very interesting. Will the reader turn it over in his own mind? He will find that *this* has much to do with it: The most pronounced home influence that makes students out of boys that are not rich is Hannah-like consecration of the boy to God. The college that comes into the midst of that kind of yearning and its objects has been waited for. Its material is ready. It turns into students, and starts toward the ministry and other Christian leadership, scores and hundreds and, ultimately, thousands of children of faith and piety that could never have gone to seek their teachers.

This year this Board is aiding 36 institutions which as academies or colleges are doing this same substantial work in 17 western states and territories. For the first time it has seen its way to a hopeful attempt to carry all of them through the year's work without deficit.

IN THE NAME OF JUSTICE.

This issue will be in the hands of its readers for the three weeks last preceding the closing of the treasurer's books of the Board of College Aid. They close April 15, *not* April 30 as heretofore. Those three weeks may be long enough to ensure to the Board ability to complete an act of justice on which it is intent, and in which every sympathizer in its work will feel direct interest.

The occasion for this concern arises in connection with the unusual attempt which the Board is making to secure for every one of its aided institutions a perfect balance of this year's current accounts. In former years it has been possible for an unpaid balance to last on as standing claim against a board of trustees. In those cases in which successive years were steadily building up this sort of debt the peril to the trustees' property became very great. This year, as has been before explained, trustees and teachers have entered into arrangement with the Board in prevention of any such

deficits. The budget of each institution has been made up beforehand with an exactness never before attempted; pledges of additional means have been secured from the interested communities, and the balances have been struck in advance, except in the one matter, now to be named, in which the Board itself has stipulated for a margin. The last 10 per cent. of its appropriation to each institution is to go unpaid, unless actual income shall provide the means of payment. The Board's motive is manifest. It means to maintain its policy of keeping out of debt. Having promised positively up to the measure of its assured ability, it has thrown the risk of the remaining 10 per cent. on the institutions. But, in fact, the risk of that loss falls wholly on the teachers. Current expense is made up largely of their salaries; so that if balanced accounts are to be ensured beforehand, either means must be ensured of paying their salaries in full, or they must agree to balance accounts, even if means fall short. This last-named provisional agreement they have made to the extent of the unpledged one tenth of Board appropriation. The arrangement, we admit, is one which no pastor or secretary would prefer to make. If any friend of the teachers or of common justice feels his indignation rise when he considers that the Board has not only accepted such an agreement but has strenuously urged the teachers to make it, we would far rather fan his rising flame than cool it. This great cause will never take its right place among the Church's benevolences till the teachers, on whose character, ability and self-sacrificing devotion the whole work so largely hinges, shall have their right place in the Church's heart. Nothing could be more welcome to this Board than a sturdy rebuke administered to it by the whole Church for failing to promise to the teachers the entire 100 per cent. of its appropriation; for the Church that would require its agent to promise would surely enable it to perform.

Shall not that ability be given now? The teachers were persuaded to make the arrangement described by the promise of the Board that it would do its utmost to secure

the 10 per cent. of appropriation which it did not dare to pledge. That promise prompts this article. Although the Board is enjoying every sign of the Church's confidence and interest that it could have hoped for (the steady increase of its income continuing this year as in every former one) it will certainly be unable to pay any part of that 10 per cent. unless churches and individuals shall make special response to the appeal here presented. Is such response too much to expect? While we are speaking with satisfaction of the increase in our receipts, of the clearing off of mortgages from valuable properties, of the good work done in our schools and of its outcome already well-nigh manifest in those ranks of our ministry which it is to reinforce forever, the total income last year available for so large an undertaking, that spreads over the greater half of our country, was less than \$35,000. If any thoughtful and friendly session or individual should now decide, "Those teachers shall not lose by having trusted the Board and the Church," the decision would not only be just and kind, but of the highest practical wisdom. Those teachers should not be dispirited by any failure in their promised salaries. The Church cannot afford to lose them from their places. Great as is her interest in stopping the increment of debt, she has another interest, namely, to have her indispensable work done. Sheer justice at this juncture will serve both ends.

TREAT A FRIEND FRIENDLY.

Elsewhere in this issue the Board of Aid makes appeal for sufficient addition to its very moderate general income of \$35,000 to enable it to do bare justice to the teachers who are uniting in its effort to balance all current accounts of the present year. There is another very brief but unanswerable argument to be added to that. Within a fortnight of this writing a single check for \$15,000 passed through the hands of the

officers of this Board, the munificent gift of Mrs. McCormick, for the double purpose of clearing the valuable buildings and grounds of Hastings College from all mortgage (except that which the Board holds for the donor's and the Church's security), and of making a beginning of that college's endowment fund. Is it right toward such a giver that the whole denomination whose interest and duty are so generously furthered should be so meagerly supporting the teaching work of the benefited institution that indispensable teachers should be driven to extremity? Just that painful contrast is at this moment brought out at Hastings College; and unless the appeals here made shall be graciously carried into a large number of responsive hearts, the wrong will not be remedied. In that case, the issue there as elsewhere can scarcely fail to be the loss of teachers that cannot be spared. The very policy of squared accounts, when it is demonstrated that the Church consents to square them by leaving the teachers unpaid, must drive many of them to accept the surer salaries which are elsewhere inviting them. When that fact happens and is explained according to the truth, will it be strange if liberal givers to the establishment of the Church's educational properties should decide that their liberality is not seconded and goes to waste?

Since the check here referred to is the largest single gift that has yet passed to any institution through the treasury of this Board, it fairly challenges attention to the grave question that is here put. Is it not fit and wise that such a benefaction, completed and announced so near the end of a fiscal year, should have some such instant effect on the giving to this cause as a sharp thunder-clap has on full clouds? We beg as earnestly as possible for immediate remittances from churches and individuals to P. O. Box 294, Chicago, Ill. Their object does not need to be described. Every dollar so given goes direct to teachers.

CHILDREN'S CHURCH AT HOME AND ABROAD.

THE KARENS.*

Among the nations to whom American missionaries have carried "the story of Jesus and his love," there is no nation or tribe more interesting than the Karens of Farther India. A people of small stature and quiet, peaceable disposition, their home was originally among the hills of Burmah. Treated with great cruelty by the Burmese, they used to hide themselves in the jungles on the mountain sides, building for themselves simple bamboo houses, living on the produce of their gardens and weaving the cloth for their garments, carefully concealing the paths to their houses that their enemies might not find them.

They have become more scattered in re-

cent years, and now are found in Siam and China as well as in Burmah. They are called White, Red and Black Karens—not from the color of their faces, but from their clothes, which are different in different tribes.

The Karens do not worship idols, but believe in one God who is far away and cares little for them; but they have a great fear of evil spirits, and make offerings to gain their favor and to protect themselves from harm. The Red Karens, we are told, believe that there are seven worlds, three above and three below, but all worse than this one; so when they die they have no hope of anything happier or brighter than the present life.

When the missionaries became acquainted with the Karens they found them living wonderfully pure and honest lives, but with no written language and no books. They had a tradition, however, that their fathers

* The picture of Christian Karens illustrating this article we are kindly permitted to copy from "The Karen Mission," by Rev. E. F. Merriam, a tract which is one of the sources of information used in the preparation of this article.

once had a book which was taken away from them on account of their disobedience, and that there had been a promise to the nations that some day their white brother should come from over the sea and bring back the book which told of the Great Father.

It was not strange that, with this hope in their hearts, and with no firmly-rooted superstitions to blind them to the truth, the Karens were ready to listen to the gospel message as it was brought to them by the early missionaries to Burmah. The first convert, Ko-Thah-byu, was baptized in 1828. He had been a slave, but his freedom was purchased by the missionaries, and, living in the family of Rev. George Dana Boardman, he learned of the truth that makes us free, and became a messenger of that truth to his people.

With Ko-Thah-byu as guide and interpreter, Mr. Boardman travelled into the interior of the country, and found the simple-hearted Karens eager to learn and ready to believe. Many would stay all night to listen and to ask questions, and some were ready to receive baptism.

The years have passed by, and, in spite of persecution of converts and hindrances of the work by the Burmese, the cause of Christ has prospered among the Karens as in few other nations. At the end of the year 1833 two hundred and ninety-two had been baptized, twelve Karen students had entered the theological school at Tavoy, and

some books had been prepared in the Karen language. The hundreds soon grew to thousands. In 1836 or 1837, when the missionaries were driven from the dominions of the king of Burmah by the prospects of war, a young chief who had accepted Christ went on with their work, and in 1839 it was reported that one thousand persons were waiting to be baptized.

From the first the Karen converts showed a surprising liberality, being ready to give freely of their little property for the support of the gospel and to carry it to others. In 1878 they celebrated the fiftieth anniversary of the baptism of Ko-Thah-byu by the dedication of a memorial hall bearing his name at Bassein. It was built for school and mission purposes by the Karens themselves at the cost of \$15,000. Upon the walls are carved in Karen letters, "Behold the Lamb of God which taketh away the sin of the world," and "These words . . . thou shalt teach diligently unto thy children."

The Karen Christians now support their own churches in more than four hundred and fifty parishes, each with its own school, and have their own foreign missionary society, sending missionaries to other tribes of strange tongues, who bear patiently and bravely the dangers of long and trying journeys and the loneliness of missionary life.

There are now at least thirty thousand baptized members of the church, and fully one hundred thousand who call themselves Christians. F.

FROM TABRIZ TO OROOMIAH.

In our February number I told you about our journey from Djulfa, on the northern border of Persia, to Tabriz, one of its largest cities. I wish now to tell you of our journey from Tabriz to Oroomiah. I will ask you to use the map in the February num-

ber, and not take room to print it again in this. Looking on that map, you may find Tabriz—spelt Tabreez there—a little to the east of Lake Oroomiah, and the city of Oroomiah is close to the lake on the west. The lake as it is pictured there, with the river

running into it from the south, looks like a rat with a long tail and with his legs snugly tucked under him. The spot which it covers on the map is not as large as your fingernail, and yet the lake which it represents is about a hundred miles long, and varying from twenty to fifty miles in breadth. You see that it is quite a journey from Tabriz to Oroomiah. We were five days and part of another in making this journey on horseback. Besides the pack-horses that carried our beds and stools and other baggage, there were saddle-horses for most of the party to ride on, and a queer box-like thing, called a *takhterrawan*, borne by two horses, in which one person could ride sitting or lying down. It is supported on the middle of two poles, between which one horse is harnessed in front and one behind. Mrs. Whipple usually rode in this; but as I had been quite sick at Tabriz, and was not as much used to horseback riding as the others, she was always kindly ready to take to the saddle and let me ride in the *takhterrawan*. Indeed I am quite sure that she had the *takhterrawan* provided because she was afraid that I should not be strong enough to ride all day on horseback. I was touched by her thoughtful kindness, but I did not need to avail myself of it more than one or two hours in a day, and I grew stronger with every day of horseback riding.

Can you imagine what a funny way of riding that is—in the *takhterrawan*? Moving along on level ground, there is no difficulty; but when you have a stream to cross, while the front horse carefully creeps down the steep bank on one side, and then when he is climbing up the bank on the other side, your couch is not quite level, and if the team bring you up on the land again high and dry, you are glad if you do really find yourself dry. However it may seem to you, I found that, after riding six or seven hours on a saddle, it was quite a nice rest to

curl down for an hour, toward sunset, in the *takhterrawan*.

We spent each night in some Moslem's house, in the way I have before explained, the family giving up rooms to us for a few dimes that we would pay them. Sometimes they watched us jealously, and bade us be very careful not to spill any water on any of their things when we washed our hands and faces. Do you know why? It was because they considered us infidels, and water which had touched us would convey religious pollution to whatever it then fell upon. We were told that in the markets, on wet days, Moslems are much more careful not to let their clothes touch those of Christians than in dry weather.

But some of them have been watching the missionaries and the people who have learned the gospel from them, for many years, and they see that it makes them better.

One night we staid in a house belonging to a man who had four wives. One of them talked with Mrs. Whipple's servant woman, a Protestant Christian. The Moslem woman said to her, "Yours is a blessed religion." She could see how much happier a woman is whose husband loves her, and "forsaking all others cleaves to her only," than one whose husband has three or four wives and has not the heart to be a true husband to any one.

We spent the Sabbath quietly resting in rooms of a sort of caravansary in a Moslem village, in which we were quite comfortable. Our rooms opened into a large yard, on the other side of which were stables with stone mangers—such, very likely, as that one which was the cradle of Jesus in Bethlehem.

There is no need of supposing that it was not a comfortable cradle. I do not think it made much difference to Jesus whether his cradle was a manger or such a costly bed as

the infants of princes sleep in. The condescension of the Lord of glory was in consenting to become a human babe at all—not in being the child of a lowly virgin.

Our last day's ride was from Gavalan to Oroomiah, about thirty-five miles. The scenery of the lake, rocky islands, plains and mountains was beautiful, and the prospect of arrival among welcoming friends in Christian homes was cheering. Our party had been increased on the preceding day by three missionaries—one gentleman and two ladies—joining us from another route. At three hours' distance from the city, our Oroomiah friends began to meet us with welcome. The two missionaries, Mr. and Mrs. Oldfather, came first, in a carriage made strong enough for Persian travel, at least near Oroomiah where there are tolerable roads. While we stopped to enjoy the luncheon which they had brought, half a dozen men came on horseback. As we rode on, accompanied by them, we were met by additional groups of mounted men—missionaries, native pastors, native deacons and brethren—all eager to give the right hand of welcome to their missionaries' guests. A high servant of the Moslem governor, who administers the civil affairs of the Christians, brought his master's compliments and apology for not preparing a more signal wel-

come, as our arrival had happened on the day before the great day of Moharrem. I must tell you, in another number, what Moharrem is. But some of your mothers can tell you now. The whole company of welcoming horsemen must have amounted to half a hundred. Quite near the city a company of young men, numbering sixty, stood in a line, along which we rode receiving their salutation. These were the students of Oroomiah College. When I had dismounted at the gate of the mission premises, I walked to the door of Mr. Oldfather's house, between two rows of young women, standing for modest and hearty welcome. These were the pupils of the female seminary of which Fidelia Fisk was the first principal. Such evidence of the love and esteem which our missionaries have won from those whom they have taught, and even from Moslem officials, who do not accept their religion, but acknowledge the good influence of their work and testify to the goodness of their lives, was most affecting, you may be sure, to us. We had no claim to such a welcome from the people, except that we were the friends and guests of the missionaries, and had come from the same happy country, far over the seas, from which the missionaries had come to teach them the gospel.

H. A. N.

THY KINGDOM COME.

"Mamma," Bert spoke rather tearfully, "why is Aunt May going 'way off to be a missionary?"

"To help answer your prayers, Bertie, boy."

"I don't pray much for the heathen," he objected. "I forget 'bout India and Africa most every time 'cept band Sundays."

"You say 'Thy kingdom come,' every day, and that means that heaven is to begin everywhere, all over the earth."

Bert pondered. "Mamma," he said again,

"is that what all the missionaries go out for, just that?"

"Just that," mamma said softly. "There can be no kingdom without the King. So they go to teach about him and to set him in each heart. Christ in them is the hope of glory, and so the kingdom comes."

A sudden mist came over Bert's blue eyes. "Mamma, don't you wish it had come everywhere to-day? Just think how happy it would be."

"I wished it had come in this very room

an hour ago, when you teased little Madge so about her dolly. I thought it was being hindered then."

Bert stood up suddenly. "Oh, mamma, I never thought about it so before. You mean when everybody is willing to be just like Christ in everything the kingdom will be there. Oh, I'm afraid it will never come. Just think! it takes so long to teach the heathen about him, and then when they know as much as I do, if they just won't be whole willing and behave like me about giving up wrong things. Mamma, don't you s'pose it is we that hinder more than they?"

The tears were in mamma's eyes now, and she said, "I know I hinder too sometimes, dear; that is why I have to pray."

"And praying is talking to God, and it keeps us with him, and the more we are in his company the more we grow like him," Aunt May said softly, coming in unnoticed and laying a hand on Bert's shoulder.

He looked up. "Then I know how to begin, auntie, and I'll help answer my prayers, so while you are helping the kingdom to come over the sea, I won't be hindering it here."—*Laura Wade Rice in Lutheran Missionary Journal.*

The following interesting communication, sent from the Mission Rooms in New York for the March number, found our space wholly preoccupied. We gladly give it place here. Its lively picture of what its

writer has seen in China will interest our young readers. We are quite sure that the mothers and band-leaders will not only read this to their little Presbyterians, but to their fathers and older brothers also.

AN HOUR IN A SHANTUNG STREET CHAPEL.

REV. PAUL D. BERGEN, CHENANFOO.

It is 2 P.M. and a fair audience has gathered in the chapel—a motley crowd of all classes and conditions of men. Here sit side by side loafers, clerks, gentlemen of leisure, farmers visiting the city, underlings, scholars and burden-bearers, dressed in silk, cotton or rags according to their several means or taste. Perhaps one third are meditatively smoking. Several sit just before the desk examining some of our books. Some are lolling on the benches, two are whispering together on a back seat, a small group stands at one side looking out of the window on the street scenes, barrows, sedan chairs, carts squeaking, slipping, rumbling by, with the ordinary street noises, except all set in a higher key than in America. Mr. Sun, the preacher, has been talking in a low tone to several men, but seeing the number of people collected rises to speak more formally. He is a middle-aged man with a kindly quizzical expression. A heavy grizzled moustache conceals his mouth. His voice is deep and sympathetic. At his first word all eyes are turned on him. He says, "Friends, you all know the

proverb which runs, 'Every man has two fathers and two mothers.' Now if I asked you what that meant you would undoubtedly answer, 'A man has the parents of his own body, and when he is married he gets a father-in-law and mother-in-law' (smiles). But this is not the real meaning of the saying, for according to this men who were never married could not have two sets of parents, while contrarily those who married several times would have several fathers and mothers (broadening smiles of assent). I want to give you the true interpretation, for the doctrine of Jesus contains it and we preach it. In addition to our parents according to the flesh we have a father and mother in heaven joined in one Person whom we call Father. In worshipping him we are taught better to revere and love our earthly parents. Our earthly parents are very finite, the heavenly infinite. Suppose your son goes off to Peking. If he goes astray or gets sick or falls into trouble you know nothing of it and cannot help him; but our heavenly Father, who is omnipotent and omnipresent, knows all about

it and can aid. Away with the lamp gods and bed gods and river gods and rain gods, of whom you are foolishly afraid and whom you imagine must be continually propitiated. Know that all power is in the hands of our heavenly Father, who loves us well and who would fain have all his lost children of this world, whether Chinese or foreign, come back to his spacious halls and waiting arms."

This much by way of scantiest outline of the address, which continued for over an hour, enriched with illustration, local allusions, pithy sayings, quotations from Scripture and classics, and closing with an explanation of the return to God through Christ. When he had ended a group gathered about the preacher. One

asks, "Shien Shêng, where is your honorable place?" "My poor residence is Neîn Shien." "Shien Shêng, you have expounded the doctrine well; you have spoken truth; is it not so?" (turning to those about him). They nod assent. Would that these approving words always meant regenerated lives! At any rate do they not mean that a little of that mysterious leaven is at work? With these listening and approving audiences daily, who hear every phase of Christian truth from native preacher and foreign missionary, even though very few unite openly with the church through the work, shall we say, "Close the doors, the work is in vain"? Reason and conscience answer simultaneously and instantly, "No!"

MISCELLANY.

MONEY-RAISING IN THE CHURCH is the subject on which the *Presbyterian* speaks the following words of truth and soberness:

Ministers' salaries must be paid, and missionary funds raised, and church debts cancelled, but there are other ways of reaching the result than through the various methods now too much in vogue. Cultivate the spirit of giving; educate the people to give directly to a cause; get and keep the heart warm and responsive; quicken the sense of responsibility to God and humanity; tone up the spirituality of the Church, and reach the pocket through the love of Christ rather than the love of good eating. Thus the church and missionary treasures will be replenished as there is need from time to time.

This method of securing the desired end is slower of accomplishment and harder to put into operation, but in the long run it pays better financially and infinitely better spiritually. It yields *sanctified* money to the support of Christ's kingdom. It is in accord with Bible principles and the higher motives of duty and benevolence. It is all the more worthy of attention because the somewhat worldly methods of money-raising for church purposes through festivals and auction sales and appetizing attractions and other questionable forms are losing their popularity. The world is tiring of them, and the church people are finding them a drag and worry. They never have been, nor ever will be, a proper substitute for giving directly to Christ's cause from the love of it and from a sense of duty to God and to mankind.

A NEW MISSION TO ARABIA.

[From the *Mission Field* of the Reformed Church in America.]

The manifold, definite and glorious promises given to Ishmael and his descendants in the Bible still await their fulfillment. For many centuries Ishmael has been neglected and re-

jected by those whom God has made the stewards of his gospel and grace. Until three years ago, when that noble nobleman Ion Keith Falconer, of Scotland, inaugurated work at Aden,

Arabia has been a field destitute alike of workers and sympathy.

For three reasons Arabia has a special claim upon missionary effort: *Destitution, Location, Promise.*

Destitution.—With a population of about 10,000,000 it has only three missionaries. The nearest mission station is a thousand miles distant from Aden; and that station is at the extreme southern end of the field.

Location.—Arabia is the cradle, the centre, the stronghold of Islam. The Arab holds the key to the solution of the problem of the African slave trade. (See the June number of *Scribner's*.) The Arab race will always prove a strong factor for or against Christianity in the final conflict because of their language, literature and civilization. This very race is now at work all through the continent of Africa as the herald of Islam.

Promise.—To no other race or people are the promises of God in Scripture so numerous or definite as to this race. (Gen. 17: 20; 21: 20; Isa. 60: 6, 7, etc.) And these promises have in times past found their fulfillment as an earn-

est of the future. (Acts 2: 11.) The wonderful success of the first effort at Aden, cut short by the death of Falconer, adds encouragement to plea and promise.

In response to this plea, depending upon this promise, and to help occupy this field of neglect, a new mission has been organized and has sent out its first missionary.

It was organized August 1, 1889, by those who expect to enter upon its work. It is undenominational in character and its plan is briefly as follows: the work is especially in behalf of Moslems and slaves in Arabia and the adjacent coast of Africa.

The affairs of the mission are to be controlled by a committee of advice and a treasurer. There are to be no salaries paid to other than missionaries and no debt is to be incurred. The sum of money needed to carry on the work is to be raised on the syndicate plan, by which pledges of from \$5 to \$200 are made annually. These pledges are not to interfere with the contributor's regular contributions to the cause of foreign missions through the boards of his denomination.

BOOK NOTICES.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES. PART II. The desire to know more of the early missionary efforts on those distant islands, which was aroused by the first part of this remarkable autobiography, is gratified by the appearance of a second volume as promised. The experience of pioneer missionary life, with limited resources and none of the alleviations of civilized surroundings and companionship, excites the constant sympathy of the reader for those who bore them so bravely and cheerfully for the love of Christ, while the wonderful sketches of the early converts accepting the "Jehovah God" of the missionary with simple faith, and turning from the degradation and sin of heathenism to become in their turn messengers of the truth to their heathen neighbors, are full of thrilling interest. Robert Carter & Brother, 530 Broadway, New York. Price, \$1.50.

DAVID LIVINGSTONE: HIS LABORS AND HIS LEGACY. By Arthur Montiflore, F.R.G.S. This is a small volume, 160 pages duodecimo, giving, in abridged and condensed form, a vivid sketch of the great subject which its title indicates. It is written in vigorous and lucid style, and is illustrated by a number of striking and suggestive engravings,

such as a portrait of the great missionary explorer; the scene of his encounter with a lion; Arab slavers' attack on a village; Livingstone's last journey; his dead form kneeling in the hut; his faithful black friends carrying his dead body to the coast. Published by Fleming H. Revell, New York and Chicago. Handsomely bound in cloth. Price, 75 cents.

A CENTURY OF CHRISTIAN PROGRESS, by Rev. James Johnson, F.S.S. A second edition of this pamphlet (108 pages duodecimo) has been issued by Fleming H. Revell, publisher, New York, 12 Bible House, Astor Place, and Chicago, 148 and 150 Madison Street. It proposes to show the increase of Protestantism and the decline of popery, and the array of statistics to this end seems to us candid, careful and impressive, furnishing, as the author justly says, "to the Protestant good ground for hope and courage as he sees the steady and rapid increase of the followers of his own faith, but no reason to boast or rest satisfied. The deepest feeling will be a sense of responsibility, and a desire that the world should be benefited by the influences which have made his creed so productive of material as well as of spiritual [good] results." Price in paper cover, 25 cents; cloth, 50 cents.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JANUARY, 1890.

ATLANTIC.—Fairfield—Mt. Sinai, 8 10
BALTIMORE.—Baltimore—Baltimore Lafayette Sq., 8 33;
Ellicott City, 2 43. *New Castle*—Red Clay Creek, 10 25.
Washington City—Washington City 1st, 10 74; Washington
City Westminster, 25. 56 75
COLORADO.—Boulder—Valmont, 23 cts. *Pueblo*—Alamosa,
8. 8 23
COLUMBIA.—East Oregon—Umatilla, 3. *Puget Sound*—El-
lensburg, 2 50. *Southern Oregon*—Roseburg, 5 50. 11 60
ILLINOIS.—Bloomington—Danville 1st, 7 50. *Cairo*—Mc-
Leansboro', 2. *Chicago*—Chicago 1st, 124 10; Chicago Jeffer-
son Park, 16 05; Englewood 60th St., 4; South Evanston
sab-sch., 22 38. *Peoria*—Crow Meadow, 4 20; Lewistown, 45.
Rock River—Aledo, 8. *Schuyler*—Mt. Sterling, 23; Rushville,
16 34. *Springfield*—Brush Creek, 1 25; Petersburg, 7 65; Pia-
gah, 2 27; Unity, 90 cts. 284 64
INDIANA.—Crawfordsville—Frankfort, 18. *New Albany*—
Jeffersonville, 2 10. *White Water*—Aurora, 3. 23 10
INDIAN TERRITORY.—Choctaw—Bennington, 2. *Muscogee*—
Nuyaka, 2. 4 00
IOWA.—Des Moines—Grand River, 1 30; Knoxville, 13.
Dubuque—Centretown Ger., 4; Lansing Ger., 2; McGregor
Ger., 2; Pine Creek, 2. *Fort Dodge*—Ashlin, 1; Fort Dodge,
24 61; Inwood, 2. *Iowa*—Burlington 1st, 18 77; Keokuk West-
minster, 32. *Iowa City*—Brooklyn, 8; Oxford, 8. 118 68
KANSAS.—Topeka—Auburn, 3 70
KENTUCKY.—Ebenzer—Flemingsburg, 9 35; Ludlow,
4 25. *Louisville*—Louisville College St., 8 40; Louisville
Warren Memorial, 14. 36 00
MICHIGAN.—Detroit—Detroit Covenant, 50; Detroit West-
minster sab-sch., 25 75. *Kalamazoo*—Three Rivers, 4 05.
Saginaw—Bay City 1st, 18 13; Tawas, 5 13. 103 11
MINNESOTA.—Mankato—Kasota, 2 50; Worthington West-
minster sab-sch., 22 48. *Red River*—Crookston, 4. *St. Paul*—
Minneapolis Westminster sab-sch., 29 99; St. Paul Park,
2 35. 61 32
MISSOURI.—Kansas City—Holden, 5 05; Jefferson City, 8.
Ozark—West Plains, 6. *Palmyra*—Moberly, 7. 23 05
NEBRASKA.—Hastings—Beaver City, 2 21; Hastings Ger.,
3. *Nebraska City*—Alexandria, 4; Bennet, 12. *Niobrara*—
Cleveland, 1. *Omaha*—Omaha Knox, 4. 26 21
NEW JERSEY.—Elizabeth—Basking Ridge, 40; Clinton,
12 02. *Jersey City*—Jersey City Claremont, 3; Paterson
Broadway Ger., 3 47. *Morris and Orange*—Chester, 10; Mad-
ison 1st, 7 08; Myersville Ger., 2. *Newark*—Newark 3d,
281 99. *New Brunswick*—Dayton, 6 35. *Newton*—Aurby
1st, 12. 378 11
NEW MEXICO.—Arizona—Florence, 1 01
NEW YORK.—Albany—Princeton (Bible-class), 6 82; Sar-
atoga Springs 1st sab-sch., 10 40; West Milton, 1. *Boston*—
Lonsdale 1st sab-sch., 6; South Ryegate, 5. *Brooklyn*—
Brooklyn Grace, 2; Brooklyn Memorial, 71 56. *Buffalo*—
Buffalo Westminster, 25 15; Portville, 35. *Cayuga*—Aurora,
18 57; Sennett, 3 67. *Champlain*—Peru, 1 62; Fort Henry,
11 14. *Columbia*—Windham, 6. *Geneva*—Bellona 1st, 4;
Seneca Falls 1st, 53. *Hudson*—Middletown 2d, 4 69; Nyack
1st, 14 14; Ramapo, 18; Ridgebury, 57 cts. *New York*—New
York Adams Memorial, 5; New York Bohemian, 5; New
York Brick, 367 75; New York University Place, 863 11;
New York West, 500; New York Westminster, W. 23d St.,
12 10. *Niagara*—Carlton, 2. *North River*—Newburgh Cal-
vary, 11 92. *Ontario*—Springfield, 12 50. *Rochester*—Rochester
Brick, 160; Rochester Westminster, 14; Sparta 1st, 17. *St.*
Laurence—Theresa, 4 30. *Steuben*—Arkport, 1 81. *Troy*—
Lausburg Olivet, 11 13; Watford, 7 06. *Utica*—Mt. Ver-
non, 10. *Westchester*—Mahopac Falls, 5 25; Thompsonville,
32; Yonkers Westminster, 19. 2347 76
NORTH DAKOTA.—Bismarck—Bismarck 1st, 7 02
OHIO.—Athens—Middleport, 2. *Bellefontaine*—Bellefon-
taine, 2 94; Urbana, 9 32. *Chillicothe*—Chillicothe 3d, 6.
Cincinnati—Cincinnati 7th, 24; Cincinnati Poplar St., 6;
Loveland, 12 70; Wyoming, 40. *Cleveland*—Cleveland Eu-
clid Ave., 67 04. *Dayton*—Somerville, 1; Springfield 2d, 62 44.
Huron—Clyde, 5; Green Springs, 2; Sandusky 1st, 10. *Lima*—
North Baltimore, 1 60; Wapakoneta sab-sch., 2. *Makon-*
ing—Youngstown 1st, 62 10. *Portsmouth*—Ripley, 7. *St.*
Clairsville—Buffalo, 8; St. Clairsville, 18. *Steubenville*—New
Harrisburg, 4; Potter Chapel, 6. *Wooster*—Creston, 8;
Shreve, 2 70. 368 84
PACIFIC.—Los Angeles—Carpenteria, 2; Los Angeles Boyle
Heights, 11; Los Angeles Immanuel, 57 98; Orange, 9 25.
San Jose—Watsonville, 10. 90 23
PENNSYLVANIA.—Allegheny—Allegheny 1st Ger., 2.
Buttrickville—Murrysville, 8; Parnassus, 38 06. *Butler*—Bur-
falo, 6 70; North Liberty, 2; Sunbury, 7 45. *Carlisle*—

Chambersburg Falling Spring, 40; Harrisburg Olivet, 10;
McConnellsburg, 3 63. *Chester*—Bryn Mawr, 47 94; Chester
1st, 11; Oxford 2d, 2. *Clarion*—Bethesda, 2; Oak Grove, 2;
Oil City 2d, 5. *Erie*—Greenfield, 1; Mercer 2d, 21; Titus-
ville, 63 69. *Huntingdon*—Altoona 2d sab-sch., 4; Bellefonte
sab-sch., 30 65; Houzdale, 3 46; Lewistown, 8; Little Valley,
6 50. *Kittanning*—Jacksonville, 8; Leechburg, 21; West
Lebanon, 2. *Lackawanna*—Pittston 1st (incl. sab-sch., 14),
34 37. *Lehigh*—Pottsville 2d, 16; Shenandoah, 8. *Northum-*
berland—Williamsport 2d, 4 55. *Philadelphia Central*—Phil-
adelphia Bethlehem, 15; Philadelphia Memorial, 70 25;
Philadelphia Toga, 6 50. *Philadelphia North*—Frankford,
9 30; Providence, Miss A. J. Stinson, 10. *Pittsburgh*—Fair-
view, 8; Knoxville, 6; Pittsburgh East Liberty, 37; Pitts-
burgh Shady Side, 10 44. *Redstone*—Connellsville, 24 50.
Shenango—Hermion, 4; Neshaunock, 6 79. *Washington*—
Washington 1st, 33 78. *Wellbore*—Wellsboro', 8 53. *West-*
minster—Wrightsville, 7. 673 48
SOUTH DAKOTA.—Dakota—Pine Ridge Agency, 4 60.
Southern Dakota—Germantown, 5; Marion Ger., 2. 11 50
TENNESSEE.—Holston—Salem, 6 15. *Union*—Caledonia, 5.
11 15
TEXAS.—Austin—Georgetown, 4. *Trinity*—Dallas 2d sab-
sch., 5 17. 9 17
UTAH.—Utah—Emmanuel, 10
WISCONSIN.—Lake Superior—Menominee, 7. *Winnebago*—
Neenah, 84 52; Oxford, 3 25. 44 77

Total from churches and Sabbath-schools..... \$4,706 03

OTHER CONTRIBUTIONS.

C. Pa., 4; Rev. J. T. Touzeau, Medellin, U. S. C. 5;
Rev. W. L. Taubert and wife, 1 13; Rev. W. E.
Honeyman, 5; Wm. Scrann, Kearney, Neb.,
1 20; Rev. A. C. Kay, 5; D. Faircliff, Iowa, 6;
E. DeWitt, Elyria, O., 10; M. E. Drake, Brock-
port, N. Y., 2; Rev. W. H. Robinson, Chili, 3;
Rev. and Mrs. J. R. Ayres, Osaka, Japan, 5; G.
C. Cronack, Deckertown, N. J., 6; C. H. Ludington,
New York, 50; W. M. Kingley, M.D., Al-
toona, Pa., 5; F. L. Janeway, New Brunswick,
N. J., 313 18; Dr. J. M. Watt, Corinth, O., 5..... 425 66

\$5,131 69

MISCELLANEOUS.

Interest on investments, 1838 45; Paid on church
mortgages, 1540; Insurance premiums, 354 83;
Plans, 10..... 8,743 28

SPECIAL DONATIONS.

COLORADO.—Denver—Denver Central, 330;
Denver 23d Ave., 45. 375 00
NEW YORK.—Buffalo—Buffalo Lafayette,
6 65. *Westchester*—Mt. Kisco, 10 35. 17 00
PENNSYLVANIA.—Philadelphia North—
Bridesburg, 10 00 402 00

Total..... \$9,276 97

Church collections and other contributions for
10 months, April, 1889, to Jan., 1890... \$9,845 86
1889, 1889... 40,060 69

MANSE FUND.

NEW YORK.—New York—Madison Square
(Estate James B. Hills), 300 00
OHIO.—Cleveland—Cleveland 2d, 12; Cleve-
land Calvary, 15. 27 00
Mrs. M. L. Roberts, Brooklyn, N. Y., 50 00
R., Brooklyn, N. Y., 1 00 378 00

MISCELLANEOUS.

Installments on loans, 917 50; Insurance pre-
miums, 19 50..... 937 00

SPECIAL DONATIONS.

Rev. J. Edwards, D.D., Meadville, Pa., 2 50; Mrs.
D. Runkle, Asbury, N. J., 50; Thrice scored and
twelve, 25..... 77 50

Total..... \$1,392 50

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1890.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave. sab-sch., 3 18. *Washington City*—Washington City 1st, 8 14; Washington City Metropolitan, 10; Washington City Westminster, 10. 31 32

COLORADO.—*Boulder*—Valmont, 17
COLUMBIA.—*Idaho*—Bathdrum, 1 20. *Oregon*—Portland St. John's, 2 25. 3 45

ILLINOIS.—*Chicago*—Chicago 1st, 189 24; Manteno, 8; Maywood, 6 06. *Freeport*—Freeport 1st, 75; Linn and Hebron, 5. *Peoria*—Limestone 1st, 45. *Rock River*—Aledo, 6; Norwood, 5. *Schuyler*—Monmouth, 24 25. *Springfield*—Petersburgh, 7 65; Pisgah, 2 27; Unity, 91 cts. 374 38

INDIANA.—*Crawfordsville*—Dayton, 12 36; State Line City, 1 50. *Indianapolis*—Hopewell, 11. 24 86

IOWA.—*Dubuque*—Centretown Ger., 2. *Iowa*—Burlington 1st, 14 08; Keokuk Westminster, 7 93. 24 01

MICHIGAN.—*Detroit*—Detroit Westminster sab-sch., 45 87; Plymouth 2d, 5 16. *Saginaw*—Bay City 1st, 5 44; Mt. Pleasant, 2 50. 53 97

MINNESOTA.—*St. Paul*—Minneapolis Stewart Memorial, 12 21; Minneapolis Westminster sab-sch., 32 37. 44 58

MISSOURI.—*Osark*—West Plains 1st, 2 50. *St. Louis*—Webster Grove, 15. 17 50

NEBRASKA.—*Hastings*—Hastings Ger., 2 00
New Jersey—*Jersey City*—Jersey City Claremont, 2. *Monmouth*—Forked River, 1. *Morris and Orange*—Chester, 10; Hillsdale, 12 50; Madison 1st, 5 81; Myersville Ger., 2. *New Brunswick*—Dayton, 4 76; Trenton Prospect St., 66 67. 104 24

NEW YORK.—*Albany*—Saratoga Springs 1st sab-sch., 7 80; West Milton, 1. *Boston*—South Ryegate, 5. *Buffalo*—Buffalo Westminster, 12 58. *Caryoga*—Aurora, 9 28. *Hudson*—Circleville, 8 50; Cochenetown, 2; Nyack 1st, 10 60; Ramapo, 15. *Long Island*—Mattituck, 5 30. *New York*—New York Westminster, 27 87. *Otego*—Springfield, 10. *St. Lawrence*—Theresa, 8 69. *Steuben*—Arkport, 99 cts. *Syracuse*—Marcellus, 9 58. *Troy*—Johnsonville, 2; Lansingburg Olivet, 8 21; Troy 2d, 28 96 sab-sch., 8 82; Waterford 1st, 7 06. *Utica*—Augusta 1st, 2 40; Mt. Vernon, 10. *Westchester*—Bedford, 5; Yorktown, 10. 211 64

OHIO.—*Chillicothe*—Chillicothe 3d, 5. *Cincinnati*—Cincinnati Poplar St., 5. *Cleveland*—Cleveland Calvary, 10; Cleveland Euclid Ave., 50 28. *Columbus*—Columbus Broad St., 28 90. *Dayton*—Dayton Memorial, 7 20. *Lima*—North Baltimore, 1 20; Wapakoneta 1st, 5. *Mahoning*—Youngstown 1st, 33 36. *Marion*—Marysville, 3 68. *St. Clairsville*—Barnesville, 8 20; Buffalo, 6; Crab Apple, 5 17; St. Clairsville, 5. *Steubenville*—Hopedale, 2; Toronto, 5; Wellsville, 19. *Zanesville*—High Hill, 2 90. 202 89

PACIFIC.—*Los Angeles*—Carpenteria, 1. *Stockton*—Fowler 1st, 5. 6 00

PENNSYLVANIA.—*Blairsville*—Marrysville, 6. *Butler*—Buffalo, 6. *Crittelle*—Harrisburg Olivet, 5. *Chester*—Chester 1st, 5; Honeybrook, 14 16; Unionville, 1; West Grove, 2. *Clarion*—Bethlehem, 3; (all usburg, 3; Concord, 3; Oil City 2d, 5; West Millville, 2. *Erie*—Erie Park, 23; Greenfield, 1.

Huntingdon—Altoona 2d sab-sch., 8; Everett, 4; Houtmale, 2 60; Lewistown, 5; Saxton, 1. *Kittanning*—Homer City, 3 22; Leechburg, 12; Washington, 12. *Lackawanna*—Pittston 1st, 18 80, sab-sch., 14 75; Rushville, 3; Stevensville, 1. *Lehigh*—Pottsville 2d, 50. *Northumberland*—Williamsport 2d, 1 20. *Philadelphia*—Philadelphia 2d, 74 49. *Philadelphia Central*—Philadelphia Bethlehem, 25 72; Gaston Memorial, 16 10; Tioga, 6 90. *Philadelphia North*—Bridenburg, 2; Providence, 10. *Pittsburgh*—Pittsburgh East Liberty, 37; Pittsburgh Shady Side, 10 44; Sharon, 11 43. *Redbank*—Rehoboth, 5; Uniontown, 21 50. *Schenango*—Heron, 3 53. *Washington*—Mill Creek, 4; Washington 1st, 14 06. *Wellsboro'*—Wellsboro', 6 44. 421 86

TENNESSEE.—*Holston*—Salem, 10. *Union*—Shannondale, 6; Washington, 4. 20 09

UTAH.—*Wood River*—Boise City, 5 25

WISCONSIN.—*Madison*—Puyette, 12 96. *Winnabago*—Wausau, 7. 19 96

PERSONAL.

W. M. Findley, M.D., Altoona, Pa., 5; J. C. Co-mack, Deckertown, N. J., 5; Rev. J. G. Towner, Meddellin, U. S. of Columbia, 5; C. Pa., 3; Rev. W. L. Tarbet and wife, 1 28; Wm. Schramm, Kearney, Neb., 90 cts.; Rev. W. H. Robinson, Chilli, 5; Rev. and Mrs. J. B. Ayres, Oskana, Japan, 5. 30 15

Total receipts for January, 1890..... \$1,693 25
Previously reported..... 29,660 04

Total since May 1, 1889..... \$31,253 30

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

DIRECT DONATIONS

Made to institutions under the care of the Board and by them officially acknowledged to the Board.

Given by churches of the Synod of Kansas in 1889 to Emporia College for expense account of current scholastic year:—Olathe, 4; Cherryvale, 3 55; Emporia, 85; Quenemo, 8 53; Hulstoad, 4; Topeka, 100; Topeka, 7 50; Manhattan, 150; Perry, 5; 1st Pres. ch., Fort Scott, 25; 2d Pres. ch., Fort Scott, 5; Glendale, 5; Topeka, 5; Hoxie, 5; Concordia, 25; Bethel, 14; North Topeka, 27; Dillon, 10; Elmendorf, 15; Lewis Academy, Wichita, 50; Troy, 5; Chetopa, 7; Elmendorf, 5; Holsa, 8 40; Caldwell, 25; Council Grove, 30; 1st Pres. ch., Kansas City, 80 50. Total, 714 48. Also (acknowledged by separate receipt), Astell, 2; Ballyville, 3.

Given in October, 1889, by Glendale ch., Kan., for current expense of Oswego College, 3.

Given in January, 1890, by Dillon ch., Mon., for current expense of College of Montana, 5.

Total of direct donations, \$727 48.

RECEIPTS FOR EDUCATION, JANUARY, 1890.

BALTIMORE.—*Baltimore*—Baltimore Lafayette Sq., 17 28; Cumberland 1st, 20; Elliott City, 6 20; Fallston, 1. *New Castle*—Pitt's Creek, 5. *Washington City*—Washington City 1st, 10 02; Washington Metropolitan, 12; Washington Westminster, 40; Washington Westminster, 30. 141 50

COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Otis, 1. *Pueblo*—Monte Vista, 9. 10 15

COLUMBIA.—*Oregon*—Portland St. John's, 2 25

ILLINOIS.—*Bloomington*—Towanda, 3. *Centra*—Metropolis, 2 11. *Chicago*—Chicago 1st, 84 10; Joliet 1st, 15; Lake Forest 1st, 10. *Olvera*—Au Sable Grove, 10. *Peoria*—Lewistown 1st, 45; Princeville, 1. *Rock River*—Aledo, 5. *Springfield*—Pisgah, 1 71; Springfield 3d, 16; Unity, 69 cts. 198 61

INDIANA.—*Crawfordsville*—Frankfort, 21; Marshallfield, 1 52. *New Albany*—Jeffersonville, 50 cts.; Mitchell, 4 50. 27 52

INDIAN TERRITORY.—*Choctaw*—Wheeler, 7. *Muscogee*—Nuyaka, 5. 12 00

IOWA.—*Des Moines*—Grand River, 1 06. *Dubuque*—Centretown Ger., 2; Lansing Ger., 3; McGregor Ger., 3. *Port Dodge*—Fort Dodge 1st, 25 21; Grand Junction, 8 65. *Iowa*—Burlington 1st, 11 73; Keokuk Westminster, 6 61. 61 26

KANSAS.—*Emporia*—Quenemo, add'l, 95 cts. *Larned*—Haledale 1st, 8. *Neosho*—Humboldt, 1 97; Princeton, 2; Richmond, 1. *Osborne*—Norton, 7 50. *Solomon*—Delphos, 4 80; Gentry sab-sch., 70 cts. 26 92

KENTUCKY.—*Elizabethtown*—Ludlow, 4 25

MICHIGAN.—*Detroit*—Ann Arbor 1st, 21 43; Detroit Covenant, 50; Detroit Westminster, 18 88; Ypsilanti, 20. *Lansing*—Lansing 1st, 6 86. *Saginaw*—Bay City 1st, 18 13; Mundy, 3 25; Saginaw City 1st, 1. 141 55

MINNESOTA.—*St. Paul*—Minneapolis Stewart Memorial, 19 51; Minneapolis Westminster sab-sch., 51 01. *Winona*—Ebenzer, 2 50. 73 02

MISSOURI.—*Kansas City*—Jefferson City, 6; Raymoir,

10 64. *Palmyra*—New Providence, 3. *Platte*—King City, 4 25; St. Joseph Westminster, 25; Union, 3 30; Union Star, 1 15. 53 34

NEBRASKA.—*Hastings*—Hastings Ger., 3; Ong, 2. 5 00

NEW JERSEY.—*Elizabeth*—Clinton, 2 75; Elizabeth Westminster, 4 93. *Jersey City*—Jersey City 2d, 24 10; Jersey City Claremont, 5. *Monmouth*—Barnegat, 2; Farmingdale, 10; Forked River, 3. *Morris and Orange*—Chester, 10; Hillsdale, 50; Madison, 4 42; Mendham 1st, 13 67; Summit Central, 62 76. *New Brunswick*—Amwell 1st, 9; Dayton, 3 97. *Newton*—Branchville, 17. *West Jersey*—Cedarville 2d, 3. 225 60

NEW YORK.—*Albany*—Albany West End, 12; Princetown, 6 82; Saratoga Springs 1st, 6 50; West Milton, 1. *Boston*—Portland 1st, 3. *Buffalo*—Buffalo Westminster, 17 60. *Caryoga*—Aurora, 18. *Champlain*—Keeseville, 15 66; Peru 1st, 1 20. *Geneva*—Bellona, 4; Geneva 1st, 5. *Hudson*—Middletown 2d, 2 92; Ramapo, 18 50. *Long Island*—Bridgehampton, 27. *New York*—New York West, 25; New York Westminster, 25 46. *Niagara*—Lyndonville, 7. *Otego*—New Berlin, 5; Springfield, 10. *Steuben*—Arkport, 82 cts.; Painted Post, 8; Pulney, 3. *Troy*—Johnsonville, 2; Troy 2d (sab-sch., 8 82), 37 78; Waterford 1st, 7 06. *Utica*—Kirkland, 5; Mt. Vernon, 10; Norwich Corners, 2 30; Oneida, 17 51. *Westchester*—South Salem, add'l, 10. 305 13

OHIO.—*Bellefontaine*—Bellefontaine, 1 84; Rossylvania, 8. *Chillicothe*—Chillicothe 3d, 5. *Cincinnati*—Cincinnati Poplar St., 6; Loveland, 6 52; Wyoming, 40. *Cleveland*—Cleveland Euclid Ave., 41 90. *Dayton*—Somerville, 1. *Hiram*—Melmore, 2 60; Sandusky, 16 64. *Lima*—North Baltimore, 1; Wapakoneta, 3. *Marion*—Brown, 2 20. *Portsmouth*—Portsmouth 2d, 24 65. *St. Clairsville*—Buffalo, 5; Nottingham, 12 60. *Steubenville*—Two Ridges, 7. *Wooster*—Creston, 8. *Zanesville*—Jefferson, 11 50; Keene, 11 61; Zanesville 1st, 10 62. 226 66

PACIFIC.—Los Angeles—Carpenteria, 8; Glendale, 3 50.
San José—San Leandro, 5. *Stockton*—Visalia, 2 25. 13 75
 PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 1 40; Glen-
 shaw (sab-sch.), 2 51, 8 01. *Blairsville*—Murrysville, 5; Par-
 nassus, 19 46; Poke Run, 28 79. *Butler*—North Washington,
 3; Westminster, 5. *Carlisle*—Chambersburg Falling Spring,
 40; Gettysburg, 9; Great Conewago, 1 05; Harrisburg Olive,
 from Elders' Fund, 5. *Chester*—Chester 1st, 10; Dilworth-
 town, 2 25; Forks of Brandywine, 23. *Clarion*—Bethesda, 9;
 Brockwayville, 3; Callensburg, 11; Emulston, 13; Oak
 Grove, 2; Oil City 2d, 5. *Erie*—Erie Park, 40; Greenfield, 1;
 North East, 25; Titusville, 44 89. *Huntingdon*—Altoona 2d,
 2; Everett, 3; Houtzdale, 2 16; Lewistown, 5; Saxton, 1.
Kittanning—Bethesda, 3 02; Clinton, 3 50; Freeport, 3 50;
 Homer City, 2 20; Jacksonville, 9; West Lebanon, 2. *Lacka-
 wanna*—Honesdale, 21 70; Pittston 1st (sab-sch.), 8 18, 17 61;
 Towanda, 24. *Lehigh*—Allen Township, 10; Mahanoy City,
 10 04; Mauch Chunk, 38 30; South Easton 1st, 1 27. *North-
 umberland*—Hartleton, 3; Williamsport 2d, 8 10. *Philadel-
 phia*—Philadelphia Clinton St. Immanuel (Beginners at
 Jerusalem), 50; Philadelphia Evangel, 14; Philadelphia
 South, 13; Philadelphia Southwark 1st, Mrs. Jane Page, 3.
Philadelphia Central—Philadelphia Central, 17 21. *Philadel-
 phia North*—Bridleburg, 10; Frankford, 13 02; Providence,
 10. *Pittsburgh*—Fairview, 3; Pittsburgh East Liberty, 37;
 Pittsburgh Shady Side, 20 90; Raccoon, 29 84. *Redstone*—
 Dawson, 5; Sewickley, 6; Tyrone, 3. *Shenango*—Hermion, 4.
Washington—Mill Creek, 14; Washington 1st, 33 78; West
 Liberty, 3 50. *Wellboro*—Well-boro', 5 37. *Westminster*—
 Wrightsville, 10; York 1st, 58 38. 850 28

SOUTH DAKOTA.—*Dakota*—Mountain Head (Pine Ridge),
 2 90. *Southern Dakota*—Parker, 2 46. 5 36
 TENNESSEE.—*Holston*—Salemi, 16 40

Total receipts from churches in January,
 1890.....\$2,324 33
 Total receipts from sab-schs. in January,
 1890.....71 22
 \$2,395 55

INTEREST ON PERMANENT FUNDS.

79 14; 19 79; 60 3.....161 93

MISCELLANEOUS.

George T. Gould, 27 50; Interest from Charles
 Wright Estate, 19; Jane B. Worth, 1; "D.", 5;
 A friend, 30; A minister, 1; J. C. Cromack, 6;
 Rev. W. M. Findley, 5; Rev. C. B. G. trustee, 50;
 N., 50; Miss Margaret Hamilton, 5; Frank L.
 Janeway, 153 96; Mrs. C. Craig, 1; E. DeWitt,
 5; Rev. W. H. Robinson, Child, 5; Rev. and Mrs.
 J. B. Ayres, Osaka, Japan, 10; Rev. J. G. Tou-
 zeau, United States of Colombia, 10; Rev. W. L.
 Tarbet and wife, 96 cts.; William Schramm, 75
 cts.; "C., Pa.", 2.....888 17

Total receipts in January, 1890.....\$2,945 65
 Total receipts from April 16, 1889.....55,079 28

JACOB WILSON, Treasurer,
 1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JANUARY, 1890.

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch., Hope
 Inst. for student Japan, 12 50; Baltimore Boundary Ave. sab-
 sch., 73 57; Baltimore Broadway sab-sch., Christmas, 21; Bal-
 timore Brown Memorial, salary of Rev. W. Langdon China,
 175; Baltimore Lafayette Square, 33 21; Baltimore Light St.,
 3; Cumberland, 50; Deer Creek Harmony, 15 25. *New Castle*—
 Dover, 60; New Castle, 151 66, sab-sch., 12 29—163 89; Port
 Penn, 10 50. *Washington City*—Clifton, 9; Lewinsville sab-
 sch., Christmas, 9; Mt. Hermon, 9; Vienna sab-sch., Christ-
 mas, 8; Washington City Assembly ch., 63, sab-sch., 50—113;
 Western ch., 111 61, Y. P. M. S., 27 60—139 21. 905 13
 CATAWBA.—*Catawba*—Hendersonville sab-sch., 2 50
 COLORADO.—*Boulder*—Boulder sab-sch., 25 50; Longmont
 Central ch., 15, sab-sch., 36—51; Raukin, 3 70; Valmont, 83
 cts. *Denver*—Akron sab-sch., 3 50; Central City sab-sch.,
 3 20; Denver 23d Ave., 51 09; Denver Westminster sab-sch.,
 8 50; Littleton, 13 25; Yuma, 1 65, sab-sch., 2 15—3 80. *Gunnison*—
 Aspen sab-sch., 8 15; Leadville, 16 25. *Pueblo*—Colo-
 rado Springs, 100 41; Las Animas sab-sch., 10 70. 299 88
 COLUMBIA.—*East Oregon*—Umatilla, 6. *Idaho*—Coeur d'-
 Alene, 5; Spokane Falls 1st, 32 77. *Oregon*—Medford, Mrs.
 Johnston class, 3 10; Portland 1st sab-sch., 110; Portland
 Chinese Mission, 3 56; Spring Valley, 1 60; Yaquina
 Bay sab-sch., 18 25. *Puget Sound*—Olympia sab-sch., Christ-
 mas, 22 01; Seattle 2d, 7; Aberdeen sab-sch., Christmas,
 4 40. 223 69
 ILLINOIS.—*Alton*—Carrollton sab-sch., 8 09; Chester, 4;
 Greenville, 4 50; Shipman, 3. *Bloomington*—Clinton sab-
 sch., 10; Danville, 48 87; Gibson City, 40; Gilman sab-sch.,
 Christmas, 15 17; Longview sab-sch., Christmas, 2 27; Nor-
 mal, 72 25, sab-sch., 2 06—74 31; Towanda, 3 65. *Cairo*—En-
 field, 4 10; Harrisburg, 5 85; Murphysboro, 5 60; Nashville,
 10. *Chicago*—Chicago 1st, 621 56; Chicago 2d, 775; Chicago
 3d, 31 51; Chicago Covenant, 242 38; Evanston Golden Chain
 Miss. Band, for Barranquilla, 25; River Forest, 10 25; South
 Evanston sab-sch., 22 38. *Freeport*—Freeport 1st sab-sch.,
 35 44; Galena Ger., 15; Oregon, 18 17; Warren, 6; Willow
 Creek sab-sch., 29. *Mattoon*—Assumption sab-sch., 4; Pleas-
 ant Prairie, 11 45; West Okaw sab-sch., 11. *Peoria*—Farm-
 ington, 6; Galesburg, 74 48; Lewistown, 45, sab-sch., 55 92
 —100 92; Princeville, 25 60; Prospect, 22. *Rock River*—Mor-
 rison sab-sch., 2 33; Princeton sab-sch., Christmas, 10;
 Woodhull, 5 25. *Schaugler*—Brooklyn, 7 75; Burton Mem-
 orial, 13; Clayton, 7; Rushville sab-sch., 63 95; Salem Ger.,
 10. *Springfield*—Farmington, 35 36; Mason City, 9 37; North
 Sanganon, 15; Petersburg, 1, sab-sch., 10 20—11 20; Pleas-
 ant Plains, 17 64; Springfield 1st, 63 38. 2800 78
 INDIANA.—*Crawfordsville*—Bethany, 78 06; Dover, 1 80;
 Eugene, 7. *Fort Wayne*—Bluffton, 11; Elkhart, sup. F. E.
 Hoskins, Syria, 106; Fort Wayne 1st sab-sch., 24 05; La
 Grange, 10; Lima, 16. *Indianapolis*—Indianapolis 12th,
 16 20; Southport, 5 20. *Logansport*—Crown Point, 9 50, sab-
 sch., 10 40—19 90; Logansport Broadway, 10; Michigan City
 sab-sch., Christmas, 11 40; Rochester, 5 52; South Bend 1st,
 112. *New Albany*—Bedford, 10; Jeffersonville, 3 92; Madis-
 son 1st, 60 47, sab-sch., 89 53—150; Pleasant Hill, 70 cts.;
 Vernon, 20. *Vincennes*—Carlisle, 1 50; Washington sab-sch.,
 20. *White Water*—Connersville 1st, 10; Greensburg, 83 83;
 Lawrenceburg, 5; Mt. Carmel, 6. 787 58

IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 9 93; Clinton
 sab-sch., Christmas, 30; Mt. Vernon, 17 65; Springfield, 5.
Council Bluffs—Arcoa, sup. W. C. Dodd, Siam, 11 50; Casey,
 75 cts.; Hamburg, sup. W. C. Dodd, Siam, 16; Platte Centre,
 for Laos, 4. *Des Moines*—Grand River, 80 cts.; Indianola
 sab-sch., 6. *Dubuque*—Dubuque 1st sab-sch., Christmas,
 26 50; Hopkinton, 7 14; Sherrill's Mound Ger. sab-sch., 5.
Fort Dodge—Ashton sab-sch., 2; Bethel, 6; Denison sab-
 sch., Christmas, 6 45; East Cedar, 5 20; Meriden, 12 50;
 Pomeroy, 2 50. *Iowa*—Chequest sab-sch., 3 48; Fairfield, 53;
 Keokuk Westminster Bank St., 43 54; Libertyville, 3; Me-
 diapolis, 7 92; Middletown, 5 75; Morning Sun sab-sch.,
 China, 50. *Jones City*—Davenport 2d, 4; Deep River, 11 60;
 Ladora, 10; Marengo, 3 26; Montezuma, 25 05; Tipton,
 28 34, sab-sch., 13 16—42; Washington, 9 47; What Cheer
 sab-sch., 7 13. *Waterloo*—Cedar Falls, 14; Cedar Valley,
 Mrs. H. Nelson, 2; Grundy Centre, 8 54, sab-sch., 1 46—10;
 Marshalltown sab-sch., 36, Christmas, 15—51; Tama City,
 1 05; Toledo, 8 24. 540 46

KANSAS.—*Emporia*—Conway Springs sab-sch., 11; Council
 Grove, 5; Eldorado, 20, sab-sch., 20—40; Osage City, 18; White
 City sab-sch., Christmas, 10. *Highland*—Axtel sab-sch.,
 birthday box, 6; Blue Rapids sab-sch. and birthday box,
 6 45; Clifton, 10; Hiawatha, Christmas, 30; Highland sab-
 sch., 9 93. *Noosho*—Carlyle, 2 15; Cherryvale sab-sch., 11 87;
 Girard, 17 70. *Osborne*—Hoxie, 2. *Solomon*—Concordia,
 38 12, sab-sch., 1 88—40. *Topeka*—Topeka Westminster, 9 15;
 Vineland, 10. 239 25

KENTUCKY.—*Edmore*—Paris, 22; Sharpsburg, 5. *Louis-
 ville*—Louisville College St., 2 05; Louisville Warren Mem-
 orial, 14. 43 05

MICHIGAN.—*Detroit*—Ann Arbor, 40 20; Detroit West-
 minster, 37 32; Milford, Little Gleaners, 2 41; Saline sab-
 sch., 11 21. *Flint*—Argentine sab-sch., 5 05; Flint Y. P. S.
 C. E., 18 40; Vassar, 6 05. *Grand Rapids*—Big Rapids West-
 minster, 6 37; Harbor Springs sab-sch., 4 60; Ionia sab-sch.,
 100. *Kalamazoo*—Allegan, 27 57; Constantine, 8, sab-sch., 8
 —16; Niles, 67 16; Starukle sab-sch. and mission boxes, 10 50;
 Three Rivers, 23 68. *Lansing*—Albion, 20; Delhi, 2 64; Ho-
 mer, 31; Windsor, 2. *Monroe*—Quincy sab-sch., Christmas,
 10, 32. *Petokey*—Cadillac, 30. *Saginaw*—Bay City, 124 11.
 618 32

MINNESOTA.—*Duluth*—Duluth 2d, 15, West Duluth West-
 minster, 7 90. *Mankato*—St. Peter's Union, 11 75; Wells,
 14 50; Worthington Westminster sab-sch., 22 48. *Red River*—
 Crookston sab-sch., Christmas and birthday, 8; Menden-
 hall Memorial, 2 57. *St. Paul*—Merriam Park, 9; Minne-
 apolis 1st, 62 05; Minneapolis Stewart Y. P. S. C. E., for
 Japan, 11 25; Minneapolis Westminster sab-sch., 86 23; Oak
 Grove, 15; St. Croix Falls, 6 47; St. Paul Westminster, 17 23;
 Stillwater sab-sch., 6. *Winona*—La Crescent, 4 50; Le Roy,
 3 32, sab-sch., 2 85—6 17; Winona 1st, 22. 828 10
 MISSOURI.—*Kansas City*—Deepwater, 9; Holden sab-sch.,
 10; Westfield, 7. *Osark*—Neosho, 4 50; Springfield Calvary
 sab-sch., for India, 40. *Palmira*—Hannibal, for Mexican
 boy, 50; Moberly sab-sch., Christmas, 11 50; 24 61. *Platte*—
 Parkville, 11 34; Trenton, 2 50. *St. Louis*—Cuba sab-sch., 4;
 St. Louis Compton Ave., 200; Zion Ger., 6. 368 95
 NEBRASKA.—*Hastings*—Nelson, 4 71; Superior, 2 50;

Wilsonville, 1. Kearney—Kearney, 13 08. Nebraska City—Fairmount sab-sch., 3 22; Plattsmouth Ger., 3; Salem, 7 68; Tecumseh sab-sch., birthday off., 7. Omaha—Bellevue sab-sch. (Christmas infant class, 5), 15 38; Omaha 2d, 11. 68 85. New Jersey—Elizabeth—Frankford, 34 52, sab-sch., 11 64; Christmas, 100—146 16; Elizabeth 1st sab-sch., 42 25; Elizabeth 3d sab-sch., Christmas, 30 50; Elizabeth, Marshall St., 37 21; Metuchen sab-sch., Christmas, 10 73; Pluckamin sab-sch., Christmas, 9 40; Roselle (56 28 sp. for Mexico), 108 75. Jersey City—Arlington, 20 12; Jersey City 2d, 42 72; Jersey City Clarendon, 16 sab-sch., 33 40—43 40; Jersey City Westminster, Mrs. R. Kerr's class, Syria, 7 30; Passaic Ger., 6 58; Rutherford, 58 22. Monmouth—Allentown, 50; Farmingdale, 60, sab-sch., Christmas, 20—80; Lakewood, 100; Manassas, 26 80, sab-sch., 16 57; Christmas, 21 88—35 25; Manchester sab-sch., birthday, 11; Tuckerton sab-sch., Y. P. S. C. E., 10 58. Morris and Orange—Boonton, 53; Chester, 8 02; East Orange 1st, 399 31; Hillside, 418 93; Madison sab-sch., 82 82; Morristown South St., 127 42, sab-sch., 10 27—137 69; New Providence, 18; Orange St., 1500; Orange Bethel sab-sch., 25; Pleasant Grove, 50; Schooley's Mountain sab-sch., Christmas, 5; Succunna sab-sch., for Persia, 60; Summit support missionary, 108 60; Vailsburg miss., sab-sch., 32 13. Newark—Blount, 1st, 33 25, sab-sch., 25—68 25; Montclair 1st, friend, 50; Newark 1st, 60 27; Newark 3d, 594 16; Newark High St., 20, sab-sch., 47 50—67 50; Newark Wickliffe, 23 07. New Brunswick—Bound Brook sab-sch., Christmas, 12; Flemington sab-sch., 30; Kirkpatrick Memorial 17; Milford 2d; Trenton 1st, support Rev. J. A. Jarvis Ind., 2131 12; Trenton Prospect, 52 49, sab-sch., dime off., 9 38—42. Newton—Oxford 1st, 30; Phillipsburg, 24; Phillipsburg Westminster 13; West Nyack—Bridgeport 1st sab-sch., 40; Bridgeport 2d, 35 52; Pleasantville, 5; Salem (sab-sch., Christmas, 9 25), 95. 7227 68. New Mexico—Santa Fé—Ocala, 5 76; Santa Fé, for Miss Green, Persia, 5. New York—Albany—Carlisle sab-sch., Christmas, 9. Esperance, 10, sab-sch., 7—17; Gloversville, 59 88; King-boro', 22 56; W. Milton, 1. Binghamton—Bainbridge, 30 18; Coventry 2d, 25 47. Boston—Boston Scotch, 10; New Boston, 10; Portland, 5; Quincy, 6 children, 13 18—18 18; Roxbury, 9; Fortland, 37. Brooklyn—Brooklyn 1st, 1403; Brooklyn Grace, 5; Brooklyn Green Ave. sab-sch., 48 60; Brooklyn Memorial, 245 27; Brooklyn South 3d St., 33 38; Brooklyn Throop Ave., 60; Brooklyn Westminster, 142 93; Edgewater 1st, 5 33; West New Brighton Calvary sab-sch., 25. Buffalo—Buffalo Calvary sab-sch., 50; Buffalo Covenant, 9; Buffalo Lafayette St., 13 06; Jamestown sab-sch., Christmas, 25; Fredonia sab-sch., 13 06; Jamestown sab-sch., Christmas, 25; Oldtown, 2 60; Olean sab-sch., Christmas, 5 50; Tonawanda Mission, 1. Chaguan—Calvary sab-sch., 60; Aurora, 48 43; Ithaca, 51. Cheyenne—Cheyenneville, 24 14. Cheyenne—Watkins, 36 78. Columbia—Ancram Lead Mines, 10; Catskill, 149 69; Greenville, 12 25; Hunter sab-sch., 6. Genesee—Batavia, 180 22; Warsaw, 245, sab-sch., 41 34, Christmas, 11 25—297 59. Geneva—Bellona, 10; Canandaigua, 39; Canoga sab-sch., 2 17; Geneva, 1st, 28 70; Manchester, 33; Naples Miss. Soc., for Japan, 45; Ovid, 69 49; Romulus, 32 42; West Fayette, 3. Havana—Chester, 40; Florida, 44 60; Good Will, 17 49; Goshen sab-sch., 60; Hamptonburg sab-sch., 8; Havenstraw 1st, 9; Havenstraw Central, 27 50, sab-sch., 27 50—55; Middletown 2d, 19 48; Nyack sab-sch., 25; Palisades, 30; Ramapo, 463 87; Scotchtown, 50; Stony Point, 21; Unionville, 2 74, sab-sch., 4 63—7 37. Long Island—Bridgehampton, 41; Middletown, 25 17; Port Jefferson sab-sch., 29 23; Southampton, 82 20; Southold, 50 75. Lyons—Newark sab-sch., 1st, 60; Wolcott 1st, 5 40. Nassau—Idip sab-sch., 4 50; Melville, 4; Whitestone sab-sch., 10 39. New York—New York 1st sab-sch., 56 35; New York 1st, 17 53; New York 5th Ave., 1, 922 87; New York 14th St., birthday off., 5 05; New York Bethany, 50; New York Bohemian, 5; New York Calvary, P. M. Assoc., 21; New York Central sab-sch., 70 23; New York Covenant, 350; New York East Harlem Y. P. S. C. E., for Syria, 12; New York Mt. Washington (sp. for India, morning), 30; New York North 350; New York Scotch, 937 04, morning sab-sch., for China, 2, 0—1137 04; New York Westminster, 19 72. Niagara—Lockport 1st, 79 84. North River—Newburgh Calvary, 11 83; Poughkeepsie sab-sch., 35 38. Oswego—Middletown Centre, 5 38; New Berlin, 11. Springfield sab-sch., 5; Worcester, 2. Rochester—Genesee Village, 800; Mt. Morris, 42 26, sab-sch., 18 30—64; Rochester 1st, 500; Rochester Brick sab-sch., 322 39; Rochester Central sab-sch., 244 22; Victor, 21 75. St. Lawrence—Gouverneur, 79 31; Syracuse—Baldwinsville, 16; Canastota, 10 28; Fayetteville sab-sch., 20; Syracuse Park Central, 207 03. Troy—Brunswick, 22 68; Rodick Falls, 89 41, sab-sch., 14 50—103 91; Melrose, Christmas, 2 67; Sandy Hill, 5 60; Troy 2d, 800 05, sab-sch., 800—1690 05; Troy Woodside, 194 03. Utica—Augusta, 5 00; Mt. Vernon, 20; Oneida, 38 53, sab-sch., 7 48—46 01; Utica Bethany, 50 50. Westchester—Mt. Vernon, 50; New Haven, 7; Peekskill 1st, 89 51, sab-sch., 50—139 51; Rye, for China, 100, sab-sch., Christmas, 14 73—114 78; Southast, 16; South Salem, 45 01; Yonkers 1st, 236 06; Yorktown sab-sch., Christmas, 17. 28,554 94

NORTH DAKOTA—Fargo—Elm River, 22; Fargo, 12 86. Pembina—Emeryd sab-sch., 7 50. 42 38. OHIO—Athens—Logan, 40; Middleport and Cheshire, 14 85. Bellefontaine—Belle Cent., 14 50; Bellefontaine, 14 55; Buck Creek, 26; Bucyrus, 22 83; Crestline sab-sch., Christmas, 7 29; Forest sab-sch., 3; Rushsylvania, 4; Spring Hill, 15 86; Urbana sab-sch., 14 60. Chittenden—Bloomingburg, 68. Cincinnati—Bethel, 5 78; Cincinnati Poplar St., 10; Cincinnati Walnut Hills, 429 46; Clifton, 35 75; Glendale, 23 70; Ludlow Grove, 2 57; Morrow sab-sch., Christmas, 18 83; New Richmond, 8, sab-sch., 16—24; Silvertown on Baxter Bequest, 365. Cleveland—Akron sab-sch., 6; Cleveland 1st sab-sch., Stone ch. dep't, 104; Cleveland Case Ave. sab-sch., 33 36; Cleveland Miles Park sab-sch., 15; Cleveland Woodland Ave. for Korea, 250; East Cleveland, 334 51; Orwell, 7; Rome sab-sch., 22. Columbus—Mt. Sterling, 5 15. Dayton—Dayton Memorial, 20; Hamilton sab-sch., 29 35; Moulree sab-sch., 4 11; Norwalk, 3; South Charleston, 31, sab-sch., 4 30—35 30; Springfield 1st, 104. Lima—Findlay, 50; Wapakoneta sab-sch., Christmas, 17. Mahoning—Ellsworth, 67 30; Maillon, 24; 42 91; New Lisbon sab-sch., 20 30; N. Lib., 10; Poland, 8 40; Youngstown 1st, 114 96. Marion—Liberty, 9. Massena—Bowling Green, 23 66, sab-sch., 38 78—62 42; Van Wert, 39 06; West Bethesda, 60. Portsmouth—Red Oak, 26, sab-sch., 12 50—35 50; Ripley, 24 60; Rome, 16 72; Sardinia, 5 25. St. Clairsville—Bellair 1st, 45; Buffalo, 33; Concord, 41; Kirkwood, 28 96; Pleasant Valley, 2; Rock Hill Genera, Christmas, 2. Steubenville—Annapolis, 10; Dell Roy, 21 5; Miner, 8; Wellsville sab-sch., 118. Woodbury, 14, 10 11; Dalton sab-sch., Christmas, 7 64; Loudonville, 14; Mansfield sab-sch., 100; Orrville, 3 50; Soudanah sab-sch., Christmas, 28; Shelby, 8; Shreve, 7 70; Weston Westminster, Christmas, 22 15. Zanesville—Brownsville sab-sch., 40; High Hill, 35 10, sab-sch., 13 21—49 31; Jefferson, 9 65; Madison, 37 50; Muskingum, 27 30; Utica, 18; Warsaw, 4059 64

PACIFIC—Los Angeles—Alhambra, 13; Grand View, 26, sab-sch., for Persia, 8 31; Los Angeles 15 63; Los Angeles Boyle Heights sab-sch., 9 34; Los Angeles Chinese, 25; San Bernardino, 40; Santa Ana, W. M. Soc., 17 50. San Francisco—San Francisco Howard Mission Regns Band, 50. 261 47

PENNSYLVANIA—Allegheny—Hoboken, 7, sab-sch., 10—17; Leetsdale, 105 75, sab-sch., 29 60—135 35; Tarentum, 18. Blairville—Reulish, 33 22, sab-sch., 30—63 22; Black Lick, 3 50; Greensburg, 97 61; Harrison, City, 7; Irwin, 57 06; Latrobe, 13, sab-sch., 11—54; New Salem, 37; Unity, 33. Butler—Alleghen sab-sch., 2 65; Butler, 288 30, sab-sch., 16 61—306 31; New Salem sab-sch., thank-off., 5. North Washington sab-sch., 9 70; Petrolia sab-sch., 9 10; Sunbury sab-sch., 3 40. Christa—Bloomfield sab-sch., 118; Harrisburg, 1st, 86 46; Dauphin sab-sch., 26 07; Carlisle 1st, Senior, Dep't, 122 63, Intermediate Dep't, 32; Infant Dep't, 11, 28—16 92; Mechanicsburg, 18, sab-sch., for China, 52; 70 34; Mercersburg, 56 60; Monaghan, 2 50; Paxton, 12; Silver Spring, 28, sab-sch., 10—30; Harrisburg Olivet sab-sch., 28. Chester—Downingtown Central, 14 53; Egg's Manor sab-sch., 50; Glen Riddle, 3 49; Glenside-Clarion, 24 76; Edenburg, 12 25; Oil City 2d, 7; Tionesta, 12; Du Bois sab-sch., Christmas, 87 29. Erie—Cambridge sab-sch., 5 32; Erie Chestnut St., 11; Garfield sab-sch., 22; Girard, 20 35; Miles Grove Branch, 3 60—23 95; Hart's Creek, 2 50, sab-sch., 2 50—5; Harmonsburg sab-sch., 5; Meadville 1st, 22, sab-sch., 21 40—43 40; Oil City 1st, 35 73; Pittsfield sab-sch., 4 98; Springfield, 3 27; Wattsburg, 1 80; Westminster, 5. Huntingdon—Altoona 2d sab-sch., 16; Bellefonte sab-sch., 72 98; Bethel sab-sch., 1 19; Birmingham sab-sch., 14 90; Buffalo Run, 2 61; Currysville, 25 25; Holdayburg, 54 33, sab-sch., 3 67—58; Kylertown, 2; Lewistown, 75. Lost Creek sab-sch., 1 10; Lower Springfield, 25; Petersburg, 10 86, sab-sch., 1 01; 11 67; Pine Grove sab-sch., 2 16; Shavertown, 5 60; Sinking Valley, 18, sab-sch., 11—29; Spruce Creek Penn Furnace, 239, sab-sch., 23 19; for Maria, sab-sch., 10; Coleraine dime, 13—306 19; Tyrone, 111 27. Kittanning—Clintons, 5; Homer, 4 88; Middle Creek, 5. Lackawanna—Bennett, 3; Berne, 10; Carlsdale sab-sch., Christmas, 51 57; Hawley, 5; Montrose, 30; Scranton Providence sab-sch., Christmas, 15 78, memorial, Louisa Alford, 8—18 78; Towanda, 114 28; Troy, 68; Wilkesbarre Westminster, 10; Wilkesbarre Grant St., 12 08. Lehigh—Allentown, 10; Audenried, 48, sab-sch., 50. Lehigh—Bethlehem 1st, 13; Reading 1st, 33; South Easton, 1 20. Northumberland—Lewisburg, 123; Mahoning, 117 43; Nifflingburg, 10 25; Sunbury, 9; Northumberland, 5 34; Renovo sab-sch., 25; Muncy, 9; Northumberland, 5 34; Renovo sab-sch., 25. Philadelphia—Philadelphia 1st, 375 04; Philadelphia 10th sab-sch., teacher, Persia, 172 82; Philadelphia African 1st, 2 50; Philadelphia Teacher, 35 31; Philadelphia Clinton, 30; Immanuel, 28 36; Philadelphia Tabernacle sab-sch., Christmas, 15 43; Philadelphia Spruce St., 763 21, sab-sch., 32 21—300 42; Philadelphia Woodland, 1103 07. Philadelphia Central—Philadelphia Co-hocksink, 234; Philadelphia North Broad St. sab-sch., 68 33.

Philadelphia North—Ablington, 75; Chestnut Hill, 148; Doylestown, 45 75; Frankford, 31 68; Germantown Market Sq. sab-sch., 7 47; Lower Merion, 5; Manayunk, 136; Mount Airy, 6 57; Fort Kennedy, 4, sab-sch., 25—29; Pottstown, 48 74; Band of Faith, 10 69—59 43; Springfield, 16 57; Ambler Mission sab-sch., Christmas, 3 43. **Pittsburgh**—Cannonsburg, 43 55; Mt. Washington, 5 22; Phillipsburg, 1 75; Pittsburgh 1st, 1000; Pittsburgh 2d, 108 67; Pittsburgh East Liberty, 182, sab-sch., 200—882; Sharon sab-sch., 10 25; Wilkinsburg, 100 48. **Redstone**—Connellsville sab-sch., mite box, 34 75; Dunbar, 23, sab-sch., 12—35; Laurel Hill sab-sch., 131 55; Little Redstone, 7 65; Long Run, 30; McKeesport, 19 78; New Providence Carmichael sab-sch., 5 44; Scottdale, 6 42, sab-sch., 3 19—9 55. **Shenango**—Mahoning sab-sch., for Slam, 20; Mt. Pleasant sab-sch., Christmas, 40, New Galilee sab-sch., 9 77—64 77; New Castle 2d, 41; Sharpsville, 6; Unity sab-sch., China, 10; Westfield, 270, sab-sch., 26 (of which for China, 50), 296. **Washington**—Burgettstown, 22 17; Cameron, 12; Clayville sab-sch., 25; Cove sab-sch., 11 62; Cross Roads Florence sab-sch., 21; Washington 1st, 66 95, sab-sch., 35 70—100 65; Washington 2d sab-sch., 26 96; Wheeling 1st, 10, Christmas, 80—90; Wheeling 2d, 24 43. **Wellsboro**—Covington, 8; Mansfield, 6; Wellsboro sab-sch., 41 50. **Westminster**—Cedar Grove, 15; Centre, 42 26; Columbia, 15 61; Lancaster 1st sab-sch., 29 25; Lebanon 4th St., 15; Mt. Joy, 10; Slate Ridge, 16; Strasburg, 5 10; Wrightsville, 20. **West Virginia**—Terra Alta, 15. 9659 18
SOUTH DAKOTA—Central Dakota—Brookings, 9 03, sab-sch., 6 27—15 30; Howell, 2 66. **Southern Dakota**—Bridge-water, 10; Canton sab-sch., Christmas, 8 50. 36 36
TENNESSEE—Union—Hopewell, 9 25; Madisonville, 4; New Providence, 38 57; Westminster, 11. 62 82
TEXAS—Austin—Taylor, 34 50
UTAH—Montana—Helena 1st sab-sch., 43 05. **Utah**—Payson sab-sch., 4 41; Springfield sab-sch., 5. 52 46
WISCONSIN—Lake Superior—Florence, 25 68; Marquette sab-sch., Christmas, 10. **Madison**—Kilbourne City, 3. **Milwaukee**—Cedar Grove W. Soc. (5 for India), 10; Milwaukee Grace, 35 50; Milwaukee Immanuel (of which for papal lands, 43 41), 298 71; Milwaukee Perseverance, 10 30; Oostburg, 25; Stone Bank, 3 25. **Winnebago**—Fort Howard, 4 75; Merrill, 3 28; Oshkosh, 26. 440 97

WOMAN'S BOARDS.

Mrs. C. B. Farwell, Chicago, Board Northwest, 4600; Mrs. C. P. Hartt, N. Y., Board New York, 2836 86; Mrs. Mary E. Church, Troy, N. Y., Board Northern New York, 1500; Mrs. C. P. Hartt, N. Y., Board New York, 3140 95; Mrs. J. M. Fishburn, Phila., Board Philadelphia, 3827 84; Mrs. J. M. Miller, St. Louis, Mo., Board Southwest, 1347 13; Mrs. C. B. Farwell, Chicago, Board Northwest, 5463 63. 22,736 41

LEGACIES.

Interest on legacy Chas. Wright, 76; Bequest Mrs. Elizabeth Briant, Franklin county, Ind., 140; Estate H. Richey, McKeesport, Ind., 950; Lapeley estate, 150. 1,816 00

MISCELLANEOUS.

C., Pa., 22; Tithe fund, 6; H., Topeka, 16 50; Miscellaneous, 50 cts.; Friends, 10; Mrs. J. L. Park,

Thompsonville, Pa., 10; Payson, Utah, 1 82; Family Christmas off. for Slam, 7 03; W. H., 15; R. Walker, Clinton, Ill., 60; Belle B. Hatfield, Auburn, Cal., 5; East Bloomfield, N. Y., Congl ch., 31 85; Cash, 800; Mrs. E. L. Ferdon, Buffalo, N. Y., 10; Wm. Adrians, Poughkeepsie, N. Y., 10; Soc. Missy Inquiry, Theo. Sem., Auburn, N. Y., to sup. Rev. J. B. Rogers, Brazil, 623 38; Delavan, Wis., Congl ch., 40; D., Fairfield, Iowa, 5; S. Paul, N. Y. city, 20 25; Friend of the cause, 20; C. Arbutnot, Pittsburgh, 1000; Mite box, 6; Two sisters, 50; H. T. Walker, St. Joseph, for two missionaries in Korea and Laos, 160; A friend, 250; A friend, Lansingburg, 20; Cash, for Mexico, 100; J. A. Gray, for B. B. Brier, 50 cts.; Mrs. M. T. H., 100; E. Marlon Ames, 10; Rev. D. Ross, sup. Chinese mission, Canton, 35; Rev. R. F. McLean and family, account life membership, 13 80; E. P. Robinson, Orchard Park, N. Y., 18; J. L. Rhea, Knoxville, Tenn., for Persia, 10; R. P. Wilder, sup. Miss J. H. Sherman, Kolhapur, India, 125; L. C. R., for China, 5; Mrs. Hugh Adams, Elizabeth, N. J., 80; W. C. Wallace, Newark, N. J., 100; Harriet D. Mandarin, Rome, Italy, 10; W. H. Hartsell, Minneapolis, Minn., 10; L. I. R., 500; Friend of Missions, North Hope, Pa., 15 35; Mrs. G. M. Sanford, Erie, Pa., for H. L. Sanford scholarship, Meiji Gakuin, Japan, 10; A. Rosendale, Mo., 5; E. W. Kennedy and wife, Dailey, Dak., 10; Harriet J. Rogers, Southampton, N. Y., 20; G. T. Crissman, Hastings, N. b., sup. native preacher China, care H. Corbett, 30; E. Dewitt, Elyria, O., 10; M. E. Drake, Brockport, N. Y., 6; J. A. M., 12; Miss Seaton, work in Belgium, Rev. Kenedy Anet, 2; E. T. Pond and family, 6; E. M. Eames, Albany, N. Y., 10; A. E., 100; Miss M. Boorman, Plainfield, N. J., 100; A friend, 2; E. and C. Clendenin, Hogestown, Pa., 5; From a collegian, 2; A. B., sp., 200; Presbyter, 100; Maj. Calvin Dewitt, U. S. A., Mon., 30; Two lady friends, Lake City, Mo., 15 (of which 5 for Persia); Miss sab-sch., 2; Frank L. Janeway, New Brunswick, N. J., 689 60; Rev. T. H. Candor, U. S. Columbia, for building fund Barranquilla, 50; Miss L. A. Mitchell, Elk Creek, Cal., 10; Miss Jane F. Willard, Auburn, N. Y., 2000; F. J. Baird, Kansas City, Mo., sup. Rev. J. M. Leonard, Osaka, Japan, 625; Friends at home, 100; Rev. J. Edgeworth, Meadville, Pa., 5; Cash, 12; T. C. Perry, La Prairie, Quebec, 14; Rev. J. G. Craighead, Washington, D. C., 50; C. C. Tideoute, Pa., 20; J. Rising, Lena, Ill., 10; M. E. Carpenter, Hammon, N. J., 2; Cash, sal. S. A. Moffatt, Korea, six months, 450; C. S. P., Oregon, 12; Miss Cornelia L. Lloyd, Rogersville, Tenn., 5; A friend, 5; Rev. W. Hull, 12 50; Young Ladies' Miss. Soc., New Alexander, Pa., 13 75. 9,035 33

Total amount received in January, 1890. 890,511 89
Total amount received from May 1, 1889. 312,788 19

WILLIAM DULLES, JR., Treasurer,

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, JANUARY, 1890.

ATLANTIC—Atlantic—Bethel, 1 50; Charleston Wallingford, 4 10; Grace, 2 25; Hebron, 1 50; Summerville, 2; Zion, 2 01. **Fairfield**—Bethlehem, 1; Ladson, 2. 16 40
BALTIMORE—Baltimore—Baltimore Lafayette Sq., 12 65; Elliott City, 4 27; Lonsconing, 12; Piney Creek, 11; Taneytown, 15 21; Zion, 4. **New Castle**—New Castle (sab-sch., 7 43), 37 47. **Washington City**—Washington Westminster, 10. 106 60
CATAWBA—Cape Fear—Allen's Chapel, 1 50; Friendship, 1 50; Mt. Olive, 1 20. **Catawba**—Bethlehem, 28 cts.; Davidson College, 2; Ebenezer, 1; Wadesboro', 1; Hendersonville, 1 50. **South Virginia**—Big Oak, 3 60; Russell Grove, 1 60; Albright, 1. **Yadkin**—Mocksville 2d, 1. 17 18
COLORADO—Boulder—Longmont Central, 9; Valmont, 14 cts. **Denver**—Otis, 1. **Pueblo**—Del Norte 1st, 4 15; Monte Vista, 8. 22 29
COLUMBIA—Oregon—Portland 4th sab-sch., 30 41; Portland St. John's, 4 56. 34 91
ILLINOIS—Alton—Virden, 5. **Bloomington**—Danville, 16 15. **Caro**—Fairfield, 8; Flora, 3 40; Golconda, 14; Nashville, 5 25. **Chicago**—Chicago 1st (sab-sch., 50), 239 24; Chicago 3d (sab-sch., 38 26), 275 78; Chicago Fullerton Ave., 21 95; Hyde Park, 62; Joliet 1st, 15; Brookline, 1 80. **Freeport**—Freeport 3d Ger., 4; Lena sab-sch., 5; Middle Creek, 24; Rockford Westminster, 12 21. **Mattoon**—Morrisonville,

2. **Peoria**—Elmira, 16 67; Farmington, 6; Galesburg, 22; Knoxville, 8 40; Lewistown, 67 46; Princeville, 19 17. **Rock River**—Aledo, 5; Geneseo, 11; Millersburg, 3; Munson, 3 85; Rock Island Broadway, 33 98. **Schwuyler**—Doddsville, 4; Fountain Green, 3 50; Monmouth, 42 75. **Springfield**—Brush Creek, 3 31; Mason City, 5 67; Petersburg, 16 65; Pisgah, 8 41; Springfield 1st, 35 65; Unity, 1 36. 1027 61
INDIANA—Crawfordsville—Alamo, 4; Beulah, 4; Frankfort 1st, 26; Judson, 1; Newtown, 6; Russellville, 2; Union, 1. **Fort Wayne**—Fort Wayne 1st, 65 15. **Indianapolis**—Indianapolis 9th, 3; Indianapolis Memorial, 9 30. **Logansport**—La Porte, 60 01. **Muncie**—Hopewell, 4; Muncie, 17 15; Winchester, 5. **New Albany**—Hanover, 10 61; Jefferson, 25 cts.; Livonia, 2 83; Sharon Hill, 2. **Vincennes**—Princeton, 5; Washington, 5. 283 30
INDIAN TERRITORY—Musogon—Wewoka, 6 00
IOWA—Council Bluffs—Lenox, 6 50. **Des Moines**—Dallas Centre, 9; Grimes, 8; Indianola, 7; Ridgevale, 6. **Dubuque**—Centretown Ger., 2. **Fort Dodge**—Boone, 7 50; Calliope, 5; Vall, 4 86. **Iowa**—Burlington 1st, 11 73; Keokuk Westminster, 10 61. **Waterloo**—Albion, 9; Salem, 7; Tranquillity (sab-sch., 5 50), 15 50. 107 70
KANSAS—Emporia—Marion, 18; Winfield, 10. **Highland**—Washington, 7 40. **Larned**—Burton, 3 72; Halsted, 8; Hutchinson, 12 43. **Neosho**—Central City, 1; Mineral Point,

75 cts.; Sugar Valley, 2 40. *Solomon*—Minneapolis, 19 48. *Topeka*—Topeka Westminster, 6 35.
KENTUCKY.—*Eden*—Dayton, 5; Flemingsburg, 4 65; Paris, 9. *Louisville*—Louisville Knox, 3 25. *Transylvania*—Paris Hick, 9 20.

MICHIGAN.—*Detroit*—Detroit Covenant, 50; Detroit Westminster ch., 46 42, sab-sch., 36 48, ladies, 45; Erin, 2; Mount Clemens, 6. *Find*—Nunda, 50 cts.; Flushing, 7. *Kalamazoo*—Three Rivers, 7 47. *Saginaw*—Bay City, 9 06; Mt. Pleasant, 2 50.

MINNESOTA.—*Duluth*—Duluth 2d sab-sch., 6; Two Harbors, 3 60. *Munkato*—Luverne, 3; Wells 1st, 25; Worthington Westminster sab-sch., 22 48. *Red River*—Red Lake Falls, 3. *St. Paul*—Minneapolis 1st, 16 61; Rockford, 4; St. Croix Falls, 4 11; St. Paul House of Hope, 21 56; St. Paul Westminster, 45 69.

MISSOURI.—*Allen*—Hopewell, 1 10; Cotton Plant, 1 65. *Kansas City*—Jefferson City, 6. *Ozark*—West Plains, 3. *Palmyra*—New Providence, 2 50. *Platte*—Maryville sab-sch., 7 69; Parkville sab-sch., 11 50, 20 05.

NEBRASKA.—*Hastings*—Hastings Ger., 2. *Kearney*—North Platte, 15; Lexington, 7. *Nebraska City*—Adams, 2; Lincoln 1st, 63 43; Seward, 8; Sterling, 2. *Niobrara*—Elgin, 1. *Omaha*—Fremont, 17 87; Omaha 1st, 60 07.

NEW JERSEY.—*Elizabeth*—Cranford (sab-sch., 12 53), 27 12; Elizabeth, 15; Elizabeth Westminster Hope Mission, 4 93; Plainfield Crescent Ave., 115. *Jersey City*—Arlington sab-sch., 10; Jersey City Claremont, 6. *Monmouth*—Forked River, 8; Lakewood, 48 83; Manchester, 12; Mt. Holly, 18. *Morris and Orange*—Chester, 10; Dover, 14; Hillside, 25; Madison, 4 42; Mendham 2d, 15; Morris-town 1st sab-sch., 12. *Newark*—Newark 2d, 12 82. *New Brunswick*—Anwell 1st, 6; Anwell 2d, 5; Dayton, 3 97; Flemington, 32 91; Lambertville, 50; Pennington, 10 71; Trenton 2d, 17 35; Trenton 4th, 50; Trenton Prospect St., 5 27. *Newton*—Andover, 5; Asbury, 12; Belvidere 1st, 55; Bloomsbury, 5.

NEW YORK.—*Albany*—Albany West End, 20; Esperance, 2; Saratoga Springs 1st sab-sch., 6 50; West Gaitway, 2; West Milton, 1. *Binghamton*—Bainbridge sab-sch., 5 15; Binghamton West, 10; Cannonsville, 5; Nichols, 2; Union, 30. *Boston*—South Ryegate, 6. *Brooklyn*—Brooklyn 2d, 135; Brooklyn Memorial, 84 72; Brooklyn Throop Ave. (sab-sch., 25, 73). *Buffalo*—Buffalo Calvary, 45; Buffalo Westminster, 17 60; Olean, 17 50. *Cayuga*—Aurora, 9 28; Ithaca (sab-sch., 1), 42 54; Port Byron, 7; Sennett, 3 70. *Champlain*—Keeseville, 15; Peru, 1 06; Plattsburg, 17 65. *Chemung*—Burdett, 8 50; Southport, 6. *Columbia*—Jewett, 12 10. *Genesee*—Wyoming, 10 62. *Geneva*—Oak's Corners, 5; Seneca, 82. *Hudson*—Hampdenburg, 16; Haverstraw Central, 16; Middletown 2d, 2 92; Ramapo, 13 50; Ridgebury, 1. *Long Island*—East Hampton, 10; Southold, 10. *Lyons*—Lyons, 19 19; Newark, 6 40; Rose, 9 25. *New York*—New York 7th, 4; New York Westminster, 24 19. *Niagara*—Lockport 1st, 25 07. *North River*—Amenia, 17; Highland Falls, 5 62. *Osego*—Delhi 2d and sab-sch., 17; New Berlin, 6 35; Worcester, 2. *Rochester*—Rochester Brick Infant class, 50; Rochester Central sab-sch., 183 15. *Steuben*—Arikop, 82 cts.; Canisteo, 13; Jasper, 2 64. *Syracuse*—Fayetteville sab-sch., 20; Syracuse 4th, 15 98. *Troy*—Lansingburg Olive, 11 82; Troy 9th, 80; Troy Memorial, for S. S. Sevier, 8; Troy Westminster, 11 63; Troy Wodside, 45 09; Watford, 7 06. *Utica*—Mount Vernon, 10. *Westchester*—Bedford, 5; Bridgeport 1st, 27 03; Greensburg, 27 88; Peekskill 1st, 43; Peekskill 2d, 7; South Salem, 2 25; Yorktown, 7.

NORTH DAKOTA.—*Fargo*—Tower City, 3 40.
OHIO.—*Athens*—Barlow, 2; Bashan, 1; Tupper's Plains, 1 50. *Bellefontaine*—Bellefontaine, 1 84. *Chillicothe*—Chillicothe 3d, 6. *Cincinnati*—Bethel (sab-sch., 2 70), 6 70; Cincinnati Central, 38 67; Cincinnati Poplar St., 5; Cincinnati Walnut Hills, 6; Clifton, 15 20; Springfield, 15 15. *Cleveland*—Cleveland Euclid Ave., 41 90; Calvary, 15. *Columbus*—Columbus Broad St., 2; Lithopolis, 3 28; Mt. Sterling 3 50. *Dayton*—Dayton 3d St., 246 78; Piqua, 32; Seven Mile, 7 80; Somerville, 2; Troy, 18 86; Xenia, 15. *Huron*—Fremont, 40; Olena, 7. *Lima*—North Baltimore, 1; Sidney (sab-sch., 18 77), 23 77. *Machoning*—Niles, 4; Poland, 11 26; Youngstown 1st, 48 67. *Marion*—Liberty, 2. *Portsmouth*—Portsmouth 2d, 24 95; Ripley, 7. *St. Clairsville*—Buffalo, 5; Crab Apple, 6 41; Mt. Pleasant, 8 79; St. Clairsville, 5. *Steubenville*—Bethel, 4 65; East Liverpool, 13 70; East Springfield, 4 57; Hopedale, 8; Leesville, 2 06; Newcomerstown, 2 11; New Hagerstown, 4 10; Potter Chapel, 8. *Wooster*—Apple Creek, 9 58; Congress, 8; Doylestown, 4 60; Fredericksburg, 40; Loudonville, 9 80; Marshallville, 1; Shreve, 2 50; Wayne, 5. *Zanesville*—Brownsville, 10 50; Granville, 34 73; Zanesville 1st, 12; Zanesville Putnam, 10.

PACIFIC.—*Bentley*—Point Arena, 6; San Rafael ch., 11 85, sab-sch., 13 65. *Los Angeles*—Arlington, 39 75; Carpenteria, 2. *San José*—San José, 89. *Stockton*—Grayson, 3 65.

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch., 60 32; Allegheny 1st Ger., 1 40; Allegheny North, 189 32; Emsworth Ladies, 13; Evans City, 10; Glenshaw (sab-sch., 1 90), 8 90;

Hoboken, 5. *Blairsville*—Congruity, 3; Latrobe, 80; Livermore, 3 15; Murrysville, 5; New Alexandria (sab-sch., 11 30), 80 75; Parnassus, 39 76. *Butte*—Buffalo, 7. *Carlisle*—Carlisle 2d, 67 73; Gettysburg, 15; Monaghan, 7; Olivet, 5; Paxton, 12; Petersburg, 3 90; Shippensburg, 16 16. *Chester*—Chester 1st, 15; Landowne 1st, 12 12; Penningtonville, 5. *Clarion*—Beech Woods, 25 04; Brookville, 20 74; Callemburg, 10; Oak Grove, 3; Oil City 2d, 16. *Erie*—Bradford, 23; East Greene, 2 60; Evansburg, 2; Greenfield, 1; Harbor Creek, 5; Meadville 2d, 11; Sandy Lake, 3; Titusville, 53 55; Utica, 5 50; Waterford, 2. *Huntingdon*—Altosna 1st, 22 68; Altosna 2d sab-sch., 2; Altosna 3d, 10 85; Bellefonte sab-sch., 14 70; Buffalo Run, 2 61; Houtzdale, 2 17; Lewistown, 5; Logan's Valley, 8; Lost Creek, 10 20; Petersburg (sab-sch., 1 07), 5 25; Tyrone, 47 12; Williamsburg, 6 89. *Kittanning*—Apollo, 36; East Union, 1; Freeport, 6 60; Marion, 3; Rural Valley, 5; Strader's Grove, 3 70; West Lebanon, 5. *Lackawanna*—Athens, 6; Langclyffe, 15; Pittston ch., 24 75, sab-sch., 14 51; Scranton 2d, 180 50; Towanda, 36 77; Wilkesbarre Westminster, 10. *Lehigh*—Pottsville 1st, 14 21; Pottsville 2d, 7 50; South Bethlehem, 5 08; South Easton, 1 45. *Northumberland*—Buffalo, 8 44; Derry, 3; Great Island, 25; Hartleton, 7; Millburg, 9 22; Milton, 22 38; New Berlin, 1; New Columbia, 5; Washington, 6; Williamsport 2d, 7 80. *Philadelphia*—Philadelphia Mariner's, 6 38; Philadelphia South, 12; Philadelphia Woodland, 671. *Philadelphia Central*—Philadelphia Arch St., 10; Philadelphia Conchoink sab-sch., 9; Philadelphia Mantua 2d, 8; Philadelphia Memorial, 42 65; Philadelphia Princeton, 341 52; Philadelphia Tioga, 7 40. *Philadelphia North*—Bridgeburg, 15; Germantown 1st, 271 23; Lower Merion, 3; Manayunk sab-sch., 18; Mt. Airy sab-sch., 7 76; Newtown, 48 03; Norristown 1st, 17 89; Norristown and Providence, 20; Port Kennedy, 18 35. *Pittsburgh*—Bethany, 17 55; Bethel, 10; Duquesne, 10; Forest Grove, 22; Long Island, 6; McDonald, 16; Mansfield 1st, 20 68; Oakdale, 17 45; Pittsburgh 3d, 250; Hart and Hand Soc., 80; Pittsburgh Shady Side, 26 13; Swissvale, 43 11; Verona, 6. *Reading*—Pleasant Unity, 2 56; Tyrone, 5. *Schenango*—Clarksville (sab-sch., 22 94), 36 25; Slippery Rock sab-sch., 6 80; Unity, 18; Westfield ch., 150, sab-sch., 25—145. *Washington*—Cove, 15; Unity, 2; Upper Buffalo, 43 38; Washington 1st, 28 16; West Liberty, 3. *Wellbore*—Mansfield, 5 25; Wellbore, 5 86. *Westminster*—Cedar Grove, 5; State Ridge, 7; Wrightsville, 10. *West Virginia*—Terra Alta, 15.

SOUTH DAKOTA.—*Southern Dakota*—Harmony, 5; Pine Ridge Agency, 2 90.

TENNESSEE.—*Holston*—Jonesville, 1 50; Salem, 10 65. *Union*—Hopewell, 3 50; Maryville 2d, 3; New Market, 5; St. Luke's, 1 65; Shannongale, 4; Washington, 3.

WISCONSIN.—*Chippewa*—Baldwin, 3 50; Hudson, 7 41. *Lake Superior*—Ironwood, 3. *Milwaukee*—Racine (45 sch'p M. A. S.), 101 26; Somers, 6 90.

Total 9,170 39

MISCELLANEOUS.

Estate of Wm. F. Mullen, 500; Mrs. E. M. Bell, Allegheny, Pa., 5000; Miss Mary Hale, Williamsburg, N. Y., 1; Woman's Executive Committee, New York, 2091 01; Rev. Elias Riggs, D.D., L.L.D., Constantinople, Turkey, 20; E. J. Hill, Englewood, Ill., 1; Sab-sch. Prospect, 5; Laura C. Geddes, Williamsport, Pa., 3; Julia Clark Orion, Ill., 5; Caroline H. Young, New York, M. A. S., 80; Buffalo, Minn., 10; Wm. Findley, Altoona, Pa., 20; Mrs. S. N. Craig, Noblesville, Ind., 1; Rev. J. B. Smith, Crockett, Tex., 10; Monfort & Co., Cincinnati, O., 2 50; Always Ready Band, Pa., for B. F. Glenn, 6 50; Isabella Brown, Cincinnati, for M. A. and Soc., 100; Mrs. Elizabeth C. Haines, Cleveland, O., 10; Pres. Soc., Massillon, 15; Dividend on Cooper Ins. stock, 230; J. F. Fleming, Fala Pint, Mo., 1; Mrs. Smith's Bible class, McClain, 15; Frank L. Janeway, New Brunswick, N. J., 313 18; Rev. J. G. Touzeau, Medalin, U. S. Colombia, 5; "C", Pa., 6; Rev. W. L. Tarbet and wife, 1 92; Rev. W. E. Honeyman, 6; Wm. Schramm, Kearney, Neb., 75 cts.; Henry Elliott, Zanesville, O., 10; J. C. Cromack, Deckertown, N. J., 6; E. Dewitt, Elyria, O., 10; Rev. W. H. Robinson, Chlii, 5; Rev. and Mrs. J. B. Ayres, Osaka, Japan, 10.

Total 8,471 86

Total \$17,642 75

DIRECTS.

Miss Martha Graves' sab-sch. class, Newburgh, N. Y., sch'p Brainerd, 15; Rochester Pres. Soc., per Miss Ashly, sch'p Brainerd, 10; Y. P. S. C. E. 1st ch. Duluth, sch'p in part Brainerd, 20; Miss Helen F. Boyden, sch'p Brainerd, 20; Sab-sch., Geneseo, N. Y., sch'p Brainerd, 35; Westminster Miss. sab-sch., Baltimore, Md., sch'p Brainerd, 25; Lockport 1st Pres. ch. sab-sch., for Good Will sch., 10; Lockport Miss.

Soc. for Good Will sch., 10; Upper Buffalo ch., Miss H., 5; To Miss Barber reported, 149; Mrs. Drouillard, to Miss Barber's sch., 9; F. C. Potter's ch., 4 50; J. W. Mairs Band, Schenectady, N. Y., for Pine Bluff, 18; Mite Barrel Band, 2d Albany, for Pine Bluff, 10; Shiloh ch., to Job Lawrence, 3 50; To Catechist Fund, Middle University, 176; Walnut St., Philadelphia, sch/p Scotia, 15; J. T. Turner, Iowa City, sch/p Scotia, 25; Lewistown Aux., sch/p Scotia, 11 63; Gleaners' Band, Verona, sch/p Scotia, 60; William Greenough's Band, Philadelphia, sch/p Scotia, 25; Young People's Soc., Beaver, Pa., sch/p Scotia, 45; Lima, Ind., sch/p Scotia, 5; H. M. S., Elder's Ridge, furniture, 30; C. S. Meeks, Kirkville, Mo., furniture, 25; C. T. Young, Brooklyn, N. Y., furniture, 25;

To T. A. Grove, in Sept. and to Jan. 1, salary, 115 88; Thom-sonville, 1; Reported by Louis Johnston, Pine Bluff, 68; Independence, Mo., 10; Dr. Nicolai, 50; Maryville, O., 8; Reported by J. F. Miller, 5; Riley Homer reports, 1 50; J. S. Williams, 5. 1040 98

Total receipts for January, 1890.....\$18,688 68
Previously reported..... 62,815 88

Total receipts to date.....\$80,499 56

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, JANUARY, 1890.

ATLANTIC.—*East Florida*—Starke, 7 50. *South Florida*—Eustis (sab-sch., 10), 33 50; Titusville, 10. 51 00
BALTIMORE.—*Baltimore*—Baltimore Alsquith St., 29 32; Boundary Ave. (sab-sch., 72 18), 121 63; Broadway (sab-sch., 5; 6; Light St. sab-sch., 2; Cumberland, 60; Emmitsburg, 43 48. *New Castle*—Bridgeville, 5 62; Federalburg, 2 25; Green Hill and sab-sch., 20; Newark 1st, 37 23; Wilmington Hanover St., 69 35. *Washington City*—Washington City 1st, 53 58; Covenant sab-sch., 10; Westminster, 185. 677 36
COLORADO.—*Boulder*—Boulder Valley, 87 cts.; Crook, 1 85; Longmont Central, 15. *Denver*—Denver Capitol Ave., 29 03; Otis, 3; Yuma, 5. *Pueblo*—Alamosa sab-sch., 10 85; Mesa sab-sch., 37. 102 62
COLUMBIA.—*East Oregon*—Grass Valley, 5. *Idaho*—Rath-drum, 4 50. *Oregon*—Aurora, 6; Eugene City, 9; Florence, 5; Gervais, 10; Portland 1st sab-sch., 100. *Puget Sound*—Centralia, 3; Ellensburg (sab-sch., 79 cts.), 16 49; Olympia, Port Townsend 1st, 6 50; Puyallup Indian, 7; Seattle 2d, 12; Union Ridge, 8; Woodland, 7. *Southern Oregon*—Grant's Pass, 10. 223 69
ILLINOIS.—*Alton*—Greenfield, 2 85. *Bloomington*—Bloomington 1st (sab-sch., 5), 68; Clinton (sab-sch., 10), 40; Danville, 74 16; Farmer City, 4 53; Mansfield, 3; Towanda, 2 77; Wenona, birthday off'g, 15. *Chicgo*—McLeansboro, 3; Metropolis, 7 15. *Chicago*—Chicago 1st, 621 56; Jefferson Park, 2; Westminster, 32 57; South Evanston sab-sch., 22 39; Woodlawn Park, 41 58. *Freeport*—Belvidere 1st (sab-sch., 20), 60; Freeport 1st, 75; Linn and Hebron, 10. *Mattson*—Kansas, 20; Marvin, 1 50; Walnut Prairie, 3; York, 1 50; Rev. E. Howell, 5. *Peoria*—Delavan, 14 23; Knoxville, 38 23; Lewistown (sab-sch., 62 67), 107 67; Yates City, 13 22. *Red River*—Alesto, 80; Morrison, 40 45. *Schuyler*—Fountain Green, 4; Mt. Sterling sab-sch., 70. *Springfield*—Jacksonville State St., 63; Petersburg sab-sch., 10 20; Pisgah, 6 82; Unity, 2 72; Rev. W. L. Tarbet and wife, 3 84. 1515 96
INDIANA.—*Crawfordsville*—Rockville, 15. *Fort Wayne*—Fort Wayne 1st, 108 46; Warsaw, 23. *Lafayette*—Meadow Lake, 4 24; Union sab-sch., 8. *Muncie*—Hartford City (sab-sch., 10), 14; Union City, 10. *New Albany*—Jeffersonville, 20 53; Mitchell, 8. *Vincennes*—Evansville Walnut St., 45. *White Water*—Connersville 1st, 8; Richmond, 92, Shelbyville Ger., 10. 364 25
INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley (sab-sch., 2 80), 4 03. *Choctaw*—Mt. Zion, 6 40. *Muscogee*—Nuyaka, 5; Wokosa, 20. 35 45
IOWA.—*Cedar Rapids*—Blairstown, 10 84; Cedar Rapids 2d, 78 12; 3d sab-sch., 8 47; Clinton, 102 56; Delmar, 6 25; Linn Grove, 10; Mt. Vernon, Robert Smythe, 10; Springville, 12. *Council Bluffs*—Clarinda, 48 51; Menlo, 17 05; Missouri Valley, 9 08; Pilot Grove, 10. *Des Moines*—Allerton, 10 50; Centerville, 28 25; Dexter, 13 35; Grand River, 2 10; Laurel, 7 30; Lineville, 3; Newton sab-sch., 6 83; Seymour, 5 25; South Des Moines, 8. *Dubuque*—Centretown Ger., 8; Jesup, 7; Lansing Ger., 3; McGregor Ger., 4. *Riot Dodge*—Arcadia, 3; Ashton, 2; Bethel (sab-sch., 3 06), 9 00; Coon Rapids, 10 50; East Cedar, 13; Irvington, 3 50; Paton (J. T. Cowan), 2, 13; Sioux City 2d (sab-sch., 1 66), 15 45. *Iowa*—Burlington 1st (J. B. Coulter, 5, 75 41; Chequest, 2 60; Fairfield, 43 74; Keokuk Westminster, 72 14; Kosuth, 19 95; Middletown, praise off'g, 5 74. *Iowa City*—Blue Grass, 2 16; Hermion, 1 93; Montezuma, 70; Nolo, 6 26; Oxford, 10; Red Oak Grove, 9 20. *Waterloo*—Ablon, 20; Conrad, 25; Eldora, 5 25; Marshalltown ("W. B." 10), 37. 901 35
KANSAS.—*Emporia*—Burlingame, 10; Council Grove, 6; Peotone, 9; White City, 11 63; Wichita Lincoln St., 5; Wise, 4 77; Rev. R. Arthur, 6 10. *Highland*—Blue Rapids (sab-sch., 6 09), 19 59; Highland sab-sch., 9 93; Huron, @ 1 25; Troy, 15 60; Washington, 8 20. *Larned*—Beaver, 3; Bellefont, 1; Burrton, 8; Lydia, 35 cts.; McPherson, 35; Park, 1 65; Spearville, 12. *Neosho*—Neosho Falls, 10; Ottawa 1st, 31. *Osburne*—Crystal Plains, 2; Goodland, 2 60; Long Island, 3; Smith Center, 3 75. *Solomon*—Mankato, 17 17. *Topeka*—Manhattan (Y. P. S. C. E., 5, sab-sch., 90), 64; Perry sab-sch., 2; Topeka 1st (sab-sch., 25, Linn St. Miss. sab-sch., 5), 30; Wakarusa, 3; Wamego W. M. S., 9 90. 843 29
KENTUCKY.—*Ebenezer*—Newport Columbia St. sab-sch., 4 18

MICHIGAN.—*Detroit*—Ann Arbor, 42 01; Detroit 1st, 50; Westminster (sab-sch., 131 27), 177 83; Holly, 17; Norris, Little Gleaners, 20; Port Huron, 15. *Flint*—Fort Gratiot Westminster, 12 50. *Grand Rapids*—Grand Rapids Westminster, 20 56; Tuslin, 3. *Kalamazoo*—Marlin, 4 27; Richland, 38 32. *Lansing*—Marshall, 10. *Moscow*—Palmyra, 8. *Saginaw*—Bay City 1st, 45 33; Taymouth, 4; Rev. A. C. Kay, 5. 450 52
MINNESOTA.—*Duluth*—Brainerd, 7. *Mankato*—Laverne, 25; Worthington Westminster sab-sch., 22 43. *Red River*—Crookston sab-sch., birthday off'g, 3 64. *St. Paul*—Minneapolis 1st, 121 34; Westminster sab-sch., 59 74; St. Paul Arlington Hills, 16; Bethlehem Ger. sab-sch., 5. *Winona*—Owatonna, 13 95. 273 15
MISSOURI.—*Kansas City*—Rich Hill sab-sch., 13. *Ozark*—Carthage, 21 91. *Palmyra*—Shelbyville, 5. *Platte*—New Point, 5 64; Oregon, 6 25; St. Joseph Westminster, 45. *St. Louis*—Cuba sab-sch., 2; St. Louis Washington and Compton Ave., 200. 298 80
NEBRASKA.—*Hastings*—Bromfield, 1; Campbell Ger., 6; Champion, 3 50; Glenville Ger., 2 50; Hagler, 1 50; Hastings Ger., 4; Mt. Pleasant Ger., 2 50; Stamford, 4 77; Stockham, 2; Union, 1; Verona, 8. *Kearney*—Burr Oak, 8; Hope, 3; Kearney, 48; Litchfield, 2 05. *Nebraska City*—Lincoln 1st, 75 50; Palmyra, 10 80; Staplehurst, 6 41; Ulica, 3 62; York, 18 88; "Cash," 10. *Niobrara*—Cleveland Y. P. S. C. E., 2 95; Elgin, 2 50; Oakdale, 5 46; Petersburg, 2 50; Ponca, 16; Valentine, 3 25; Willowdale (Children's Mite Box, 1 50), 2 50. *Omaha*—Omaha Agency, 6. 254 19
NEW JERSEY.—*Elizabeth*—Clinton L. M. Sewing Soc., 33; Cranford 1st (sab-sch., 25), 28 78. *Jersey City*—Arlington 1st sab-sch. Miss. Assoc., 20; Jersey City Claremont, 25. *Monmouth*—Beverly, 45 77; Farmingdale, 40; Forked River, 7. *Morris and Orange*—Boonton, 60; Chester, 100; East Orange 1st M. C., 8 93; Madison 1st, 26 63; Mt. Freedom, 16 13; Myersville Ger., 4; South Orange, Vailsburg Chapel, 2 55. *Newark*—Bloomfield 1st, 245 50; Newark 1st, 176 79; Memorial, 44. *New Brunswick*—Dayton, 24 61; Princeton 2d, Prof. and Mrs. T. W. Hunt, 20; Trenton 2d (sab-sch., 6 69), 52 32; 4th (sab-sch., 50), 255; Prospect St., 49 33. *Newton*—Andover (sab-sch., 1 14), 3; Harmony sab-sch., 11; Newton 1st, 175; Oxford 1st, @, 1; 2d sab-sch., 9 81. *West Jersey*—Elmer, 3 35; Salem 1st (sab-sch., 85 75), 135 75. 1614 18
NEW MEXICO.—*Arizona*—Florence, 12 80; Rev. I. T. Whittemore, "Tithe," 10. *Rio Grande*—Clifton, 30. *Santa Fe*—Santa Fe (Rev. G. G. Smith, 5), 20 50. 72 80
NEW YORK.—*Albany*—Amsterdam 2d, 78; Carlisle, 20; Galway and sab-sch., 35 71; Jefferson, 13; Saratoga Springs 1st sab-sch., 89; West Milton, 2. *Binghamton*—Cannonsville, 15; Fretown, 4; Marathon, 6 94. *Boston*—Boston 1st, 66 57; Lonsdale sab-sch., 6; Sommerville Union Square, 35; South Ryegate, 10. *Brooklyn*—Brooklyn 2d sab-sch. Miss. Soc., 50; Ainslie St., 11 96; Lafayette Ave., 221 89; Memorial, 245 27; Mt. Olivet, 3; Noble St., 20; Edgewater 1st, 6 33. *Buffalo*—Buffalo Lafayette St., @, 1; North, 97 48; Westminster, 105 63. *Cnyuga*—Aurora, 46 43; Port Byron, 8; Scipio, 2 78; Sennett, 3 87. *Champlain*—Essex, 9. *Chemung*—Big Falls (sab-sch., 29 birthday box, 1), 43; Monterey, 4 75; Sugar Hill, 4 50. *Columbia*—Calro, 8. *Geneva*—Branchport, 4 15; Canoga sab-sch., 2 17; Phelps, 86 69. *Hudson*—Circleville sab-sch., 6; Haverstraw Central and sab-sch., 55; Middle-town 2d, 17 58; Nyack sab-sch., 25; Ramapo, 33; Ridgebury, 2 25; Rev. C. H. Park, 5. *Long Island*—Bridgehampton, 17; Port Jefferson (sab-sch., 29 23), 46 23. *Lyons*—East Palmyra, 9 92; Rose, 12 60; Wolcott 1st, 7 25. *Nassau*—Glen Cove, 3; Huntington 2d, 26 53; Islip sab-sch., 4 50. *New York*—New York 1st, 928 30; 4th, 220 21; 7th, 12; 5th Ave., @, 50; Bohemian, 20; Central, 729 69; Harlem, 204 24; Madison Sq., 2283 50; Phillips, 618; Westminster, 72 58. *Niagara*—Lockport 1st sab-sch. Missy Soc., 50. *North River*—Malden, 6; Newburg Calvary, 14 21; Poughkeepsie 1st sab-sch., 85 38; Smithfield, 30. *Ontario*—Gulfport Centre, 14 60. *Rochester*—Avon Central, 7; Genesee 1st, 9 06; Honeyoe Falls (sab-sch., 15), 42; Mt. Morris (sab-sch., 13 38), 20 63; Piffard, 2 75; Pittsford, 21; Rochester Calvary, 10; Central sab-sch., 183 16; St. Peter's (sab-sch., 14), 84; Westminster, 50. *St. Lawrence*—Gouverneur, 23. *Steuben*—Andover, 13 17; Arkport, 4 93;

Canisteo, 85. *Syracuse*—Fayetteville sab-sch., 20; Marcel-lus, 30 71; Oswego 1st, 42; Skaneateles, 9 35. *Troy*—Argyle, 6; Hoosick Falls, 46 53; Johnsonville, 10; Lansingburg Olivet, 39 03; Troy Liberty St., 5; Woodside, @, 10; Waterford 1st, 14 12. *Utica*—Alder Creek and Forestport, 5; Kirkland, 25; Lyons Falls, 7 86; Mt. Vernon, 20; North Gage, 7; Norwich Corners, 4; Oneida (sab-sch., 41 69), 78 47; Vernon Centre sab-sch., 19 32. *Westchester*—New Rochelle, 168 33; Peekskill 1st sab-sch., 70; South Salem sab-sch., 15 82.

8034 90

NORTH DAKOTA.—*Fargo*—Hudson, 2; Rutland, 6. *Pembina*—Aurville, 11; Avon, 4; Grafton, 10; Greenwood, 2 57.

85 57

OHIO.—*Bellefontaine*—Bellefontaine, 11 01; Buck Creek, 13; Crestline sab-sch., 7 29; Gallon, 28 65; West Liberty sab-sch. 3. *Chillicothe*—Pisgah, 25. *Cincinnati*—Cincinnati 1st sab-sch., 25; Cumminsville, 12 21; Poplar St., 36 80; Lebanon, 30; Morrow sab-sch., 10 70; Wyoming, 325. *Cleveland*—Cleveland 2d, 300; Calvary, 60; Euclid Ave., 251 40; Woodland Ave., 200; Guilford, 18 63. *Columbus*—Bethel, 1 20; Bremen, 1 30; Columbus 5th Ave., 16 85; Broad St., 118 86; Mifflin sab-sch., 3 37; Rush Creek, 6 50. *Dayton*—Dayton 1st, 198 54; Franklin (sab-sch., 10), 25; Piqua, 60; Troy 1st, 105 41. *Huron*—Fremont, 100; Norwalk, 42 50; Sandusky (sab-sch., 9 40), 99 59. *Lima*—Findlay, 50; North Baltimore, 6; Wapakoneta, 6. *Mahoning*—New Lisbon sab-sch., 19 62; Youngstown 1st, 141 76. *Mauvee*—Bryan, 15; Napoleon, 6. *St. Clairsville*—Bannock, 4 50; Barnesville, 18 20; Buffalo, 31; New Athens, 14 55; St. Clairsville, 40. *Steubenville*—East Liverpool, 30; Scio, 10; Steubenville 1st sab-sch., 33 17. *Wooster*—Congress, 6; Frederickburg, 81; Ontario, 2 50; Perryville, 1 40; Wooster 1st (sab-sch., 10 35), 92 12. *Zanesville*—Jefferson, 7; Zanesville 1st, 31 30.

2763 98

PACIFIC.—*Benicia*—Kelseyville, 4; Little River, 6; Napa, 292 25. *Los Angeles*—Autelope Valley, 11 30; Carpinteria, 5; Glendale, 5 77; Grand View (sab-sch., 5 05), 26 15; Hueneme, 14; Los Angeles Bethany, 4 50; Monrovia, 8 06; Pacific Beach, 7; Pleasant Valley, 6; Rivera, 5; Roseville, 3; San Fernando, 1 25; Santa Ana, 22; Westminster, 5; Rev. F. D. Seward, 25 45. *Sacramento*—Challenge, 6 85; Roseville, 20. *San Francisco*—San Francisco Calvary, 106 55; Walnut Creek, 12. *San José*—Cholame, 6; Hollister, 10; Milpitas, 10; Pleasanton, 2. *Stockton*—Columbia, 3; Sonora, 7.

634 18

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 6 12; Evans City, 5; Freedom, 12; Glenshaw (sab-sch., dime off), 16 50, 18 41, 31 41. *Buttraville*—Congruity, 15 50; Latrobe (sab-sch., 11), 50; Livermore, 6 50; Murrysville, 37; Parnassus, 122 84; Poke Run (sab-sch., 27), 70 68; Salem, 16 91. *Butler*—Buffalo, 12; North Washington sab-sch., 9 70; Westminster, 7. *Carlisle*—Gettysburg, 63 50; Harrisburg Covenant, 5; Elder St., 20; Newport, 18; Silver Spring sab-sch., 10. *Chester*—Ashmun, 50; Chester 1st, 35; Coatesville, 45; Fagg's Manor, 58 65; Oxford 2d, 4; Wayne, 34 25; West Grove, 2. *Clarion*—Bethesda, 4; Callensburg, 3; Concord, 10; Oil City 2d, 8 04. *Erie*—Franklin, 105 27; Garland, 8 56; Georgetown, 3; Greenfield, 1; Harmonsburg sab-sch., 4; Kerr's Hill, 6 07; Pittsfield, 5 89; Sandy Lake, 2. *Huntingdon*—Altoona 2d sab-sch., 15; 3d, 8 24; Bedford, 26 54; Everett, 12; Houtsdale, 13 42; Huntingdon, 155 13; Lewistown (sab-sch., 75), 106; Logan's Valley, 13; Mifflintown Westminster, 33; Saxton, 5; Yellow Creek, 3. *Kittanning*—Clinton, 4 50; Freeport, 30 90; Homer, 4 68; Jacksonville, 10; Kittanning 1st, 79 11; Midway, 2; Brader's Grove (sab-sch., 10), 24 70; West Lebanon (sab-sch., 30 90), 40 90. *Lackawanna*—Montrose, 30; Towanda, 112 87; Tunkhannock, 24 15; Wilkesbarre 1st, 315. *Lehigh*—Allen Township, 10; Mahanoy City, 14 83; Mauch Chunk, 81 83; Mountain, 8; Pottsville 2d, 45; White Haven, 18. *Northumberland*—Hartleton, 9; Lewisburg sab-sch., 80; Mifflinburg, 2 58; Williamsport 2d, 62 10. *Philadelphia*—Philadelphia Mariner's, 6 47; Scots, 23 50; Southwark 1st, Mrs. Jane Page, 3; Tabernacle sab-sch., 49 31. *Philadelphia Central*—Philadelphia Bethlehem, 36 09; Mantua 2d, 8; North-minster, 301 60; Oxford, 232 51. *Philadelphia North*—Abington, Mr. and Mrs. J. M. Colton, 75; Bridesburg, 20; Falls of Schuylkill sab-sch., 49; Frankford, 81 63; Manayunk 1st sab-sch., 23; Mt. Airy sab-sch., 7 13; Providence, Miss A. J. Stinson, 30. *Pittsburgh*—Rethany sab-sch., 43 25; Duquesne sab-sch., 10; Fairview, 3; Mansfield, 52 40; Oakdale, 50 14; Pittsburgh 1st, @, 125 25; East Liberty, 122; Shady Side, 52 28. *Redstone*—Belle Vernon, 4 42; Laurel Hill sab-sch., 134 03; Little Redstone, 6 50; Pleasant Unity, 12; Tent, 5; Uniontown, 184. *Sherango*—Mahoning sab-sch., 15; Rich Hill sab-sch., 6. *Washington*—Cove sab-sch., 20 37; Upper Buffalo sab-sch., 6 75; Washington 1st, 53 70; Wellsburg, 51 05; Wheeling 1st sab-sch., 10. *Wellsboro*—Wellsboro

(sab-sch., 21), 54 26. *Westminster*—Lancaster 1st sab-sch., 29 25; Lebanon 4th St., 15; Middle Octotara, 8 11; Wrightsville, 20; York 1st, 208 56; Calvary, 41 87. *West Virginia*—Terra Alta, 15.

4559 34

SOUTH DAKOTA.—*Central Dakota*—Blunt, 7 50. *Dakota*—Pine Ridge Agency, 18. *Southern Dakota*—Bridgewater (Y. P. S. C. E., 2 60), 18; Germantown, 10; Marion Ger., 5.

58 50

TENNESSEE.—*Union*—New Market, 17; Shannondale sab-sch., 8; Washington, 9.

29 00

TEXAS.—*Austin*—Austin 1st, @, 23 50; Galveston St. Paul's Ger., 5; Georgetown, 8. *North Texas*—Canadian, 5 35, 41 15

41 15

UTAH.—*Montana*—Helena 1st sab-sch., 43 05; Miles City, 16; Missoula, 16; Returned by a missionary, 42. *Idaho*—Fillmore sab-sch., 4 25; Hyrum Emmanuel, 1 50.

122 80

WISCONSIN.—*Madison*—Platteville Ger. sab-sch., 4 29. *Milwaukee*—Beaver Dam Assembly, 11; Cambridge sab-sch., 2 25. *Winnebago*—Neenah, 80 05; Wausau, 93 09.

190 68

Woman's Executive Committee of Home Missions, 37,000 00

Total received from churches, January, 1890.....\$60,553 39

LEGACIES.

Legacy of Wm. A. Wheeler, dec'd, late of Malone, N. Y., add'l, 2000; Ann Craft, dec'd, late of Burlington, N. J., 300; Susan Hepburn, dec'd, late of Stamford, Conn., 1566 25; Estate of William Thaw, dec'd, late of Pittsburgh, Pa., 20,000; Bequest of Mrs. Elizabeth Bryant, dec'd, late of Franklin county, Ind., 280..... 24,146 25

MISCELLANEOUS.

Robert Walker, Clinton, Ill., 50; E. L. Ferdon, Buffalo, N. Y., 10; Geo. A. Strong, N. Y., 100; Wm. Adriance, Poughkeepsie, N. Y., 10; Two sisters, 50; C. S. P., 12; Rev. Elias Riggs, D.D., L.L.D., Constantinople, Turkey, 20; A friend, 250; Miss Cornelia L. Lloyd, Rodgersville, Tenn., 5; A friend, Lansingburg, 20; Mrs. L. Hemenway, Marcellus, N. Y., 30; Mrs. C. M. Johnston, mite box contents, 2; Mrs. I. C. Small, York, Pa., 250; In memory of a Christian mother, 25; Wm. C. Wallace, Newark, N. J., 100; Mr. and Mrs. G. L., 200; Ind. Pres. Ch. Polo, Ill., 38 01; Harriet D. Naudain, Rome, 10; Wm. M. Findley, M.D., Altoona, Pa., 10; Miss Harriet J. Rogers, Southampton, N. Y., 20; Miss. Soc. of Theo. Sem., Auburn, N. Y., 44 16; John P. Jones, Terra Alta, W. Va., 15; Miss M. Boorman, Plainfield, N. J., 100; E. Maria Eames, Albany, N. Y., 15; Rev. J. H. Dulles, Princeton, N. J., 15; Presbyter, 100; A. B., ap, 200; Miss E. A. Darlington, Pittsburgh, Pa., 300; X., 4 80; Charlie T. Little, 5; S. R. C., Minnesota, 10; Frank L. Janeway, New Brunswick, N. J., 1297 20; Rev. J. G. Touzeau, Medellin, U. S. of Colombia, 10; C. Pa., 14; Eliza H. McKinney, St. Paul, Minn., 2 50; L. S. Piper, Lyons, Neb., 7 50; Mrs. J. H. Gill, Reading, O., 3; Rev. W. E. Honeyman, 15; N., 133 50; Mrs. Margaret Langworthy, 2; Mrs. Jacob A. Crawford, 2; Mrs. Jane F. Willard, Auburn, N. Y., 5000; From friends at home, 50; Rev. J. G. Craighead, D.D., Washington, D. C., 80; Mrs. N. A. White, N. Y. city, 25; Wm. Schramm, Kearney, Neb., 4 50; S. O. Mich., 5; Rev. T. Williston and son, Ashland, N. Y., 2; From sale of ponies of Rev. G. K. Scott, Texas, 40; Through Rev. F. D. Seward, 25; D. Fairfield, Iowa, 5; E. De Witt, Elyria, O., 10; M. E. Drake, Brockport, N. Y., 4; Rev. and Mrs. J. B. Ayres, Oakea, Japan, 10; Jane B. North, Tallula, Ill., 1; Eliza C. House, Boulder, Col., 1; Rev. D. Wills, D.D., 5; A friend in Colorado, 2 50; G., Philadelphia, 10; Mrs. Mary D. Biddle, Phila., Pa., 100; Miss Margaret Hamilton, Phila., Pa., 10; Interest on John C. Green Fund, 580 75; Interest on Permanent Fund, 25; Interest on legacy of Chas. Wright, dec'd, 19.....

9,492 12

Total received for Home Missions, Jan., 1890.....\$94,191 76

Amount received from April 1, 1889, to February 1, 1890.....

547,055 99

Amount received during same period last year.....450,662 53

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, JANUARY, 1890.

BALTIMORE.—*Washington City*—Washington City Westminster, 20; 1st, 5 18; Assembly, 6. 31 18
COLORADO.—*Boulder*—Valmont, 3 cts. *Pueblo*—Alamosa, 1. 1 08

ILLINOIS.—*Ostro*—Cobden, 4 41. *Rock River*—Aledo, 1. *Springfield*—Petersburg, 7 15; Pisgah, 1 14; Unity, 46 cts.; Rev. W. L. Tarbet and wife, 64 cts. 14 80
INDIANA.—*Indianapolis*—Bethany, 3 50

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| IOWA.—Cedar Rapids—Marion (sab-sch., 1 47), 5 98. Dubuque—Centretown Ger., 1. Iowa—Burlington, 2 35; Keokuk Westminster, 1 32. | 10 65 |
| MICHIGAN.—Saginaw—Bay City 1st, 5 44 | |
| OHIO.—Chillicothe—Chillicothe 3d, 10. Cleveland—Cleveland Euclid Ave., 8 38. Lima—North Baltimore, 20 cts. | 18 58 |
| PACIFIC.—Los Angeles—Carpenteria, 1 00 | |
| TENNESSEE.—Union—Shannondale, 2; Washington, 1. | 3 00 |
| UTAH.—Montana—Deer Lodge, 3 45 | |
| Total received from churches..... | \$92 68 |

MISCELLANEOUS.

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|---|-------|
| William Schramm, Kearney, Neb., 15 cts.; "A friend," 25; Through Rev. W. B. Lucas, 50; H. Cromack, Deckerstown, N. J., 5; Rev. and Mrs. J. B. Ayers, Omaha, Japan, 5..... | 85 15 |
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| Total received for Sustentation, January, 1890..... | \$177 78 |
| Total received for Sustentation from April 1, 1889..... | 4095 83 |

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JANUARY, 1890.

Albany—West Milton, 10; Saratoga Springs 1st sab-sch., 1 30. Binghamton—Masonville, 9. Buffalo—Buffalo Westminster, 15 00. Chemung—Burdett, 2; Rock Stream, 6. Hudson—Ramapo, 31 50; Middletown 2d, 58 cts. Nassau—Melville, 4 08. Rochester—Clarkson, 4; Rochester St. Peter's, 38 25. St. Lawrence—Theresa, 3 04. Steuben—Arkport, 17 cts. Troy—Hosack Falls sab-sch., 6 05; Lansingburg Olive, 8; Waterford 1st, 7 06; Troy Liberty St., 8; Argyle, 6; Johnsonville, 7. Ulster—Alder Creek and Forestport, 5;

Norwich Corners, 3; Holland Patent, 18; Wolcott Memorial, 35 77. Westchester—White Plains, 25 33; Mahopac Falls, 20; New Rochelle, 20 73.

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| Total received from churches, January, 1890..... | \$291 96 |
| Total received for New York Synodical Aid Fund from April 1, 1889..... | 7007 52 |

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., New York.

RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1890.

BALTIMORE.—Baltimore—Baltimore Boundary Ave. sab-sch., 3 87; Bel Air (5 02 from W. M. B.), 10 02; Cumberland 1st, 30; Ellicott City, 11 84. Washington City—Washington City 1st, 12 17; Washington City North, 5 17; Washington City Unity, 6 10; Washington City Westminster, 3d, 109 17. COLORADO.—Boulder—Valmont, 26. COLUMBIA.—East Oregon—Union, 6. Oregon—Portland St. John's, 6. ILLINOIS.—Alton—Litchfield sab-sch., 4. Bloomington—Cheneca, 5 30; Cookville, 5 35; Danville 1st, 15 59. Chicago—Austin, 2 21. Chicago 1st, 189 24; Joliet 1st, 15; Maneno, add'l, 11 90. Chicago—Freeport 1st, 16; Freeport 3d Ger., 4. Peoria—Knoxville, 17 76; Lewisville 1st, 45. Rock River—Aledo, 9. Springfield—Pisgah, 1 14; Unity, 45 cts. 341 95. INDIANA.—Crawfordsville—Frankfort, 18; Marshallfield, 1 52. Indianapolis—Franklin, 17 78; Southport, 4 15. Muncie—Winchester, 6 05. New Albany—Jeffersonville, 5; Livonia, 4 18; Mitchell, 7 50. INDIAN TERRITORY.—Choctaw—Bennington, 2. Muscogee—Nuyaka, 3 65; Red Fork, 5 40. IOWA.—Dubuque—Centretown Ger., 1; Lansing Ger., 2; McGregor Ger., 2; Waukon Ger., 15. Fort Dodge—Cherokee, 6 50; Grand Junction, 8 25. Iowa—Burlington 1st, 21 12; Keokuk Westminster (sp., 12 45), 24 34; Montrose, 3. Iowa City—Oxford, 4. KANSAS.—Highland—Highland, 6 25; Horton 1st, 6 15. Larned—Lyons, 7. Neosho—Humboldt, 4 60. Solomon—Bella 1st, 35. KENTUCKY.—Ebeneser—Dayton, 7 80. Louisville—Louisville Warren Memorial, 134 55. MICHIGAN.—Detroit—Detroit Covenant, 150; Detroit Westminster sab-sch., 53 09. Lansing—Lansing 1st, 6 86. Saginaw—Bay City 1st, 10 88; Ithaca, 8 40. MINNESOTA.—St. Paul—Minneapolis 1st, 2 50; Minneapolis Westminster sab-sch., 58 08; St. Paul Jayton Ave., 49 15; St. Paul House of Hope sab-sch., 12 42; St. Paul Park, 1 80. MISSOURI.—Kansas City—Jefferson City, 15 80. Ozark—West Plains, 6. Palmyra—Moberly, 10. Platte—Avalon, 2 35; Lathrop, 05. St. Louis—St. Louis Washington and Compton Ave., 200. NEBRASKA.—Hastings—Hastings Ger., 8; Ong, 3. Omaha—Omaha Knox, 6 35. NEW JERSEY.—Jersey City—Jersey City Claremont, 5; Paterson Broadway Ger., 3 84. Monmouth—Allentown, 15; Barnegat, 4; Farmingdale, 10. Morris and Orange—Chester, 25; Madison, 7 95; Orange 1st, add'l, 75; Succasunna, 7 29. New Brunswick—Dayton, 7 14; Trenton Prospect St., 40 69. Newton—Andover, 5. NEW YORK.—Albany—Ballston Spa, 21 47; Saratoga Springs 1st sab-sch., 11 70; Schenectady East Ave., 6 09; West Galway, 2; West Milton, 1. Brooklyn—Brooklyn Grace, 6; Brooklyn Memorial, 80 51. Buffalo—Buffalo Westminster, 32 70. Cayuga—Aurora, 13. Champlain—Keeseville, 15. Chemung—Breesport, 5. Genesee—Warsaw, 42. Geneva—Bellona 1st, 4. Hudson—Middletown 2d, 5 27; Ramapo, 21. Long Island—Southold, 10. New York—New York 1st Union, 14; New York Westminster, West 2nd St., 24 19. Niagara—Lockport 2d Ward, 7. North River—Pleasant Valley, 19 60. Otsego—Springfield, 17 93. Rochester—Caledonia, 4 31; Pittsford, 13. Seneca—Arkport, 1 48. Syracuse—Marcellus, 8; Syracuse 4th, 73. Troy—Johnsonville, 10; Schaghticoke, 15 75; Troy 2d (19 87 from sab-sch.), 90 75; Waterford 1st, 7 06. Ulster—Kirkland, 17; Lowville, 15; Mt. Vernon,

10; Oneida, 17 51; Turin, 3. Westchester—Greenburg, 89 38; Peekskill 1st, 42 63; White Plains, 33 69. OHIO.—Bellefontaine—Bellefontaine, 8 31; Rushsylvania, 4. Chillicothe—Chillicothe 3d, 5. Cincinnati—Bethel sab-sch., 2 70; Cincinnati Poplar St., 6; Loveland, 13 82; Wyoming, 120; Cleveland—Cleveland 1st, 800; Cleveland Euclid Ave., 75 42. Columbus—Columbus Broad Street, 20 15. Dayton—Somerville, 2. Huron—Melmore, 1 55; Sandusky 1st, 13 51. Lima—North Baltimore, 1 80. Mahoning—Youngstown 1st, 45 22. Portsmouth—Eckmansville, 8 25. Portsmouth 2d, 26 31. St. Clairsville—Buffalo, 9; St. Clairsville, 23. Steubenville—Hopdale, 8. Wooster—Creston, 10. Zanesville—Zanesville 1st, 22 35. PACIFIC.—Benito—Point Arena, 6. Los Angeles—Carpenteria, 2; Santa Maria, 4. San José—San José 1st, 85 50. PENNSYLVANIA.—Allegheny—Allegheny 1st Ger., 2; Allegheny Central, 6 77; Bridgewater, 23; Fairmount, 8 25; Glenahaw, 2 27 from sab-sch., 12 17. Blairsville—Murrysville, 9; Parnassus, 62 85. Butler—Centerville, 6; North Liberty, 8 85. Carlisle—Chambersburg Falling Spring, 80; Harrisburg Olive, 10; Harrisburg Pine St., 481 31; McConnellsburg, 3 62; Upper Path Valley, 6. Chester—Coatesville sab-sch., 10; Penningtonville, 10; West Grove, 2 25. Clinton—Oak Grove, 2; Oil City 2d, 5. Erie—Edinboro, 6; Evansburg, 2; Greenfield, 1; Sugar Creek, 2. Hummington—Altoona 2d sab-sch., 4; Curwensville, 15 16; Houtdale, 8 90; Lewistown sab-sch., 50, 59. Kittanning—Jacksonville, 10; Leechburg, 15; W. Lebanon, 2. Lackawanna—Archibald, 2; Wilkesbarre 1st, 250. Lehigh—Mauch Chunk 1st, 19 17; South Easton, 1 74. Northumberland—Rohrburg, 8 50; Williamsport 2d, 10. Philadelphia—Philadelphia 9th, 48 19; Philadelphia Holland Memorial, Class 3, 22 65; Philadelphia Marine's, 6 13; Philadelphia Southwark 1st, Mrs. J. Page, 3; Philadelphia Tabernacle sab-sch., 40 03; Philadelphia Walnut St. (sp., 96), 766 88. Philadelphia Central—Philadelphia Bethlehem, 38. Philadelphia North—Abington, Mr. and Mrs. J. M. Colton, 50; Eriessburg, 15; Frankford, 13 02; Providence, 30. Pittsburgh—Fairview, 2; Homestead, 20; Pittsburgh East Liberty, 61; Pittsburgh Shady Side, 26 13; Point Breeze, 100. Rodmans—Laurel Hill, 49 69. Shenango—Sharons, 8 61. Washington—Cameron, 2; Washington 1st, 28 16; Waynesburg, 10. Wellboro—Wellboro, 9 66. Westminster—Lebanon 4th St., 50; Wrightsville, 9. SOUTH DAKOTA.—Central Dakota—Flandreau 2d, 2 50. Dakota—Pine Ridge Agency, 5 25. Southern Dakota—Germantown, 4 50. TENNESSEE.—Holston—Salem, 10 00. TEXAS.—Trinity—Terrell, 5 00. UTAH.—Montana—Helena 1st, 114 20; Missoula, 7. 121 20. WISCONSIN.—Le Crosse—North Bend, 5. Lake Superior—Marquette King's Daughters, 10; Neegaunee, 25. Madison—Baraboo 1st, 3 28. Milwaukee—Beaver Dam Assembly, 7. Winnebago—Westfield, 4. 54 26

From the churches..... \$5,992 12

FROM INDIVIDUALS.

Rev. W. C. Cattell, 50; Rev. Rollin Adams, Iowa, 5; Mrs. E. L. Ferden, N. Y., 5; Minister's daughter, Ill., 5; Guest money at Perth Amboy, 132 75; A Presbyterian girl, O., 5; Cong'l ch., Delavan, Wis., 5; D., Iowa, 5; S. E. Dougherty, N. J., 5; Friend of the cause, N. Y., 200; M. L. Roberts, N. Y., 100; Jane B. Worth, Ill., 1; Mrs. Isabella

C. Small, Pa., 125; Mrs. E. M. Kames, N. Y., 10; C. Arbutnot, Pa., 400; Mrs. E. S. Hensel, Col., 1; E. A. and M. Cummins, O., 50. Thank-off of O. P. H., 2 50; A. S. B. N. Y., 1; Mrs. H. E. Parsons, O., 50; Mrs. E. J. Edwards, N. Y., 10; J. C. McCormick, N. J., 5; Harriet D. Naudin, Rome, Italy, 5; W. M. Findley, M. D., Pa., 5; Miss Harriet J. Rogers, N. Y., 20; Friend in Colorado, 2 50; John P. Jones, W. Va., 15; Mrs. S. P. Williams, Ind., 10; Mrs. Henry J. Biddle, Pa., 100; J. in memoriam, 2; N. Pa., 100; Widow's suite, 0, 1; Mrs. M. Maudeville, N. D., 1; Mrs. Helen S. Thomas, Pa., 10; Rev. E. D. G. Prime, D. D., N. Y., 100; Mrs. E. J. Burghardt, 5; Frank L. Janeway, N. J., 153 96; Mrs. Z. M. Adamson, Ill., 100; Mrs. E. C. Halues, O., 10; Mrs. C. Craig, Iowa, 1; E. De Witt, O., 5; M. E. Drake, N. Y., 2; Rev. W. H. Robinson, Chilli, 5; Rev. and Mrs. J. B. Ayres, Osaka, Japan, 25; Rev. J. G. Touzeau, U. S. Colombia, 10; C. Pa., 6; Rev. W. L. Tarbet and wife, 64 cts.; Rev. W. E. Honeyman,

10; Wm. Schramm, Neb., 1 35; C. H. Wheeler, Ill., 4..... 1,884 70
Interest from permanent fund..... 2,147 19
Interest from Latta fund (Ohio)..... 41 67
Interest transferred from Centenary Fund..... 5,196 46

Total for current fund..... \$15,263 14

PERMANENT FUND.

(Interest only used.)

Abington ch., Pres. Phila. North (Mr. and Mrs. J. M. Colton)..... 50 00
Legacy of Mrs. Susan Hepburn, Stamford, Conn., five shares of stock of New York, New Haven & Hartford Railroad, appraised value..... 1,200 00
Legacy of Mrs. Olive S. Chamberlain, Kalamazoo, Mich..... 1,000 00

Total for January, 1890..... \$17,512 14

Total for current fund since April 1, 1889..... 101,948 67

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1890.

ATLANTIC.—Fairfield—Tabor, 4 00
BALTIMORE.—Baltimore—Baltimore Lafayette Sq., 5; Ellingwood City, 19 20; Zion, 2. Washington City—Washington City 1st, 6 51; Washington Westminster, 10. 42 71
COLORADO.—Boulder—Valmont, 9 cts. Pueblo—Mesa, 68 09

ILLINOIS.—Chicago—Chicago 1st (sab-ech.), 100. 224 16; Lake Forest, 10; South Evanston sab-ech., 22 39; Wilmington, 5 50. Freeport—Freeport 1st, 25. Peoria—Lewistown, 45. Rock River—Aledo, 3. Springfield—Flag, 1 71; Springfield 2d sab-ech., 11 62; Unity, 69 cts. 349 07

INDIANA.—Crawfordsville—Frankfort, 19. Indianapolis—Indianapolis Memorial, 13. New Albany—Jeffersonville sab-ech., 5 50. White Water—Mt. Carmel sab-ech., 3 20. 40 70
INDIAN TERRITORY.—Muscooke—Nuyaka, 5 00

IOWA.—Dubuque—Centretown Ger., 1. Fort Dodge—Fort Dodge, 20 49; Kolfe 2d, 1 25. Iowa—Burlington 1st, 7 04; Keokuk Westminster, 3 96. 33 74

KANSAS.—Emporia—Harmony sab-ech., 4 06. Larned—Geneseo, 3 24. Solomon—Minneapolis sab-ech., 9 32. 16 62
KENTUCKY.—Rhenzer—Falmouth sab-ech., 34 84. Louisville—Louisville Warren Memorial, 35. 69 4

MICHIGAN.—Detroit—Detroit Covenant, 50; Detroit Westminster sab-ech., 42 35. Monroe—Palmyra, 8 50. Saginaw—Bay City, 7 25; Emerson sab-ech., 3; Westminster sab-ech., 11. 117 10

MINNESOTA.—Mankato—Kasota, 5. Red River—Red Lake Falls, 3. St. Paul—Minneapolis Riverside Chapel, 3 19; Minneapolis Westminster sab-ech., 47 03; Stillwater ch., 4 90, sab-ech., 6. 69 12

MISSOURI.—Kansas City—Holden, 11 30. Ozark—West Plains, 3. 14 30

NEW JERSEY.—Elizabeth—Clinton, 21 88; Plainfield 1st, 16 14. Jersey City—Jersey City 2d, 21 85; Jersey City Claremont, 10. Monmouth—Allentown, 15; Farmingdale, 10. Morris and Orange—Chester, 10; Hillside, 37 50; Madison, 2 65. New Brunswick—Dayton, 2 38; Pennington, 18 07. West Jersey—Salem sab-ech., 4 20. 169 67

NEW YORK.—Albany—Saratoga Springs 1st sab-ech., 3 90; West Milton, 1. Brooklyn—Brooklyn Memorial, 26 84. Buffalo—Buffalo Westminster, 15 09; Jamestown sab-ech., 25. Cayuga—Auburn 1st sab-ech., 31 81; Aurora, 9 28. Hudson—Florida sab-ech., 40; Middletown 2d, 1 75; Ramapo, 9. Long Island—Southold, 10. New York—New York Bohemian, 5; New York West 23d St., 7 26. North River—Freedom Plain sab-ech., 7; Marlborough, 14 40; Newburg Bethel Mission sab-ech., 25; Poughkeepsie sab-ech., 50. Otego—Springfield, 12 50. St. Lawrence—Sackett's Harbor, 3. Steuben—Arkport, 49 cts. Syracuse—Skaneateles, 5 42; Syracuse 14th, 37 88. Troy—Glens Falls sab-ech., 75; Lansingburg 1st, 30 17; North Granville sab-ech., 19; Waterford, 3 53. Utica—Mt. Vernon, 10; Oneida, 8 76. 487 06

OHIO.—Bellefontaine—Bellefontaine, 1 10; Dunkirk, 2 65. Chillicothe—Chillicothe 3d, 5. Cincinnati—Cincinnati Central, 21 67; Cincinnati Poplar St., 6; Wyoming, 40. Cleveland—Cleveland Euclid Ave., 25 14. Columbus—Columbus 1st, 30; Columbus Broad St., 32 20. Huron—Melmore, 1 44; Norwalk sab-ech., 5. Lima—North Baltimore (sab-ech., 5 80), 6 40; Wapakoneta sab-ech., 5. Mahoning—Youngstown 1st, 47 68. Maumee—Delta sab-ech., 4 32; West Unity sab-ech., 1 85. Portsmouth—Portsmouth 2d, 16 92. St. Clairsville—Buffalo, 3; St. Clairsville, 18. Steubenville—Corinth, 5; Still Fork sab-ech., 13 50. Wooster—Creston, 7; Shreve, 8 40. 302 27

PACIFIC.—Los Angeles—Carpenteria, 1 00
PENNSYLVANIA.—Allegheny—Allegheny 1st Ger. (sab-ech., 5), 5 84. Blairsville—Johnstown sab-ech., 20; Murrysville, 3; Parnassus, 17 82. Butler—Buffalo, 4 50; Muddy Creek sab-ech., 3 38; Plain Grove sab-ech., 55. Carlisle—Harrisburg

Olivet, 5; Newport sab-ech., 20. Chester—Chester 1st, 6; East Whiteland, 12; West Grove sab-ech., 11 17. Clarion—Bethesda, 3; Callensburg, 12; Concord, 3; Tionesta (sab-ech., 8 15), 10 97. Erie—Erie Chestnut St. sab-ech., 3 81; Greenfield, 1. Huntingdon—Altoona 2d sab-ech., 2; Houtdale, 1 30; Lewistown, 3. Kittanning—Elder's Ridge, 19; Homer, 5 97; Leechburg, 19; West Lebanon, 2. Lackawanna—Scranton Washburn St. sab-ech., 34 52. Lehigh—Pottsville 1st sab-ech., 25 76; Pottsville 2d sab-ech., 32 62. Northumberland—Mooreburg, 6 78; Williamsport 2d, 2 85. Philadelphia—Philadelphia 10th, 206 86. Philadelphia Central—Philadelphia Arch St. sab-ech., 16 88; Philadelphia Bethlehem, 15 50; Philadelphia Cobocok sink sab-ech., 12 70; Philadelphia Kensington 1st sab-ech., 200. Female Bible-class, 55 78; Philadelphia Tloga, 8 15; Philadelphia West Arch St., 41 44. Philadelphia North—Bridgesburg, 6; Frankfort, 13 02; Norriton and Providence, 10. Pittsburgh—Fairview, 4; Knoxville, 7 27; Pittsburgh Shady Side, 10 44. Shenango—Hermion, 3 50. Washington—Cross Creek sab-ech., 3 25; Limestone, 6 25; Washington 1st, 14 08; Wellsburg, 10 42. Wellboro'—Wellboro', 3 22. Westminster—Strasburg sab-ech., 11 82. West Virginia—Terra Alta, 15. 1026 84

SOUTH DAKOTA.—Central Dakota—Howell sab-ech., 1. Dakota—Pine Ridge Agency, 1 75. 2 75

TENNESSEE.—Holston—Salem, 9. Kingston—Pleasant Union, 2. Union—Maryville 2d, 1. 12 00

UTAH.—Uah—Hyrum Emmanuel, 55

WISCONSIN.—Milwaukee—Beaver Dam Assembly sab-ech., 4; Cedar Grove sab-ech., 2 23. Winnebago—Neeuh sab-ech., 13 27; Oxford, 4 60; Wausau, 7. 31 10

Total from churches, January, 1890..... \$1,704 95

Total from Sabbath-schools, January, 1890..... 1,158 60

Total from churches and Sabbath-schools, January, 1890..... \$2,863 55

MISCELLANEOUS.

Jane B. Worth, Tallula, Ill., 1; Interest from Trustees, 49; Interest, J. C. Green Fund, 550; Delavan Cong. ch., Wis., 3; J. C. Cromack, Deckertown, N. J., 6; W. M. Findley, M. D., Altoona, Pa., 5; Aurora sab-ech., Minn., 3; J. R. Ransay, Wewoka, Ind. Ter., 10 75; E. B. M. Phelps, N. Y., 75 cts.; Rev. D. Brown, N. C., 1 55; Rev. Joseph Brown, Wis., 4 66; Chas. Shepherd, Wash. Ter., 8 75; E. E. Saunders, N. Dak., 25 cts.; E. F. Knickerbocker, Neb., 73 cts.; Itasca sab-ech., Minn., 1 56; Kimbrae sab-ech., Minn., 4; Galena sab-ech., Dak., 2; Eton sab-ech., Dak., 3; Frank L. Janeway, New Brunswick, N. J., 178 96; T. W. Synnott, Wenonah, N. J., 200; "B." Bridgehampton, N. Y., 2; Rev. J. G. Touzeau, U. S. of Colombia, 5; "C." Pa., 1; Rev. W. L. Tarbet and wife, Ill., 96 cts.; Rev. W. E. Honeyman, 5; William Schramm, Kearney, Neb., 45 cts..... 1,043 36

Deduct amount paid to Church Erection for Pine Creek ch., Pres. of Dubuque, they having remitted in October, 1889, \$9 instead of \$7..... 2 00

Total receipts for January, 1890..... \$3,901 91

Amount previously acknowledged..... 60,195 57

Total contributions since April 1, 1889..... \$64,100 78

C. T. McMULLIN, Treasurer,
1834 Chestnut St., Philadelphia, Pa.

THE CHURCH AT HOME AND ABROAD.

EDITOR—REV. H. A. NELSON, D.D., Residence, 204 South Forty-first Street, Philadelphia, Pa.

BUSINESS SUPERINTENDENT—JOHN A. BLACK.

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Business Correspondence and remittances by draft or postal order should be addressed to JOHN A. BLACK, *Business Superintendent*.

All manuscripts offered for publication or relating to the editorial conduct of the magazine should be addressed to the Editor.

The Editor's office is in Room 31, Publication House, 1334 Chestnut Street. He may ordinarily be found in that room from 9 A.M. to 12.30 P.M.; after that time, at his residence, 204 South Forty-first Street, Philadelphia, where he does most of his writing, and where his friends and the friends of THE CHURCH AT HOME AND ABROAD are always welcome.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.
 FEBRUARY.—China.
 MARCH.—Mexico and Central America.
 APRIL.—India.
 MAY.—Siam and Laos.
 JUNE.—Africa.
 JULY.—Indians, Chinese and Japanese in America.
 AUGUST.—Papal Europe.
 SEPTEMBER.—Japan and Korea.
 OCTOBER.—Persia.
 NOVEMBER.—South America.
 DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.
 FEBRUARY.—The Indians of the United States.
 MARCH.—Home Missions in the older States.
 APRIL.—Woman's work.
 MAY.—The Mormons.
 JUNE.—The South.
 JULY.—The Roman Catholics in our land.
 AUGUST.—Our immigrant population.
 SEPTEMBER.—The Mexicans.
 OCTOBER.—The treasury of the board.
 NOVEMBER.—Our missionaries and missionary teachers.
 DECEMBER.—Spiritual condition of our country..

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

| | MONTH. | SEND COLLECTION TO |
|----------------------------|------------------------------|---|
| 1. Foreign Missions, . . . | January, | William Dulles, Jr., <i>Treasurer</i> . |
| 2. Aid for Colleges, . . . | February, | C. M. Charnley, " |
| 3. Sustentation, | March, | O. D. Eaton, " |
| 4. Sabbath-school Work, . | May, | C. T. McMullin, " |
| 5. Church Erection, . . . | July, | Adam Campbell, " |
| 6. Ministerial Relief, . . | September, | W. W. Heberton, " |
| 7. Education, | October, | Jacob Wilson, " |
| 8. Freedmen, | December, | J. T. Gibson, " |
| 9. Home Missions, . . . | Whenever deemed advisable, . | O. D. Eaton, " |

GENERAL INDEX.

Those who wish to find readily what relates to Home Missions, Foreign Missions, or any one branch of our Church's work, will find it easy to do so by careful use of this index.

| | PAGE |
|--|------------------|
| EDITORIAL, | 387-392, 448 |
| HOME MISSIONS.—NOTES, | 393, 394 |
| " " CONCERT OF PRAYER, | 431, 432 |
| " " CONTRIBUTED ARTICLES, | 413-421 |
| " " LETTERS, | 449-452, 462-464 |
| FOREIGN MISSIONS.—NOTES, | 394-400 |
| " " CONCERT OF PRAYER, | 422-430 |
| " " CONTRIBUTED ARTICLES, | 401-413 |
| " " LETTERS, | 458-462 |
| CHURCH ERECTION, | 433-436 |
| EDUCATION, | 436-438 |
| COLLEGES AND ACADEMIES, | 438-441 |
| FREEDMEN, | 441-443 |
| PUBLICATION AND SABBATH-SCHOOL WORK, | 444-447 |

CONTENTS.

| | |
|---|--------------|
| EDITORIAL.—Our Soon-coming Ministers— <i>Mid-Continent's</i> Good Words— <i>Cumberland Presby-</i> <i>terian's</i> Note—Secular Papers' Courtesy—Mrs. Perkins on Marriage and Missions—Rev. J. Logan Sample's Suggestion about Books and Papers—The Southern Utes—Wilson College, Chambersburg, Pa.—Good Investments—College of Montana—Circle of Church Work, | 387-392, 448 |
| HOME MISSION NOTES.—Chicago Presbytery as a Mission Field—Rev. E. R. Davis—Hardships —Indian Problem, | 393, 394 |
| FOREIGN MISSION NOTES.—Death of Neesima—John Stuart Mill's Influence in Japan—Urgent Call for Missionaries—Death of ex-President Anderson—American Board in Japan—Messrs. Lea and Dougherty on the Papal Church—Chinese Question in Japan—Political Activity of Roman Catholic Ecclesiastics—"Our Suffering Sisters," | 394-400 |
| CONTRIBUTED ARTICLES.—(See cover, page 1), | 401-421 |
| CONCERT OF PRAYER.—Siam and Laos—Mission in Siam—Laos Mission—Notes—Latest from Petchaburee—Dr. Hay's Report—Dr. Paddock's Report—Medical Work in Siam—Ratburee— Missionary Homes and Work among the Laos, Rev. S. C. Peoples, M.D.—Mormonism and Utah, S. E. Wishard, D.D., | 422-432 |
| CHURCH ERECTION.—Repayment of Grants—Private Appeals—"Build for Present Genera- tion"—"Hungry for Gospel"—Anadarko Manse—Additional for Mr. Fait—From Argonia, Kansas—Church Buildings Completed in March, | 433-436 |
| EDUCATION.—Interesting Communications, | 436-438 |
| COLLEGES AND ACADEMIES.—Seven Years of College Aid—Bellevue College—One Kansas Boy, | 438-441 |
| FREEDMEN.—Our Work among the Freedmen in the Southwest—Negroes Solving the Negro Problem, | 441-443 |
| PUBLICATION AND SABBATH-SCHOOL WORK.—Bible Study at Home—Catechism Bibles in India—Freedmen in North Carolina—News from Indian Territory—South Dakota—Winter in South Dakota—Prairie Convention—Winter Work in Kansas—Self-Help, | 444-447 |
| OFFICIAL COMMUNICATIONS.—General Assembly of 1890—Synod of South Dakota, Rev. H. P. Carson, Supt.—Rapid City, South Dakota, Rev. W. S. Peterson, Presbyterial Missionary— Missionary Christian Church of Belgium, Pastor Kennedy Anet, Secretary—Appeal from Kol- hapur Mission, W. J. Wanless, Secretary—Woman's Work for Woman in Persia, Miss A. G. Dale and Miss M. K. Van Duzee—Dispensary Work, Allahabad, Mary L. Symes, M.D., | 449-457 |
| FOREIGN MISSION LETTERS.—Persia: Mr. R. M. Labaree, Orooniab—Rev. B. Labaree, D.D.— Rev. E. W. McDowell—Laos: Rev. D. McGilvary—India: Rev. J. M. Goheen, Kolhapur— Liberia: Rev. F. B. Perry, | 458-462 |
| HOME MISSION LETTERS.—Massachusetts, Rev. S. C. Gunn, Boston—Washington, Rev. A. S. Foster, Anacortes—North Dakota, Rev. I. O. Sloan, Glencoe—Alaska, Rev. J. W. McFarland, Hoonah—Utah, Rev. S. L. Gillespie, Box Elder—Colorado, Rev. G. C. Huntingdon, Brush— Home Mission Appointments for March, | 462-464 |
| CHILDREN'S CHURCH AT HOME AND ABROAD.—Moharrem—How Missionaries Travel— A South-sea Island—Praying with Mother—Im Rikab—Chinese Mother's Letter—What Mr. Vanderbilt and Mr. Depew are Trying to Do for Railroad Men—Home Mission Letters, | 465-470 |

THE CHURCH AT HOME AND ABROAD.

MAY, 1890.

OUR SOON-COMING MINISTERS.

Before our next issue the senior classes in our theological seminaries will have taken leave of those loved institutions, and will be going forth to the fields of ministerial labor in which "the Lord hath need of them." From their revered instructors they will have received affectionate benediction and such frank parting words as the writer remembers to have been addressed to him, a few hours after his graduation, by a beloved instructor: "My dear sir, you are no longer under tutors and governors." Those words, heartily spoken, did not seem to mean emancipation, but the laying upon a youthful soul of a solemn and weighty responsibility. May one who has long borne that sacred burden, and experienced the value of sympathetic counsel, venture a few frank suggestions to these young men, to whom, just now, the affectionate prayerful thoughts of God's people are turned more earnestly than to any other equal number of men?

It has been quaintly said that experience is a light on the stern of a vessel showing the way after it has been sailed over. That may be true if we insist upon learning only by our own experience; but who shall forbid us to look at the lights on the sterns of vessels ahead of us? Only in this spirit of elder-brotherly helpfulness, and with no assumption of parental or magisterial authority, we venture the present suggestions.

Have no fear of starting with exagger-

ated impressions of the work to which you are consecrated. Scarcely in a lifetime can you hope to reach an adequate impression of it.

"To feed the flock of God, taking the oversight thereof," is perhaps the best compendious description of the life-work to which you have felt yourselves called, to which you have therefore consecrated yourselves. To this you now go forth from the retirement in which your great duty has been to furnish and to fit yourselves for it, by appropriate exercises, study and prayer.

You have been studying the Holy Scriptures in the English version, familiar from your childhood and dear as the old arm-chair in which your mother nursed you and in which she died, and also in their original languages; you have examined the evidences of their divine origin and authority; you have become somewhat acquainted with methods and instruments for exegetical studies, as you will ever need to pursue them, for your own sake and for the sake of those who will have the right to look to you for biblical instruction. Do you mean to keep up these studies? When they shall no longer be set to you as lessons, which must be recited to respected teachers in the presence of respected classmates, will you keep yourself to these studies, diligently, faithfully? There will be difficulty in doing so but, be assured, greater difficulty would

come of not doing so. Daily, thorough, scholarly study of the Bible is a duty of the minister so important that no other study or work can rightly interfere with it, unless in rare emergencies which one should get through as swiftly as possible. It is a duty, like that of eating, which cannot be omitted without enfeebling a man so as to impair his ability to do all other duties. To the rightly-disposed and rightly-educated man it is also like the duty of eating, in that he does not any longer need the urgency of conscience to it. He has appetite for it and finds refreshment in it. Nevertheless there will be temptation to neglect it. It requires steady resolution to keep up the habit, so as not to lose the appetite and even the capacity for it. In such temptation and such difficulty, let this thought ever come to reinforce all other motives. You are a pastor. A pastor is not merely an eater, but a feeder. Starving himself by neglect of biblical study, he will starve the flock he is set to feed. As you would not hear their hungry bleating, and be answerable for their starved feebleness, let no day pass without some substantial, if small, addition to your knowledge of God's word.

You have been studying the doctrines contained in the Holy Scriptures, in orderly, scientific arrangement. You have compared the confession and catechisms of your own Church with those of other churches, and have tested them by the Bible, which alone you acknowledge as the divine rule of faith. With such helps, and the help of valued oral instruction, you have acquired a body of divinity, the great, vital truths of which you rest your own immortal hopes upon, and dare invite your fellow men anywhere to share those hopes on that basis. Have you mastered that system of doctrine? Have you wrought into clear and complete statement that body of divinity? How can you be wise and safe pastors without being

skilled theologians? As safely could you be physicians without scientific knowledge of anatomy and of the *materia medica*. To be Christian theologians is simply to know what the Scriptures teach concerning God, the duty required of man, and God's way of salvation for lost men—to know these in the orderly, systematic way in which alone real knowledge of any great and complex subject is possible. Nothing else will so sustain you in continuous study of theology, the great science of your profession, as the constant recollection that you are responsible teachers of theology. Theology is the truth of the Bible lucidly stated—made ready to be clearly apprehended by the human mind. It is divine food prepared for the human soul. The better and truer theologian you are, the more ability you will have to help your people find what the Bible principally teaches—what they are to believe concerning God, and what duty God requires of them.

You have also made a good beginning of historical studies, have entered, in devout contemplation and hearty sympathy, into that divine life of the body of Christ which its history manifests. Your best stimulus to continued study in this department will be the recollection that you are the sworn watchman of your people against dangers concerning which history is full of beacon-lights. That life in which you are to nurture your people is the same which it has shown itself in the past ages.

You have had instruction in the holy art of expressing and delivering the truth of God's word in sermons, bringing all the marvellous forces and mighty influence of human speech to the service of the Holy Spirit, in arresting the attention, convincing the understanding, moving the heart and rightly determining the will of your hearers. A just appreciation of the pastoral office, and a holy and generous enthusiasm for it, will be the best security for your con-

tinual increase in power and persuasiveness as sacred orators. For you all are to be pastors of the flock of God. In whatever particular relations, in whatever department of the work, and in whatever land, you may be called to exercise your ministry, there is no other conception of that work under which you can contemplate it more helpfully than this which is presented by the figurative designation, the PASTOR.

As there is no view of Christ which you can take more profitably to your own souls than that in which he presents himself when he says, "I am the good Shepherd," so there is no view of the work to which he has called you, in which it is better to study it, than this, which he also presented when he said to Peter, so tenderly, so solemnly and with such emphasis of threefold reiteration, "Feed my lambs—feed my sheep—feed my sheep;" that is, "Prove the love which you profess to me, by lifelong, watchful, faithful care of the flock for which I

have given my life—the flock which I have purchased with my blood." Just so the Lord now speaks to you.

You will do well to study those places in Holy Scripture in which our Lord announces himself under this significant title, and describes himself as doing this pastoral work, and claims for himself this admirable and amiable pastoral character; also the passages in which he, and his apostles for him, use the same type and the same forms of speech, to enjoin upon his ministers the care, the vigilance, the patience, the courage, the self-sacrifice, which he demands of us in behalf of his people.

You will do well to search these Scriptures earnestly, to meditate on them habitually, to hide them in your hearts, and to live them in your lives. In the inspiration of this idea you will best be upheld to the strenuous and continuous endeavor to fulfill it. This will guide you to the happiest, the most blessed life that is lived in this world.

THE MID-CONTINENT, of St. Louis and Kansas City, says pleasantly:

THE CHURCH AT HOME AND ABROAD is certainly one of the most interesting of magazines and a highly-stimulating force in our church life. We do not see how any one who is really interested in Presbyterian church work can feel contented to do without its aid; certainly none of our home missionaries can. *There should be a fund opened by the Publication Committee for contributions to furnish it free to all our needy ministers who have scant salaries.* How can they sustain the boards if not kept informed of their workings? This money would eventually return bearing its sheaves with it, not only in deepened interest and a quickened conscience in the ministry and churches, but in actual contributions in cash. We should support loyally, faithfully, enthusiastically, all our church boards. To do this we must have continual information from them. We

must have more and more of these facts and pleas for the advancement of our beloved Church.

We gratefully appreciate this effort to help us increase the usefulness of this magazine. As to the suggestion which we have taken the liberty to italicize in the above extract, we would inform our friends that we have had such a fund from the beginning, and have used it to send the magazine to ministers, ministers' widows and others, of whom we have learned that they would read and value the magazine and were not able to pay for it. This fund has been provided without solicitation and without any blowing of trumpets before the donors; we believe also that it has been dispensed without ever wounding the sensibilities of any of the recipients, a number of whom are also recipients of aid from the Ministerial Relief fund.

A donation of \$10 came from Chicago before the magazine was three months old; five dollars came about the same time from a Minnesota banker, who sends the same sum early in every year. Lately a Pennsylvania elder sent for ten names of ministers for whom he desired to pay for it on the anniversary of his marriage, feeling sure that such a use of money would be pleasant (if she knew it) to her to whom that marriage united him, "now a saint in heaven."

We set great store by this modest fund, and regard it as very sacred. It is held to be confidential, but its accounts are open to the donors whenever they wish to see them. Donations may be sent to Mr. Black or to the editor. May we not ask elders and deacons and other good men and women to look about them in their own congregations, and see if there are not persons for whom they could thus provide, by willing donations from more affluent fellow members, most pleasantly and most advantageously?

Dear friend, having read this and said, "Yes, that's a good suggestion," do not forget it, do not neglect it, but "accomplish the doing of it."

The very best way is, as soon as you have read this, to think a few minutes—talk it over together, you and your wife—make up your minds to whom you will do this kindness, and send the name and the dollar—one, or more—in an envelope addressed to John A. Black, 1334 Chestnut Street, Philadelphia. Better do it now—right away. Sure you'll not forget it if you wait till tomorrow?

Those who send money to pay for the magazine to be sent to other persons to whom they wish to present it should inform those persons. In several instances such copies have been returned to us by the recipients, supposing that a mistake had occurred. This causes unnecessary trouble and waste of postage.

The *Cumberland Presbyterian* (March 6) pleasantly said:

THE CHURCH AT HOME AND ABROAD, "published monthly by the General Assembly of the Presbyterian Church in the United States of America," is . . . full of matter interesting, not to Presbyterians only but to all Christians. The March number is before us, and is even richer than usual in interesting items on various phases of Christian work.

We thank our respected contemporary for these friendly words, and hope that our subsequent numbers will not be found less worthy of approval. Several secular papers habitually call the attention of their readers to the successive issues of THE CHURCH AT HOME AND ABROAD with pleasant mention of its contents. This courtesy is gratefully appreciated.

We gladly give prominence among our contributed articles to a thoughtful and sympathetic one on "Marriage and Missions" by Mrs. S. C. Perkins of Philadelphia. Mrs. Perkins' long and useful service as an officer of the Woman's Foreign Missionary Society has given her excellent and ample opportunity to study the subject of which she writes, and she gives clear and considerate expression to the results of such study. Her suggestions and counsels cannot fail to give valuable help, guidance and encouragement where they are peculiarly needed. This article has been issued in leaflet form and may be obtained at the headquarters of the Woman's Foreign Missionary Societies, a single copy for two cents or a dozen for fifteen cents. Our readers will be glad to know that an equally-competent lady will furnish an article in the next number, on "Motherhood and Missions."

Rev. J. Logan Sample writes to us from Dawkins, Pueblo county, Col., giving ac-

count of his missionary journeyings among people, many of whom are without church privileges. He speaks, for example, of stopping at the house of a Presbyterian elder who has a wife and six children. He says:

They were eight or nine miles from preaching, and were cut off to a great extent from the means of grace. Being conscientious and devoted, they felt it very much. The boys, almost grown up, had a very clear sense of right and wrong, and acted upon principle. In five years they had not bought an article of furniture, and all but one or two of the articles they had were home-made. It is sad that the aspirations of these boys could not be better satisfied.

Speaking of another Presbyterian family struggling with poverty, he says:

There are several grown-up boys and a grown-up daughter that would gladly receive an education. But so far it has been a struggle merely for bread and butter, and the prospects for anything more are not at all encouraging. In both these families there is considerable brain power that the owners would cultivate and develop were the proper opportunity presented. They are intelligent, hospitable and agreeable, and there is great satisfaction in being in their homes and holding intercourse with them.

His letter closes with a practical suggestion which we earnestly commend to our readers, especially to Christian Endeavor societies. He suggests an easy way of doing a great deal of good:

I want to make a suggestion to your readers. I have the names and addresses of hundreds, and expect to have hundreds more, who are almost destitute of religious literature, having no religious books, magazines, papers, etc. If there are any earnest Christians who want to help these people, and will write me, I will send them names and addresses.

Address me for the present, Pueblo, Col.

THE SOUTHERN UTE.—Having called attention, in our last issue, to the remonstrance of the Indian Rights Association against the proposed removal of these people from Colorado to Utah, it seems proper to inform our readers that an opposite view is urged by Rev. T. S. Childs, D.D., of Washington, *late member of the Ute Commission*, in a printed letter to Hon. Hosea Townsend.

While the intelligent friends of the Indians are not fully agreed upon this question, it is pleasant to know that as intelligent Christians as any of us are in the official positions which lay upon them the responsibility of decision. After frankly expressing our views, let us trust God to guide them, recalling those golden words of the President in his inaugural address:

There is a great sense of loneliness in the discharge of high public duties. The moment of decision is one of isolation. But there is One whose help comes even into the quiet chamber of judgment, and to his wise and un-failing guidance will I look for direction and safety.

Other golden words are quoted by Dr. Childs from ex-President Cleveland:

No matter what I may do—no matter what Congress may do—the only power that can raise the Indian is the power of Christianity.

However we may differ as to government measures, let us prosecute with unabated vigor our missionary and educational work.

In the advertisement of Wilson College, Chambersburg, Pa., we wish to call attention to a mistake heretofore made by the transposition of figures, by which the cost per year for board, room, tuition, etc., reads \$520 instead of the correct amount, \$250. No doubt Dr. Edgar makes these things worth the greater amount, but he should have the credit of giving them for the smaller. This excellent institution has strong Presbyterian endorsement and patronage.

A GOOD INVESTMENT.—In our March number (p. 264) Rev. S. G. Wilson, of Tabriz, Persia, made a very clear and temperate presentation of "the necessity for a commodious and proper building," which, he believed, would be "a good investment for the work," and would "aid in evangelizing that city and province." He explained that the school needing this building is designed to be "the normal and theological training-school for the Armenians of west Persia and the Caucasus." His estimate was that about ten thousand dollars would be needed; and he proposed an effort to obtain this "from individual donors, while not deflecting from the regular income of the Board, nor soliciting from churches or Sabbath-schools." It is pleasant to be able to announce, so soon, that ten thousand dollars have been given for this purpose by *one individual donor*, who will not, we are confident, diminish on this account her regular contributions to the general funds of the Board of Foreign Missions or of any other board. She recognizes this as a *good investment*, a *plant*, which is not to diminish current expenses, but to extend the work and increase its efficiency. Having visited that school in Tabriz and seen how it is conducted, we congratulate this lady on her wise investment.

As we go to press, we receive a note from Rev. James Reed, pastor of the Presbyterian church at Deer Lodge and dean of the faculty of the college, in which he says:

Dr. D. J. McMillan, the president of the College of Montana, who has been appointed as third secretary of the Board of Home Missions, has been connected with the College of Montana since 1882, having previously spent ten years in establishing churches and mission schools among the Mormons.

The debt which the Presbyterian Church owes Dr. McMillan cannot be estimated. While he has been connected with the Col-

lege of Montana his labors have been most arduous. Through his untiring efforts it has grown until it has become one of the best and most influential institutions of the West. It has property valued at \$125,000.

It has a fully-equipped academic department and a literary department with classical, scientific, English and normal courses. It has also a school of mines and a conservatory of music and art.

It has a faculty of eleven professors and teachers. The College of Montana has already borne rich fruits, although it has been sorely pressed all these years for lack of funds. It needs endowment to give it a standing among the best institutions of the land, and being as it is the first among the colleges of the Northwest, no one could establish a more abiding monument to the cause of Presbyterianism and higher education in the Northwest, than the liberal endowment of this institution.

No more appropriate tribute could be made to the fifteen years of faithful service he has given to the Church as a home missionary, than the liberal endowment of the college which he has founded, and which has become one of the centres of higher education in the great West. The dividends from such an investment will far exceed those that accrue from the most prosperous mines of Montana.

Any information in regard to the college may be had by addressing Dr. McMillan at the Home Mission Rooms, 53 Fifth Avenue, New York city, or Rev. James Reid, Deer Lodge, Montana.

Most heartily and emphatically do we commend these suggestions to all friends of *home missions and Christian education*.

A postal card has come addressed to the editor, with nothing written on the other side. It is postmarked Cleveland, O. Probably the writer wrote his message on another card. If this note catches his eye, it will explain to him why he receives no answer. We have no clue to his address.

HOME MISSION NOTES.

BY THE SECRETARIES.

CHICAGO PRESBYTERY AS A MISSION FIELD.—SEMINARY STUDENTS—PRESBYTERIAN LEAGUE—FOREIGN POPULATION.
—A Chicago correspondent says:

In this city there is great activity in church and mission work. The young men of McCormick Theological Seminary have rendered valuable and timely assistance. January 16 we organized a church. It has already 30 members; it has a comfortable church edifice, seating about three hundred, the Presbyterian League having aided in buying the lots on which it stands. It is in a fine location for rapid growth—located in a new district, where the incoming population fairly swarms around it.

We have given attention to new fields, seven of which we shall try to occupy this summer. Indeed, we are already occupying them with Sabbath-schools. The Board will be asked to issue its agreement with four young men who will be employed in looking after them.

Apropos of the new departure of the Board in the care of foreign population. Our city contains 250,000 Germans, 90,000 Scandinavians, 50,000 each of Bohemians and Poles, 95,000 Irishmen, 20,000 Italians; besides Frenchmen, Austrians, Russians, Turks, Syrians, Greeks and Arabs. About one half of the Germans are infidels, and the same or a worse state of things exists among the Bohemians and Poles. There is not a Protestant missionary among the 50,000 Poles. No one cares for their 50,000 souls. The children swarm in the settlements of these foreigners, but these future citizens and voters we can now reach. We must gather these children into Sabbath-schools, teach them the gospel and train them up to be good citizens—the friends of our American institutions. Only by so doing can we save the American republic.

Rev. Edwin R. Davis has been in the employ of the Board of Home Missions eighteen years in the Presbytery of Chicago. A much-needed rest constrains him to retire from work for the present. He has done faithful and good work, and we hope he may recover his health and find years of service before him.

HARDSHIPS.—While the winter has been so open at the East, having almost no snow on the Atlantic coast, it has been very severe on the Pacific coast, large quantities of snow having fallen on the mountains there, to the great distress of the people, with an unparalleled rain-fall also. One of the missionaries writes:

All wheels have been blocked since October and sixty inches of rain have fallen since December 1. At one place on the railroad there were weeks together that no mail was received. In other parts of the country, particularly in the Dakotas, failure of the crops last year brought great distress in a general way. The badness of the roads has interfered with religious services of the people, and added to this has been a widespread sickness through the whole country from the Russian epidemic called "la grippe." Many ministers have been prostrated by it; many people prevented from attending worship on the Sabbath; numerous protracted meetings have been broken up or abandoned and well-meant efforts abandoned. Nevertheless we shall be able to report several hundreds, probably thousands, of additions to the churches on profession of faith.

As was said last month in this magazine, "we cannot give the statistics of our work in this number although the fiscal year has closed, yet we hope to be able to give them more fully in the next number."

A few weeks ago the Presbyterian Social Union had a public meeting in the Metropolitan Opera House, New York, to discuss the Indian problem. Gen. O. O. Howard was one of the speakers. He said, connected with some army movement in the West he had known a German minister by the name of Cook, who when there came a cessation of fighting among the Indians resolved to go west, or rather southwest, to labor among the Apaches. In due time he loaded up his family and certain necessary household implements and started on his way on his

own responsibility and at his own expense. He went on and on until he had expended his money and had not reached the end of his journey. The Sabbath came, and he halted to keep the Sabbath in the neighborhood of a saloon which seemed to be the only gathering-place in the country round about. During the day he went over to the saloon to see what he could find or do, and finding a number of men he asked the privilege of holding a religious meeting. The saloon-keeper asked him, "Are you a preacher?" and he said, "Yes, I am." A tall, bony miner rose up and said, "Yea, let the old man preach." Permission being granted, he drew out a hymn-book and read a hymn and began to sing. Some of the miners in their poor way tried to help him. Afterwards he took his Bible and read a chapter and then preached a sermon to the few men gathered there. When he closed his sermon and there came a pause, a man says, "This does not seem to me the right way to close the meeting; let us take up a collection." So he went around, and \$13 was dropped into his hat, which furnished money enough to carry him to his journey's

end. He has been laboring among the Pimas, the Papagoes and the Arizona Indians for years. The Church formed the school, established the influence which he has gained all over that country, and the children gathered into our training-school of Tucson are among the fruits of his labors.

That minister, Rev. C. H. Cook, has recently written from Sacaton, New Mexico, as follows:

We organized during this year the First Pima Presbyterian Church. We have at present twenty-two members, including one elder.

At our church here the meetings on Sundays and Sunday evenings and on Wednesday evenings have been well attended. We now have regular church attendants from ten villages, ranging from eleven miles east of here to thirty miles west of us in the Gila valley. We hope that this school will be continued with an extra teacher, so that, with the Lord's blessing, it may accomplish similar results to those accomplished by such a school among the Nez Perces.

Now is the best time of the year with us to enlarge our First church. If the needful help is sent, we will soon make ample room to seat comfortably more than three hundred Indians.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

THE DEATH OF NEESIMA.—The death of Rev. Joseph Hardy Neesima, LL.D., at his home in Kyoto, Japan, is a heavy blow to the cause of missions and Christianity. There was something so peculiar in his position and his history that the whole Christian Church felt the influence of it and thousands beyond the pale of the Church. None could question the genuineness of this striking product of the Christian faith in its results upon a mind whose early years had been stamped by the influence of Buddhism. There was first of all a happy combination of natural powers, such as clearness of intellect, rare force of character, and a happy

balance of many of the best faculties and powers.

Mr. Neesima was born in Japan in 1844. While yet a boy he learned from a scrap of the Bible that God in the beginning created the heavens and the earth, and he determined to know more of that God at whatever cost. With this purpose he went to Hakodate, the only open port in the northern part of the empire, where he became instructor in Japanese to Bishop Nicolai, the present head of the Russian Church in Japan, but this only as a means to an end. Contrary to the laws of the empire, he was planning an escape. He deliberately ran the risk of death

in the event of the discovery of his plan. At length one night, covered up in a pile of vegetables and other supplies that were being taken in a small boat to a vessel in the harbor bound for China, he left Japan. On board the vessel he was concealed in a closet, where the inspectors who searched for refugees failed to find him, and he reached Shanghai. There after some time he found his way to a vessel in port belonging to the late Hon. Alpheus Hardy of Boston, whose Christian captain, learning something of the young man's story, gave him a passage to America. Before he reached Boston he was able to navigate the ship, and in many ways so won the captain that he was introduced to Mr. Hardy with the suggestion that "here was a person who might be serviceable in the cause of missions." This introduced him to a Christian home of culture and refinement, where he was treated more as a son than as a foreigner. He was twenty-one years of age when he reached Boston. About this time he wrote out the following prayer, which has been preserved: "O God, if thou hast got eyes, please look upon me. O God, if thou hast got ears, please hear me. I wish heartily to read the Bible, and I wish to be civilized with Bible. Joseph Neesima."

While passing through the courses at Phillips Academy, Amherst College and Andover Theological Seminary, he was a favorite among the students. During the visit of the Japanese embassy in this country he was employed as translator, and he travelled with the embassy not only through this country, but also in Europe. He had opportunities to enter political life with bright promise in Japan, but with all his heart he chose rather to be a missionary to his people. He was ordained September 24, 1874. Ere he left the country his appeal for the means of establishing a school among his countrymen moved the great audience at an American Board meeting even to tears, and those tears have brought forth fruit abundantly. The attitude of the government had so changed as to render it safe for him to return to Japan, and he reached his native country in 1874. He had peculiar

advantages in being a restored Japanese citizen, as he could hold property in Kyoto, which was not a treaty port. The *Dodisha*, as the institution was called, had in the first ten years grown from six to two hundred and thirty students, well accommodated with buildings. The power which under God wrought this result is thus described by Dr. Learned in a letter to the *Missionary Herald*:

One great element in the success of the school has been the influence of its president (Neesima). Utterly renouncing all self-seeking, casting away all desire for worldly power and honor, seeking only the good of the school and all connected with it, Mr. Neesima has toiled and suffered, and has put his whole heart and soul into the school. The pervasive influence of his faith and unselfishness has been no small part of this educational work. Here indeed is a model not only for the mission fields, but for all Christian lands. Any one in whatever sphere of Christian work has but to follow this bright example, and with God's blessing success is sure. If there are failures in the mission work even after years of labor, it will generally be found that there was lacking this secret of power. Mr. Neesima was a man of feeble constitution, often sleepless at night, and even brought to the point of breaking down utterly, and yet, as he expresses it, he was thankful to God even for broken health. A letter which he wrote in 1884 expresses the secret zeal which consumed him as a taper. "Herewith I send you my special request that you all pray for the speedy conversion of Japan, intensely, fervently. My heart burns for her, and I cannot check it."

Without dwelling upon these incidents, for which we are indebted to the March number of the *Missionary Herald*, though many of them have long been known to the friends of missions, we have only space to add that Mr. Neesima had so won the confidence of his countrymen, statesmen and other influential men who were themselves not Christians, that he secured their contributions for the college to the amount of nearly \$60,000, to which an American gentleman added \$100,000. The institution has grown at last in its various departments to about nine hundred students, and the spiritual character thereof may be judged by the

fact that within the last twelve months *one hundred and seventy-two* of their number have confessed their faith in Christ. Without doubt a full biography of this remarkable man and his eventful career will in due time be published. Meanwhile, we advise all those who think the work of foreign missions a failure and a farce, to brush away the spirit of slumber from their eyes, and resolve before God to break down the barriers of prejudice, to re-examine the facts, to come into genuine touch with the work, and see if there be not a challenge to duty that shall stir their inmost souls.

It is a very significant fact, referred to by a correspondent of the *Church Missionary Intelligencer*, that the political unrest of Japan at this moment is largely owing to the fact that students and other educated young men of the country have gained an exaggerated idea of personal freedom of action from the perusal of John Stuart Mill on "Liberty." This book, which is one of the best specimens of clear and forcible English writing, has a peculiar fascination for active minds which have just come out of the haze of heathen ignorance into the advancing light of the nineteenth century. But it is fraught with danger—just the kind of danger which seems to have been developed in a sort of Jacobinism in the minds of educated young Japanese. The tendency of it is by no means favorable to order, loyalty and general stability. At the same time, Mr. Mill's book treats Christianity as a total failure, and skepticism of the most subtle and sweeping kind therefore goes hand in hand with reckless notions of freedom from the restraints of human law.

It is easy to see that the work of Christianity is becoming more and more an intellectual struggle, that the Christian work to be accomplished there, some of it at least, must demand the very highest preparation and the clearest knowledge of the demands of the field. To use a simile of Sir W. W. Hunter, "Not vague generalities, not easy-going agencies, but weapons of precision must be employed." Above all, a supreme trust in something higher than human wis-

dom, a reliance upon prayer for the convincing work of the Holy Spirit, must constitute a large factor in the mission work of Japan.

It is strongly recommended that societies wishing to send presents of dolls, etc., etc., to the mission fields will send the money and allow the articles to be purchased on the field, as the custom duties and transportation expenses sometimes amount to more than the whole would cost if purchased on the spot. Recent instances have illustrated this fact.

[With some experience in this direction, I desire to emphasize the Secretary's advice. I am sure (*e. g.*) that ordinarily our friends in Syria can use money more advantageously for the purchase in Beirut of most things which we could send them from America subject to duty at the custom-house there.—H. A. N.]

Never before in the history of the Presbyterian Board of Foreign Missions has the call been so great for men to enter the most promising fields of labor. In the great Shantung province of China, with its twenty-seven millions, and in which the work of the Board has been blessed in years past with most abundant fruits, the way has been prepared for a great harvest by the often-recurring famines, which have impressed and softened the minds of the people to a very great degree. The friends of Christ and of humanity have had opportunity in that great province to demonstrate the benevolent sympathy and compassion of him who blessed both the soul and body. For four or five years after the great famine which occurred a dozen years ago, scores and even hundreds were won to the cross. A like opportunity is now before our missionaries as a result of the softening and conciliating influence which the famine distribution of last year produced. The mission meeting held in Chefoo in November last, at which Dr. Mitchell was present, was full of enthusiasm. It was there stated that a thousand inquirers were reported by the different missionaries, and that that number would be greatly increased. The mission

was filled with gratitude and encouragement for the recruits which were sent last year; but in view of the vast and most promising work which was opening up, a committee was appointed to appeal to the Board for five more ordained missionaries, two doctors and two young ladies.

From Japan, whose fruitfulness and general encouragement are well known, a similar appeal for five ordained missionaries is received. Dr. Mitchell reports of the Osaka and Tokyo missions that they are full of enthusiasm and earnestly consecrating themselves to the work, but are constantly impressed with the fact that only a tithe of the great work which opens before them can be done.

In the South, the great island of Hainan, where the Board has but one ordained missionary, one medical missionary and one layman engaged as a pioneer, the whole island, with a million and a half of people, has thus far been left to the sole effort of the Presbyterian Board. For three years earnest appeals have come for reinforcements, which the Board has not been able to send.

All the other fields are also appealing for reinforcements. At least forty men would be required to answer these calls. To supply at least a part of this demand, young men in our theological seminaries are offering their services, and the only question which remains unanswered is the financial one. Will the churches supply the funds? Is it safe for the Board to advance? These questions ought to be answered within the next month. It is an appeal of Providence to those on whom God has conferred abundant means for giving the gospel to the perishing.

The death of ex-President Rev. M. B. Anderson, D.D., LL.D., of Rochester University, marks the close of a remarkable career in educational work, in the molding of the American ministry as well as of the Christian laity, in the elevation of Christian thought and character, and in promoting a widespread missionary influence in this land and in all lands. Few men have made a deeper impression upon the Baptist denomination than Dr. Anderson, especially

in raising the intellectual standard and the moral force of its ministry, and no president of a college has succeeded more completely in drawing about him the sympathy and the support of Christian men of all denominations than Dr. Anderson in his thirty years of labor at the head of Rochester University. We remember him well in the days of his strength, when his intense and burning eloquence was called forth on all great occasions of whatever kind, when his manly presence swayed the noblest impulses of his fellow citizens. Whether called upon, as he often was, in the terrible crisis of the rebellion to inspire his fellow citizens with patriotism and self-sacrifice, or to welcome returning regiments of soldiers and voice the enthusiastic gratitude of the community, or to plead the cause of missions or the cause of science, he was always among the foremost, a man to be admired and honored and loved. Let such models be more and more the aim of those who would make the very best use of their powers. Dr. Anderson died recently in Florida, his beloved wife preceding him only by two or three days. The work of both now is complete, but their influence lives. The secular press of Rochester does not hesitate to speak of Dr. Anderson as one of our great college presidents and as "our first citizen."

The following extract from the report of the Committee of the American Board on Japanese Missions, Prof. George B. Fisher, D.D., chairman, shows an appreciation of the present intellectual demands of the mission work in Japan. To a great extent the same things might be said of other prominent fields, as India, China and the Turkish empire. The report says:

The urgency of the case, let it not be forgotten, is in the fact that the harvest is ripe. Now is the golden opportunity. It is evident that among this inquisitive people, who are rapidly making themselves familiar with the science and speculation of the western nations, Christianity will have to do battle with all the foes with whom we have to contend. This is one of the various reasons which make it an imperative necessity that *the preachers and teachers who are sent to Japan should be persons in whom*

native abilities are combined with thorough training and adequate knowledge. No mistake could be more fatal than to dispatch upon such an errand incompetent messengers. Consecration of spirit is essential, but that is not the only essential in missionaries to that country, especially at this epoch of national ferment, when old things are passing away and a new social state is in the process of formation. Happily, in our seminaries the presence of Japanese students and other circumstances have kindled an extraordinary interest in what is there occurring. There is no reason why there should not be an enthusiastic response in the minds of students who are preparing for the ministry to the call of our brethren in the mission, which has reached us in the memorial.

Mr. Henry Charles Lea has made short work with some of the complaints of Mr. Daniel Dougherty in the late Roman Catholic Congress held at Baltimore. In answer to the complaint that "the highest honors of the republic are denied to us by a precedent that has all the force of a constitutional amendment," Mr. Lea cites the fact that General Sheridan was, with the support of universal public sentiment, made the successor of Generals Grant and Sherman in the highest military position of the country. To the complaint, "We are branded as tools of a foreign potentate and unworthy to enjoy the name of Americans," Mr. Lea brings forward an overwhelming body of facts. The only wonder is that Mr. Dougherty should have so blunderingly challenged this withering reply. First of all, attention is called to the fact that the origination of the Congress was claimed by Father Nugent of Liverpool as having come from the Cardinal Archbishop of Westminster, in co-operation with the Archbishop of St. Paul. He cites the fact, also, that when the third Plenary Council of Baltimore was convoked in 1884, its proceedings were all arranged the year before in Rome with the Congregation of Propaganda, in which there is no English-speaking representative except a venerable Irish Benedictine. Every American bishop is appointed by the pope.

Mr. Lea admits that the Church rendered great service to civilization in the Dark

Ages, but points out the fact that the great power which was claimed by the papacy in those rude and unsettled times is wholly out of place now, though with the tenacity of a death-grasp the hierarchy clings to every function and every degree of authority which it possessed in the eleventh century. Pius IX. in the Syllabus of December, 1864, condemned as an error the proposition that "the Roman pontiff can and ought to reconcile himself with progress, liberalism and modern civilization." Mr. Lea points out, as an illustration of the assumptions of the papacy in the sixteenth century, the fact that Pope Pius V. (1569) not only excommunicated Queen Elizabeth and deposed her, but *released all her subjects from all allegiance to her.* It became necessary, therefore, under James I. to question all Catholic missionary priests in England as to whether they considered this papal action as binding. After the warning of the gunpowder plot this question took the shape of a solemn oath of allegiance which they were required to take. One clause was as follows:

And I do further swear, that I do from my heart abhor, detest and abjure, as impious and heretical, this damnable doctrine and position that princes who are excommunicated and deprived by the pope may be deposed or murdered by their subjects or any one whatsoever.

It is difficult to see how less could be required than this, and yet this oath brought down upon it the intense hatred and condemnation of the Roman Catholic authorities, and when the head of the Catholic mission in England, George Blackmore, took this oath, he was sharply reprovved by Cardinal Bellarmine, who insisted that he should have preferred the glory of martyrdom rather than take a step so derogatory to the primacy of the Holy See. And Paul V. addressed a brief to all English Catholics sternly forbidding them to yield to such an oath. He expected them rather to welcome torture and death. King James issued an "Apology" justifying his demand for the oath, and called the attention of all Christian princes to the slender tenure by which they held their thrones. Bellarmine responded, and attempted to prove that kings

held their thrones on condition of obedience to the Church.

The fact that the late Pius IX. declared that the Church had never exceeded its rightful authority is a virtual approval of the outrageous assumptions made in the days of James I. In a bull of October 12, 1869, Pius IX. inflicted excommunication upon all who should impede directly or indirectly ecclesiastical jurisdiction, or should procure an appeal to secular courts. The same bull condemned all who should endeavor to subject ecclesiastics to the jurisdiction of secular courts. Clerical immunity, which in the Middle Ages wrought such harm both to the Church and to the state, was defended with emphasis by the Council of Trent, in spite of the remonstrance of the Catholic princes. It was finally swept away, however, by the progress of civilization, notwithstanding the assumptions of the Church, which still maintains that the ecclesiastic is a privileged being under no obligation to obey the laws of the land, and not amenable to them. In 1801 Napoleon I. by a concordat provided that the state should have appellate jurisdiction in regard to all transgressions of ecclesiastics. Pope Pius VII. entered his protest, and Pius IX. in an apostolic letter (1851) expressly declared that "clerical immunity both as to person and property is an ordinance of God and in no way derived from the civil law. As such, it must be an article of faith which the Church has no power to abandon."

In May, 1851, New Granada proclaimed religious toleration and subjected the clergy, like all others, to the secular courts. On September 27, 1852, Pius IX. announced the laws to be null and void, and threatened heavy ecclesiastical penalties upon all who should dare to enforce them, a declaration which he repeated in 1863. When in 1855 Mexico adopted a constitution embodying the same principles, Pius IX. annulled the constitution and forbade obedience to it. When about the same time Spain made an effort in the same direction, an allocution of the pope similarly abrogated the obnoxious provisions. When in 1867 Austria decreed liberty of conscience and of the press,

and adopted a law of civil marriage, an allocution of 1868 denounced these laws as "atrocious," and declared them "void and of no effect."

If the Roman Catholics of the United States are supposed to owe a supreme allegiance to a hierarchy making these monstrous assumptions, can Mr. Dougherty wonder that they should "be branded as the tools of a foreign potentate"? At the time of the Boulanger movement in Paris, the interference of the priests with the elections in the interest of that absolutist brought forth a circular from a government official reminding them of the law which prohibited all such interference, and thus brought down upon himself the intense indignation of the French bishops. But since Boulanger has disappeared from the arena, the Catholic nuncio is instructed to favor the adhesion of Catholics to the conservative Republican party. An almost identical tergiversation occurred in Brazil after the republic had been declared and had proved itself a success.

Such is Rome to-day; and so long as a Catholic Congress can give us on the other side nothing but empty rhetoric, while at the same time holding fast to every fragment of papal authority, it will be well for American citizens to open their eyes to the real situation. That there are tens of thousands of sincere Christians in the Roman Catholic communion, that as a body of believers it is a Christian church, none can doubt; but that the hierarchy of Rome with its outrageous assumptions is one of the portentous political forces of the age, should not be forgot ten nor overlooked.

The *Church Missionary Intelligencer* has some interesting comments upon the political crisis in Japan, and points out the fact, which we do not remember to have noticed elsewhere, that the Chinese question is largely mixed up with the reaction of Japanese sentiment against treaty revision. The *Intelligencer* says:

There was a deadlock somewhere, for which few could give any clear account. By degrees, however, it was given out that apprehension was felt by Japanese of all classes lest the too

free admission of foreigners into Japan should jeopardize the national independence and prosperity; lest the people should not be strong enough to hold their own against foreign competition, and especially lest an unlimited Chinese immigration should overrun the country.

We can well understand the force of this objection. It has been observed by travelers in Japan that wherever the Chinese and Japanese come into competition, whether as bank clerks or domestics in foreign families, the Chinese win the day; and it seems well-nigh certain that the free admission of Chinamen to Japan would be a far graver difficulty there than it could be in this country or any other peopled by Anglo-Saxon and other European races. There is objection, also, on the part of the Japanese that others beside Chinamen might rise to positions of power and influence in Japan, much to the disparagement of their own national element. It is to be hoped, however, that these special difficulties can be guarded against, while in other respects Japan shall come into the family of nations.

One of the greatest dangers that threaten the country grows out of the chivalric spirit, true or false, of the student class. This class are now awake to the excitements attendant upon the political situation, and they are inclined to glorify even the worst assassins if they have shown, as they regard it, a proper idea of the fitness of things by destroying themselves after committing the deed. They are thenceforth looked upon as martyrs for the cause of their country. This unhappy state of things was precipitated by an attempt to assassinate Count Okuma, the head of the foreign office. The would-be assassin was a man of good position and education, of quiet and orderly character, but he was seized with the idea of saving his country, as he thought. He failed to kill Okuma, but he destroyed his own life. At his funeral all classes turned out to do him honor. Five hundred friends followed as mourners, thirty priests in rich robes and hundreds of school children carrying banners formed the procession, while thousands of sympathizers lined the road. Such things are a little portentous; but let us hope that order and

temperate views will again soon prevail, that good will come out of evil, and that the treaties of Japan may with all proper safeguards be so revised as to strengthen her position among the nations.

Since the meeting of the Roman Catholic Congress at Baltimore in November there has been apparently great increase of activity on the part of the Roman Catholic ecclesiastical authorities along the lines of political influence. The efforts which were put forth under the leadership of Mr. Gorman, an ex-official of the Indian Bureau, aided and abetted by Cardinal Gibbons and Archbishop Ireland, form a notable instance of this kind. It was perhaps the most open effort of a Christian sect as such to control the appointments of the government of the United States that we have seen. There was no disguising of the purpose of the Roman Catholic magnates, as that purpose was made known to Mr. Herbert Welsh, to displace if possible, for grounds relating to the Roman Catholic Church, the Commissioner who had been appointed by the President of the United States for Indian Affairs. Fortunately, the attempt was thwarted. The false reports upon which the effort had been based were all shown to be without foundation, and the vilest personal attacks of one kind and another, made in the most bitter spirit, were all shown to be worthy of no consideration. We here have a chapter of unquestioned political influence instigated by the hierarchy as an institution in American politics. If anybody is slumbering over the outlook which looms up in this particular, it would be well to awake out of sleep.

OUR SUFFERING SISTERS. This is the title of a little book in which revelations are made of a condition of things regarding the treatment of heathen women in different countries at the time of maternity, that seem scarcely credible or conceivable. The statements are made on the best authority, with the names of the informants *whose eyes have seen* these things. A copy will be sent free to *any lady* on application to the writer, Mrs. G. D. Dowkontt, 459 Lexington Avenue, New York city.

CONTRIBUTED ARTICLES.

MARRIAGE AND MISSIONS.

MRS. S. C. PERKINS.

It is an old, much-discussed question, whether it is better for missionaries to go out married or unmarried, and strong arguments can be brought on both sides. On the more general subject, a certain great apostle wrote some beautiful, wise words more than eighteen hundred years ago, believing that he "had the Spirit of God" to guide him, albeit he had "no commandment from the Lord" on the subject; nor can it be by accident that those wise words stand in our Bible to-day.

But it is not needful here to examine at length arguments on either side. Under the present conditions of our work we have simply to imagine the result of only unmarried men and women going to mission stations, to convince ourselves that there is "a more excellent way." A large force of single men and another large force of single women working in the same or closely-connected mission fields would exhibit a remarkable and an unpleasing spectacle to our Protestant eyes, accustomed as they are to look upon such arrangements as belonging to the priests and nuns of the Romish Church. In such an atmosphere, no sweet home-life would ever be set before the people among whom these celibates would live. The beauty of motherhood, forever blessed by the Babe of Bethlehem; the sacred love of husband and wife, hallowed inexpressibly by being used to symbolize the love of Christ and his Church; the family altar; the children given to God and trained for him from their birth; the quiet, orderly Christian household—all this would be hidden from the eyes to which it might be a constant, striking object-lesson.

We need to think very tenderly of missionary wives and mothers. They are by no means drones as regards active work in schools or zenanas, some of them having a

grand record in that line in our annual reports, and others doing genuine, useful work which is not thus recorded. And even where such activity is not permitted them, their influence is in many ways most powerful. The homes of which they are the light and life are not only "peaceful habitations" for the hard-worked husbands and "quiet resting-places" for other weary workers, but often centres of blessing to a wide circle coming within their reach. A missionary of the American Board of Commissioners for Foreign Missions says that "it is these missionary wives who have made it possible for unmarried ladies to go and live and work among the people of eastern lands."

To those women who are sustaining married missionaries in their work in foreign lands is given a most important sphere for thought and prayer and sympathy. We beg them not to fail to give these in large measure, and not to expect from them what would scarcely be asked from Christian wives and mothers at home in the way of active labor outside of their own households.

On the other hand, it is a sad mistake for any woman simply to accompany her husband as a good wife, but with no intention of being a missionary herself. It is also a mistake for a woman to become the wife of a missionary and go with him to their field with inadequate qualifications for missionary work. Married women, quite as much as single women, need special equipment, physical and spiritual if not mental. A valuable missionary may be obliged to leave his field to bring home a wife. No woman should consent to go to mission ground whose condition of health before going gives strong reason to expect this.

Some indeed who go out with fair prospect of health may break down under the strain of work or the influence of climate, and in

returning home they must cause their husbands also to abandon their work. God does sometimes so deal with those who would gladly serve him long and well in heathen lands, and we should cheer their sad hearts with utmost tenderness while we share their disappointment. All that we urge is that a woman thinking of going to a foreign mission field as a wife should carefully and conscientiously consider her fitness for missionary service as well as wifehood, that she may reasonably hope to help and not hinder her husband in his life-work.

There is another aspect of this subject which is of great practical interest. We believe that God has ordained marriage for missionaries as for others. Nor should we for a moment maintain that in no case should a lady going out single marry upon the field. There have been many instances, not only of very happy unions but also of great gain to the mission work, from marriages among those laboring together in the same or even in different fields. But a single woman is usually sent out to do a specific work, such as can only be done by single women. Fitted by previous training, selected because of that fitness, animated by zeal and by a strong purpose to give herself wholly to the work assigned her, she goes to her field, followed by the earnest prayers and warm sympathies not only of her immediate personal friends, but also of a large circle of people who are interested in the work which she has undertaken to do.

She is lonely, especially after the first outburst of enthusiastic welcome from the missionary circle is over and she settles down to her new life. Loneliness was included in the "cost" at which she has left her country and friends, and which she "counted" before she offered herself for this service. A home has, however, been arranged for her in some missionary family, unless she is one of two ladies who will make a home for themselves. Her work is now before her, after an interval necessary for study of language, observation of the people, insight into the accepted methods of teaching, etc., and it is a work to fill heart and head and hands for as long a life as God may grant her.

Before many months there may come to her an offer of marriage, perhaps from a fellow laborer, perhaps from some one quite outside of mission work. What shall she do? Is she free to answer as is any girl in her home in America?

It is a delicate matter to advise any one under such circumstances; nevertheless, supposing the question to have been asked, let us try to answer it. We do not say that she should turn altogether and always from all such proposals. We do say that she should remember the solemn obligations, some of them spoken, others implied, under which she has gone to her field. She went out to do a certain specified work which awaited her coming. Is she under no bonds to perform that work for a time, at least long enough to meet the expectations and relieve the anxieties of those who sent her out? Has she a right at once to make a vacancy, when the workers at home have only just with great effort and at no small expense commissioned her to fill the one that existed? Greater usefulness, wider opportunities, happier surroundings, a more assured position—these doubtless are presented, and are not without weight, as motives for the change, but they are not in question now. Going out for a certain, definite work, appointed thereto at her own deliberate request, she owes herself at least for a few years to that work, does she not?

The service to which single women are assigned in foreign mission fields is one which wives of missionaries are usually unable to perform. It is a definite work from which they turn when they marry to an entirely different sphere of labor. The change should not be made without due notice to those by whom they are sent out. If this consideration should be overlooked, would it not bring to the latter a sense of discouragement and of wonder that the service undertaken has been so soon abandoned and the life turned into a different channel? One commissioned, equipped and sent out on the terms above specified should surely feel herself bound by certain obligations to fulfill a certain duty, and by no means to be diverted to another form of service until that obliga-

tion is discharged. After that is done, she is free to enter the other sphere.

We cannot avoid the conviction that a marriage entered into after this duty is fulfilled will be more truly blessed of God than one which prevents such fulfillment.

Many a woman at home finds some strong tie of relationship involving a duty constraining her to bid her lover wait until that tie is loosened. Nor is the waiting time always a loss if the love be true and deep. Is it not better for our young missionaries to defer marriage until full acquaintance has strengthened and proved the love, in the meantime going steadfastly on with the work which they went out to do?

This matter is too delicate, too complicated, aye, too sacred, to be touched other-

wise than most carefully and gently by those indirectly concerned, as it surely should also be prayerfully and deliberately considered by those immediately affected. Thoughtful consideration and frank consultation should secure thorough understanding between single women about to go to a foreign mission field and their advisers on the one part, and those responsible for sending them on the other part, as to the obligations assumed.

Our earnest prayer is that God will send to us in these coming years many women, strong in body, well trained in mind, filled with a high and holy zeal and clothed with an indomitable purpose, who shall "go for us" to the work which so urgently calls and claims them.

USE OF THE VAIL BY SYRIAN WOMEN.

REV. SAMUEL JESSUP.

It requires a considerable time and experience in the East fully to understand the varied use of the vail for the Syrian women. Mohammedan women and Druze women do use the vail invariably, and always whenever men are in sight. But the rigidity with which they cover their faces varies a good deal with their station in life. Those working in the vineyards, or working in the fields, or of the very poorest class, are less careful about their seclusion than the higher class of people or those living in the Moslem cities. The fact that women have to be in the field, in the vineyards and at the public oven, somewhat exposed to the gaze of men, is not necessarily an exception to the rule. The vail is so arranged that they may leave an eye exposed, as is the case with the Druze women; or so adjusted on the top of the head that it may be dropped at an instant's warning. I spent a summer in a Lebanon village where all the people were Mohammedans, and, although many of them were poor, they regarded themselves as very aristocratic. I lived in the house of one of them, and although I often heard the voice of the landlord's wife, I very seldom saw even her form, and certainly no man outside of her imme-

diate and most closely-related connections ever saw her face. She had a little hut with a shelter of leaves closely knit together in front of the place in which she lived, but it was in a secluded corner, and it often happened that when men passed in that region she would slip back into the dark recess of the house, and if the men stayed too long would lift up her voice in warning for them to go away, as she wished to attend to her business. My wife asked her once whether the man-servant belonging to the family, who had been with them many years, even from a boy, did not sometimes surprise her and see her face. She said, "No, never." "But," Mrs. Jessup said, "do you not sometimes, when you are busily engaged or your attention very much taken up, forget to drop your vail when one so closely connected as this servant should appear?" She said, "I could sooner forget to breathe than to cover my face in the presence of a man."

The fact that it is almost a second nature to those who are brought up to it makes it seem to them not so much of an incumbrance as it would be to those who have never been obliged to cover their faces with a vail. But a large portion of the population are not

Mohammedan or Druze. They are of the nominal Christian sects, and the women of these sects in all the mountain villages and in many of the cities do not cover their faces at all in the presence of men of their own sects. In such a city as Beirut, where the great majority of the population are nominal Christians, the native ladies do not cover their faces with a vail in the outer streets, or even when riding in carriages; but if they go down into the old market-places, where the shopkeepers are principally Mohammedan, they wear not only the vail, but the white sheet-like covering that is so often represented in pictures. They do this to protect themselves from remark. The exception is that when they put on European dress and wear a European hat they are then, in Beirut, regarded as Europeans, and are not subject to any very disagreeable remarks. In some parts of the mountains even Mohammedan and Druze women of the poorer sort will not be careful to cover their faces in the presence of the missionaries or in the presence of nominal Christians, and only do so in the presence of the males of their own sect.

Among the highest class of Druzes the women do not appear in the streets at all, even veiled, in the daytime. And when they go out sometimes in the evening a servant goes a considerable distance in advance to let any men who may be along the way know that the ladies of such a family are coming, which means that the men must seclude themselves or turn their faces away. The same is done in some of the Moham-

medan villages, where the aristocracy do not allow their women to appear in the sight of men, even though closely covered and veiled. Thus you will see that there is a variety of usage all through the country.

The use of the vail by nominal Christian women is, of course, becoming very much less common than it was many years ago. The introduction of Christianity, of civilization and of greater freedom is gradually changing the state of things. The better class of Christian women feel it as a yoke upon them when they have to wear the vail. The number of those who are leaving it off on every possible occasion is increasing every year. It is not very uncommon nowadays to find even some of the more enlightened Mohammedan women willing to appear without the vail in the house of a foreigner, even in the presence of foreign gentlemen, where European or American ladies also are present. There is nothing that shows more clearly the influence of evangelical religion in the East than the elevation of woman. We cannot now say that a woman who reads is the exception, for female education has been so long carried on by our missionaries that very large numbers are not only readers, but are intelligent and accomplished, and some of them have become polished writers in their own language, and are gaining some reputation and fame for their literary productions. But best of all, some of them are leading in benevolent and Christian enterprises, and are working for the elevation of their own sex with marked success.

MEDICAL WORK IN EASTERN PERSIA.

E. W. ALEXANDER, M.D., HAMADAN.

There has been much sickness in Hamadan, and we have had a good share of the patients, notwithstanding their natural prejudices and conservatism. The number of patients applying to us for relief does not vary much from year to year, but varies greatly from month to month during the year. Not less than one thousand came to the dispensary during the month of May,

when the total for the year is but little more than six thousand. Fully one half of our patients come from the villages around us, from two hours to three or four days distant. For this reason we cannot keep regular days or hours. When I am at home, I am in the dispensary from morning until night and see the patients as they come, always telling them when they return to come early in the

morning the next time. I find our best work is among those who come from without the city. They take medicine with less trouble and listen better to the good news related to them. May we not hope that many of them will remember something of what they hear in this place and bear the precious message to their friends in distant places? We now have friends in nearly every town and in many of the villages throughout our field. This insures us a good reception whenever we are able to visit these places. I have succeeded in starting a dispensary in Sheverine. This was facilitated by the purchase of property in that village during the summer for school purposes. I have appointed two afternoons a week for our work. We always have many patients from Sheverine, and they often bring us those that should be at home in their beds.

I also go often to Bahare, a town of five or six thousand souls, eight miles distant. I have quite a number of friends there among the poorer people. I hope to get a house in Bahare and visit the people once a week. Villagers near there will visit that dispensary instead of this. It is certainly pitiful to see the people here bringing their sick to the city on donkeys when they are burning up with fever or so weak they can scarcely sit on their animals. Six weeks ago a man came twenty-eight miles suffering from an ugly wound. I wonder how he ever reached the city. It came near killing him, but he is now quite well and very thankful.

A CROWDED DISPENSARY.

Our work here in the dispensary is more satisfactory during the spring and summer than at other times, because the people, being anxious to get to their work, bring their sick quite early and fill our room for morning services. I have often counted fifty persons present, most of whom were Mussulmans. During the winter months patients come when they can. These narrow streets are full of snow, only a little path along the sides for people to pass. We have always found the people very willing to

listen during services. Mr. Hawkes occasionally favored us with short sermons. Our present waiting-room, where I see patients, is not large enough for services when we are having a large run of patients. Everything about our dispensary building is very convenient, but we greatly need a large room at one side, especially for services and for a waiting-room. We have the ground, and will build the much-needed room the coming spring if money can be found. We all know it is not well to crowd a room with healthy people; but when the people are mostly invalids, and some likely to be suffering from contagious diseases, such as diphtheria, variola, scarlatina or typhus, it is plain that a large, well-ventilated room is required. I would not allow diphtheria patients to enter the dispensary if I could keep them out, but that is not possible. I am often compelled to hurry through with my work to get the dangerous cases out of the room. Our best work is done when we have the fewest patients. Then we have time for careful examination, preparation of medicines and religious conversation. We try to encourage all to come early and be present for morning services. After that it is difficult to find time for much evangelistic work. We need some good, earnest person, well read in the Bible, to devote his whole time to evangelistic work among the patients, but we have not yet found that person; consequently we do the best we can.

A HOSPITAL NEEDED.

During the past summer we generally had several patients, who turned the yard into a hospital. The weather being warm and dry, they did very well, indeed better than most patients who have respectable homes, for here we could give them medicines as they required and keep their friends from spoiling our work. It was much easier to tell them about the Saviour than those who come during the rush of the mornings. Even among the poor we find many who are quite intelligent and are able to understand what they hear. Where there is so much sickness, and where people are so poorly cared for when they are sick, the

necessity for a hospital seems to us plain. Our demands are modest—only two thousand dollars, and even that small amount need not all be given the first year. Our present plan is to take our dwelling-house and the dispensary building, which joins it, and turn them into a hospital. I think twelve hundred dollars would complete this work. Eight hundred dollars would build us a house quite large enough for our present needs, as we have the ground.

We need another physician to meet the demands of our station, that we may be able to get out more among the other towns and villages of our field. Mirza Said and Mirza Yakooob, my first and second assistants, have been out among the villages for six weeks. They took two boxes with them, one of Bibles and the other medicines. They report good work. They are now in Sultanabad, a town of twenty thousand inhabitants. The people are fanatical and unsociable in that town, and hence are more in need of special attention. I have just written the young men to be patient and remember the source of their strength. The snow is deep, so it must be hard going from village to village; but the people, being idle, will have plenty of time to listen to the good news these young men have to tell them.

During the summer Mrs. Alexander and I made several visits to Kuzara, a village twenty-eight miles east of Hamadan, where we were always able to do some work. The patient for whom I was first called was a man about forty-five years of age; eighteen days before I saw him he had received a gunshot wound about the middle of the thigh, fracturing the bone. He was in a bad condition, lying on the floor with the worst limb I have yet seen. He was groaning terribly, and his daughter was lying not far from him unable to rise, suffering from spinal trouble and a very troublesome cough. She proved to be a very bright girl aged about seventeen, able to read and write. She was very glad to meet Mrs. Alexander and at once said she was her patient. The man improved for some time; two months later he was brought to the city; the weather was very hot and the poor man died of dys-

entery. The girl is still living and able to walk about, but I have no hope that she will ever fully recover. We also visited Sultanabad in September. After our return from there I was invited to visit the Amir of Kermanshah to consult with his physicians. I found him in a low state. He improved during our stay, but died soon after our return to Hamadan. His son is now governor of the same city. He is also a friend of mine. We staid there nine days and were well entertained. We would have staid longer, but cholera appeared on the scene and we left to prepare for it in Hamadan. For a few days the cholera was pretty bad in Kermanshah, worse than it was during our light epidemic in this city. It did not appear here until after the hot weather was over. It staid with us nearly two months, but did not kill more than three hundred persons. It spread all over the city and even found its way into the Faith Hubbard school, where it claimed a victim and scattered the school. The members of the station have enjoyed fair health during the past year.

Rev. K. C. Chatterjee of Hoshyarpore, India, sends this brief statement of his personal work in 1889:

1. Pastoral work to the station and the city church. I have taken two services with sermons on Sundays—one in English and another in Hindustani—and one service with sermon in Hindustani on Thursdays throughout the year. A small portion of my time has been spent in pastoral visits.

2. Open-air preaching in the bazar for the heathen, for three days in the week—Tuesday, Wednesday and Friday.

3. Itinerations. I made two itinerations, one in March and another in October and November. They together lasted forty-six days and extended over three fourths of the district.

4. Bible-class for inquirers and men converts. This was held very irregularly, on account of the irregular attendance of hearers and readers. But on an average one

hour a day for five months of the year has been spent on it.

5. Examination of books and manuscripts for publication. Thirty copies of these passed through my hands during the last year, most of them belonging to the Religious Book Society. I also carried through the press the English Minutes of the Synod of India, and wrote ten articles for the *Nurafshan*; generally an hour every day I have devoted to this kind of work as long as I have been in the station.

6. Superintendence of the Bible and Religious Book Society's colporteurs in the Punjab. I have continued to do this work during the last year. It involves responsibility and entails a considerable amount of correspondence.

7. Besides these stated and definite duties, I had to carry on a lot of miscellaneous correspondence with missionaries of other stations, friends of missionary work in this country and America, and inquirers; to keep station accounts, to superintend the work at the sub-stations, to manage the city

poor-house, to look after the working of the charitable dispensary and the educational institutions of the town. My time has been fully occupied during the year, and I have had always more on my hands than I have been able conveniently to finish.

When this honored missionary was in this country, in 1888, at our request he kindly undertook to send us an article for our pages on the *Tendencies of Religious Thought in India*. The pressure of his more immediate duties has made it quite impossible for him to fulfill that purpose. We mention it here, not at all to censure it, but to emphasize our appreciation of his diligence and devotion to his work, and to invoke for him the sympathetic prayers of our readers, who will surely most thankfully welcome anything from his pen or from that of Mrs. Chatterjee, if ever they can properly spare time for such writing from what we frankly recognize as more urgent duties.

THE EVANGELICAL MISSIONS OF FRENCH PROTESTANTISM.

EDMUND DE PRESSENSÉ, D.D., SENATOR.

[Translated from the French by Rev. J. C. Bracq, Secretary of the American McAll Association.]

Before speaking of the work of evangelization, properly so called, in our own country, I would like to sketch, rapidly, that of our missions in pagan lands. These missions are privileged to unite in their Committee of Direction representatives of all our evangelical churches—the Reformed Church, the Free Church and the Lutheran Church.

If the nineteenth century has been the century of missions, the close of this century might be called the hour of missions. Never, indeed, since apostolic times, have the signs of the times so clearly recalled to the Church her duty toward pagan humanity. On the one hand, discoveries and explorations have opened new avenues to all influences; on the other, European commerce and civilization, seizing at will, in all parts of the world, archipelagoes, sea-coasts and territories which were until recently independ-

ent, do not allow Christians to be, alone, idle in this conquest of the pagan world. It is for the Church the hour, signalized by God, to arise and take possession of what remains of our Lord's desolated inheritance. In this noble undertaking God has made a large place for our French Protestantism. In Oceania, circumstances that, in the past, called for the intervention of our society at Tahiti, have just been repeated in the little archipelago, the *Iles sous le vent*, where we possess a flourishing mission which is especially devoted to the instruction of children and a native ministry, having its regular synods. Our work will soon be called upon to enlarge its territory. The annexation of these islands to France forces upon us a duty toward the churches which the missionaries of the London society have established there. The untimely death of Mr. Richards,

the missionary at Raiatea, suddenly opened this succession. In order to enable our missionaries to take advantage of this opportunity, we were obliged, during the year, to give them two new helpers, and it may not be possible for us to limit ourselves to this number. The precarious situation of our Protestant churches in the Loyalty Islands, near New Caledonia, demands our attention. Notwithstanding our difficulty in deciding to adopt adult works when there is so much to do in our own missionary fields, the supreme interest of the Church constrains us to send a missionary to Maré, the most important of the Loyalty Islands.

The extension of our work in Oceanica preoccupies us the more because, in consequence of the competition [Roman Catholic] which it has to meet, it will always be expensive and difficult.

Seeing the attention and interest excited at this moment for everything which concerns Africa, we cannot fail to recognize the hand of Providence in the events which led us to concentrate, upon that continent, our greatest efforts, and to occupy, in that missionary field, several points of great importance. Livingstone indicated the great rivers that cross the continent as so many routes destined, in the purpose of God, to introduce into the country civilization and Christianity. Is it not a circumstance worthy of remark that among our African mission fields there are three so situated as to utilize three of these great highways to the interior, the Senegal, the Congo and the Zambezi?

Our mission in Senegal, from the standpoint of Christian strategy, has, incontestably, considerable importance. As the route from the coast to the upper Niger, and as an advance guard against Islam, this work demands our interest and solicitude. And the little Christian detachment which we support there, scarcely sufficient to hold the conquered territory, ought to be laid, prayerfully, upon the hearts of Christians.

Our young missionaries upon the Congo, Messrs. Allégret and Teisserès, after several months of preparation in the American mission of Gaboon, have soon to decide whether

they ought to remain longer or whether the moment has come for them to commence their exploration of the interior. Whatever their decision may be—to continue their studies or to set out upon the route followed by M. de Brazza, going up the Ogôoué and down by the Alima to the Congo—their task is of great importance, and an important branch of our missions.

Thanks be to God, our work in Zambezi, after a slow and painful beginning, is entering upon a phase of development most encouraging to our faith. It is our good fortune to have as the founder of that work a man truly heroic, M. le pasteur Coillard, who, with his wife, penetrated into the burning deserts of the interior of Africa. He has now around him a group of valiant helpers. The influence gained by our missionaries over the principal chiefs, the amelioration of the customs of the Barotsees, the flocking of pupils to the schools of our two stations, Séfula and Sesheké, and the conversion of a young man, the first convert in Zambezi,—these first fruits of the labors of our missionaries are sufficient proof to us that, in following the guidance which conducted him to Zambezi, our brother, M. Coillard, was not deceived; and that God was reserving for our churches of the French language a great work in that region.

Our mission in Lessouto (founded eighty years ago by Messrs. Casalis and Arbousset, who were our very first missionaries), with its 17 stations, 20 missionaries, 111 annexes, 190 native workers, 6543 communicants and 3332 catechumens, still remains the type of what our churches are able to accomplish in the domain of missions by the blessing of God. We are profoundly grateful to him for the encouragement which he does not cease to give us by means of that work, where, however, difficulties are not lacking. Inspired by the spirit of the great apostle who desired to bring his spiritual children to maturity, aspiring only to render himself useful to them, we have been laboring several years to endow our churches with a native ministry from which our missionaries may gradually withdraw. But this apprenticeship in self-government cannot be accom-

plished in a day; and our native churches have the greater need of our assistance and guidance, being in an impoverished condition and subject to the competition of the Catholics, who, profiting by our numerical weakness in upper Lessouto, make great efforts to gain the field.

I should not be giving a complete sketch of our missionary work in pagan lands if I did not mention the beautiful Mission House which we have been able to build in Paris, No. 102 Boulevard Arago. Here our young

missionary candidates prepare themselves for their work in ever-increasing numbers, receiving a solid education. Our missionaries set out from the Mission House, and to it they return from their distant fields of labor. It is truly our missionary home. Our society, under the skillful and zealous direction of M. le pasteur Boegner, has become extensive; and it does as much good in our churches as outside of them, by awakening an ardent desire for the coming of the kingdom of God in the world.

THE KORAN IN AFRICA.

E. W. BLYDEN, LL.D.

The most serious problem which at present confronts the civilized and Christian world in its attempts to deal with Africa is that great system which, issuing from the deserts of Arabia, and speaking with the voice of Jacob, though having the hands of Esau, has spread itself and is spreading over that vast continent. One half of the whole continent is already dominated by Islam; while of the remaining half, one quarter is leavened and another is threatened by it.

Among the traditions of the Mohammedans of Soudan, it is stated that Mohammed was often observed by his companions to pray in his private devotions with his face toward the west, and always with a smile. On one occasion he was asked by Abu Baku, who became the first khalif, why he turned in prayer toward the west, and always with a smile. "Because," the prophet replied, "from that quarter crowds will enter the religion of Islam, and will be among the most faithful of its adherents."

His religion spread rapidly over northern Africa, and, instead of reclaiming that continent from its pagan abominations, it invaded Europe, and seemed to prosper in its ambitious projects until hurled back upon itself by the energy of Charles Martel at the battle of Tours. It lingered, however, for more than seven hundred years on the uncongenial soil of Europe. When forced back across the Mediterranean into Africa, it renewed with greater vigor its attention

to the tribes of that continent. In the regions north and east of the Great Desert it established two of the most important religious and literary centres of its faith. Cairo, on the Nile, and Kairwan, south of the site of old Carthage, are the sources of the influence now taking possession of that country. From these centres it is carrying on a most effective crusade all over Africa north of the equator, in regions as yet not even known by name to outsiders.

Of all this effort, this aggressiveness, the Koran is the basis. What is the Koran? It is the sacred book of the Mohammedans. It is to them what the Bible is to the Christian. The Rig-Vedas, the Zendavesta, the sacred books of Confucius, have never exercised the influence over their followers which the Koran does over its adherents. More than two hundred millions of the human family receive and venerate it as a divine revelation, complete and final, inspired in its every word and syllable, and it has made its conquests among all the known races of mankind—Semitic, Aryan, Mongolian, Negro—from the western shores of Africa to northwestern China. There is never a moment when its pages are not being read. It has a continuous line of students from the Atlantic to the Pacific. It has even crossed the Pacific with the Coolies and the Atlantic with the Negroes, and counts its adherents by thousands in some of the West India islands and on the South American conti-

ment. It may be said of its phrases, as an American orator once said of the morning drum-beat of England, that they keep company with the hours, and from lofty minarets encircle the globe with one unbroken strain of the mellifluous sounds of Arabia—Allahu Akbar, Allahu Akbar.

"Two books alone," says Professor Post, of the Syrian Protestant College, "will contend finally for the suffrages of mankind. These are the Koran and the Bible. And this," adds the professor, "is because the Koran contains within itself a considerable body of divine revelation. It contains within itself some of the essential principles extracted from the Old Testament, and also a portion of the essential principles of the New Testament."

It has never appeared with any degree of accuracy in a foreign garb. All who have studied it in the original feel the difficulty of accurately translating it. Moslems never encourage its translation. Whatever their tribe or nationality, they read it in the original. The best European Arabic scholars have never attempted a translation of the whole Koran, probably because they, better than others, felt the difficulty and hopelessness of the task. Lane, by far the ablest of recent English Arabic scholars, has done portions. His "Selections from the Koran" are excellent bits of translation, but he never attempted more. We have no translation by Sir W. Jones, De Lacy, Fleischer, Muir or Badger. The admonition given concerning itself is, "This is the honorable Koran. Let none but the purified touch it."

Not only the contents of the Koran, but the language and style in which they have been conveyed, exercise a captivating influence upon its followers. "Were we to examine the Koran," says Baron de Slane, "by the rules of rhetoric and criticism as they are taught in Moslem schools, we should be obliged to acknowledge that it is the perfection of thought and expression."* There are millions of youth and adults in

Africa at this moment poring over its contents. Wherever these African Moslems go they take the book with them. In a wreck or a fire, if nothing else is saved, that book is generally rescued. They prize and honor it with extreme reverence and devotion. This is owing, perhaps, partly to the costliness of the material. The difficulty of producing copies where neither printing nor lithography is known makes it very expensive. I have known them to pay as high as five pounds sterling for a manuscript Koran and think it cheap. But they also prize its contents, reading it over hundreds of times, and committing large portions, if not the whole, to memory. They hardly allow a spare moment to pass without taking out the loose pages, which they carry in their breast pockets between skin wrappers, in order to pore over the word.

The traders who visit Sierra Leone and Liberia during the dry season from the distant interior gather together in groups in various parts of the Mohammedan quarter, in the cool of the afternoon, after the labors of the day, to read the sacred book, one of the company acting as expounder and commentator on difficult passages. In various parts too in the British settlement are seen boys and girls in classes, morning and afternoon, studying the one book. The Christians around them have very little idea of the intellectual activity of these simple and apparently uninstructed people from the country.

On one occasion, while I was sitting as a spectator of these afternoon readings, one of them came to me and on a slip of paper wrote the word *Allahu*, God in Arabic. He then asked me if I knew any other word in the Arabic language which contained the same number of letters and diacritical marks as the word he had written. I said I did not. He then wrote *Mohammadu*, and pointed out that the two words *Allahu* and *Mohammadu* contained the same number of characters, viz., nine. The radical letters in the Arabic are four, which with the addition of the vowel signs and other characters make nine. No other name of any scriptural or koranic person in Arabic, I was

* Introduction to Ibn Khallikan's Biographical Dictionary.

assured by my scholarly friend, yields such a result. And he wrote the names of a number of the prophets to illustrate his remark. Some contained more, some less, than nine characters. Now, it would be very difficult, if not impossible, to convince this man, or any like him, that this coincidence is not the work of inspiration.

The African Moslems pay less regard to tradition than to the words of the sacred text. They are proud of the name Moslem, which means a follower of Islam. Islam is from a root that signifies to deliver up one's self, to surrender. Applied to the religion, it means resignation to God and to his service. It is the name given by Mohammed to the religion which, he asserted, Abraham and all the prophets taught, and which Mohammed restored—the foundation of which was the unity of God.

Intelligent Moslems in Africa become indignant when told that Mohammed was the author of the religion they profess. He was, they affirm, only a messenger, an apostle of God—*rasul-Allahi*—sent to proclaim Islam. They therefore strongly object to being called *Mohammedans*, such a description of them being, as they insist, forbidden in the Koran.

It is a remarkable fact that Mohammed is mentioned by name only four times in the Koran, and his name Ahmad occurs only once; while the name of Moses occurs one hundred and thirty-four times; of Abraham, sixty-nine times; of Jesus, twenty-five times.

They reject the name of *Mohammedan* applied to a follower of their faith as an invention of Europeans, who, they say, are fond of glorifying men. None of the prophets, they affirm, or any of their true followers ever encouraged the using of their names in connection with or as descriptive of the system they taught.

The Negro Moslems claim a share in some of the most celebrated achievements of Islam, and their exploits are recognized in all the great Arabic works, not excepting the Koran. There is a chapter in that sacred book inscribed to a Negro, in which his wisdom and piety are specially dwelt upon and pointed out as the direct gifts of God. This

is the 31st chapter, entitled *Logman*. Rodwell supposes that *Logman* is the same person whom the Greeks, not knowing his real name, have called *Æsop* or *Æthiops*. He is celebrated in secular Arabic poetry as

“Brimful of wisdom, black as night.”

No Moslem, whether Arab, Turk or Indian, can read the 31st chapter of the Koran, given, according to their belief, by direct inspiration of God, and separate the Negro from participation in the privileges of God's elect. Mohammed had as his right-hand man in the incipient stages of his religion a Negro slave, and it shows the high estimate which he placed upon such persons and the high degree of respect entertained for *Logman* in Arabia during the time of the Prophet, that he did not believe that any slur would be cast upon the new religion by connecting the Koran with the name of that remarkable slave. Dean Stanley, in his “Jewish Church,” pays a striking tribute to the character of *Logman*.

While from the teaching of the Koran and the whole secular literature of his religion the Negro Moslem is taught a profound self-respect, he is nowhere encouraged to look upon the Arab, through whom he received the religion, as a “superior being.” On the contrary, he is cautioned in his sacred records against an indiscriminate following of that Oriental propagandist of the faith.

At the 98th verse of the ninth sura occur these striking words, whose impressive and incisive force cannot be transferred to the English: “The Arabs are strongest in unbelief and hypocrisy, and are most likely not to know the bounds which God has sent down to his apostle.”

Thus the Negro Moslem is protected by his sacred book from self-depreciation in the presence of Arab or European; while the Negro Christian, on the other hand, is taught by the books he reads, by the pictures he sees, by the foreign teachers that attempt to guide him, by the systematic ignoring of his talents in church and state, to disparage himself and his race, to look upon certain physical characteristics as in-

separable from moral and physical greatness.

Another custom which has helped to keep up the unity and sympathy among African Mohammedans is the rigid annual fast of Ramadhan. This fast lasting for thirty days, during which there is the most self-denying abstinence from food and drink in the daytime, is, as a sanitary arrangement, not to be despised in a tropical climate. If there were a railway from west Africa to the Red Sea, and you wished to avail yourself of it to journey to Egypt during the fast month (you might perhaps accomplish the journey in seven days), you would, during those seven days, pass through a region where you would find every man, woman and child in good health observing the fast. On the entire route, four thousand miles, you would notice that the fires are out in the daytime. No other region of the globe presents such a sight—sixty millions of people fasting at the same time. I believe that more than one half of these are Negroes. The Negroes of any other religion are divided. The paganism of the Tinineh country is not the same as the paganism of the Yoruba country, and both differ from the paganism of the Congo country; so that these people have no common observances or institutions which bring them together. Among Christian Negroes there are various denominations. Lent is observed by Roman Catholics and some Anglicans, while it is neglected by Methodists, Baptists and other Dissenters. Often in small Christian communities there are found three branches of Methodists, two of Baptists, besides Catholics and Church of England. These divisions, while each contends for his peculiarities, must bring weakness upon the people; and they must be helpless for any great comprehensive movement which requires for its success earnest co-operation and unbroken unity.

At the close of the fast comes the celebration of the festival of Bairam, called also the Een-al-Fitri, or the feast of breaking of the fast. On that occasion sixty millions of people on that continent bow together in prayers and thanksgivings to the Most High,

and renew their vows and their offerings for pushing the conquests of Islam over the pagan portions of the country.

The only agency to confront this system and to break into their ranks with the religion of Jesus is the African Church of the future—let us hope the near future—after which thinking natives all along the coast are now aspiring. This Church must be established sooner or later—better sooner—or Islam will sweep west Africa as it did north Africa, and uproot the last vestiges of a church founded by foreigners, not having its root in the affections of the people.

Christian lovers of Africa need have no fear of Islam on that continent. *It is on guard.* It is protecting the people against those vices from Europe which have proved so fatal to other dark races.

On the African continent the system is of temporary duration, to pass away when its work is done. The symbol of that faith expresses its origin, its functions and its destiny. It is the *crescent*, that is, a means of light in intense darkness—the twilight. It is a borrowed light. It represents the moon in its incipient and in its waning stages. It is not a permanent condition. It will grow into the blaze of the full moon, but then it will pass away into the fuller glories of the sun. This was the view which Mohammed himself took of the system. And it seems, according to a well-received tradition, that Islam, in its peculiar features, in all that makes it local, is to be overturned by Africans. Abulfida, the Mohammedan historian, mentions a prophecy of Mohammed that in the last times the Ethiopians shall come and utterly demolish the temple of Mecca, after which it will not be rebuilt again forever.

The religion of Christ is ultimate and final for humanity. Islam has never yet superseded a pure Christianity, nor will it ever give way before the elaborate system which coming from Europe, with its caste prejudices and racial intolerance, claims to represent him who said, I came not to be ministered unto, but to minister.

Christ, as he exhibited himself in his own teachings, is revered by Moslems. A sin-

less character is attributed to him, which Mohammed never claimed for himself nor his followers for him. Soon by judicious modifications of the present missionary methods many of the obstacles to the acceptance of the gospel will be removed. The restoration of Mwanga to the throne of Uganda is significant and encouraging.

Dr. Ellinwood, of the American Presbyterian Board, one of the foremost of missionary secretaries in grappling with historical and racial problems, in a most important and suggestive article on Hindu Sanscrit schools in *THE CHURCH AT HOME AND*

ABROAD, March, 1889, says: "During the last twenty-five years the study of the histories of religions has profoundly modified missionary methods. Between the missionary conceptions of the beginning of the century and those of the present day there is all the difference that there is between St. Peter at Joppa and St. Paul at Mars' Hill."

And it may be added, the missionary conceptions and methods of the present and those of the future, if the latter are to be successful, must present the difference between St. Paul at Mars' Hill and Christ on the Mount of Beatitudes.

Dr. Cattell's graphic account of his visit to the Indian Territory, in our February and March numbers, greatly helped us to understand the state of things there, and to appreciate the work which our missionaries have done there.

One who is the daughter of a missionary,

herself a missionary and now the mother of a missionary, who has spent her whole life among those people, is able to add some touches to the picture which may make our impressions more complete. No doubt Dr. Cattell will welcome, as we do, the following interesting communication.

THE INDIANS OF THE INDIAN TERRITORY.

MRS. A. E. W. ROBERTSON.

On the 16th of April it was forty years since I left my mission work among the Cherokees (the tribe among whom I was born, and to whom I had expected to give my life-work) to begin one among their nearest neighbors, the Creeks, as helper to William S. Robertson, A.M., principal of the new boarding-school at Tullahassee, under the care of the Presbyterian Board of Foreign Missions. May I not then have a hearing in regard to these people through your columns?

The loved secretary of the Board of Ministerial Relief gives, in a recent number of *THE CHURCH AT HOME AND ABROAD*, impressions received in the Indian Territory. I am sure that he will read with pleasure anything that can be said in favor of the people in whom he has shown so much interest.

Although the Creeks were very backward about adopting the white man's law concern-

ing marriage, years have passed since the time of rejoicing and congratulations they had at their annual council over the passage of a very good marriage law, modelled after the white man's. I must admit, however, that the law is said to be defective in regard to penalty.

That they were so backward in regard to this law may be naturally explained by the fact that their own old laws on marriage were so strict as to secure a national virtue in regard to the seventh commandment not found among their white neighbors. Unfaithfulness in the marriage relation on either side was punished by the loss of the ears, and the executioner of the penalty was, as in the case of the murderer, the nearest relative of the injured one. Even within the last fifty years I have known of the hurried flight of such offenders from the avenger. Close cutting of the hair was the punishment for like offences in the young,

and was looked upon with fearful dread. Preliminary steps towards marriage were also carefully provided for, so that there should not be "marriage in haste for repentance at leisure." But I should not omit the fact that polygamy was sometimes allowed within certain restrictions.

Speaking of the passage of the marriage law by the council to the pastor of the Presbyterian church in this place, he explained that he thought it had not been printed and circulated as it should have been. I think, if Dr. Cattell could see the first bound volume of their laws, he would be surprised at the completeness of their system of government, modelled after the white man's.

I think the Sioux are the only tribe who are blest with the whole Bible. My honored father (Rev. S. A. Worcester, D.D.), who had made translating the Bible into the Cherokee, with the help of a native, his great work, said on his death-bed of pain, "I would be willing to live years, suffering as I do now, if I could only give the Cherokees the whole Bible and another edition of their hymn-book." His desire was not granted, and their Bible, I fear, will never be completed. They have the whole New Testament, but have only Genesis, Exodus, Proverbs, Psalms and Isaiah (the last two only in part) of the Old Testament, except, perhaps, select passages from other books.

Among the Choctaws, two missionaries, Rev. Cyrus Byington and Rev. Alfred Wright, as a result of many years' work with interpreters, gave them the Old Testament through 1 Kings and the New Testament, with the exception of the epistles of Paul, Peter and Jude. Since then Rev. John Edwards has given them 2 Kings and Psalms.

For a part of this information I am indebted to the Iroquoisan and Muskoghean

bibliographies of the Smithsonian Institution.

The Creeks proper and the Seminoles were originally the same people, and so they use the same language. They have the whole of the New Testament, three of the Psalms and Isaiah 53, besides select verses and passages in their two Readers, prepared by Mr. Robertson, and in the Child's Catechism, by Dr. Loughridge, Rev. D. Winslett helping as translator on the last three. I am sorry no one mentioned in Dr. Cattell's presence Mr. Ramsay's work of translating Genesis and Psalms into the Creek, which are not yet quite ready for the press. Happily the Chickasaws can understand the Choctaw well enough to get the benefit of the Choctaw books, although the languages are not quite the same.

It was not strange that Dr. Cattell should infer from what he saw in the Choctaw council that "no one can preach the gospel among these tribes without the express permission of the National Council"; but it is not the preaching that they try to control—only the occupation of land among them by white men. Ministers of any evangelical church preach among them without restraint. An important effect of this care has been their saving themselves both from Mormons and Roman Catholics in this way.

While it is true that these people have been led by what they have suffered at the hands of white people, both as tribes and individuals, to be doubtful about whom to trust, I can say, after spending almost the whole of my life among them, that they generally receive missionaries cordially, trusting them always, unless they prove themselves unworthy.

But if ever there was occasion for earnest prayer, their present situation gives it; and so I close with the earnest petition, "Pray for us missionaries and people."

NOTES ON THE SYNODS.

WILLIAM IRVIN, D.D.

SYNOD OF INDIAN TERRITORY.

Leaving San Antonio at 3.40 P.M., we breakfasted at Fort Worth next morning,

October 30, at seven o'clock. A stop of an hour at Denison about noon gave me time to find Dr. Little at his home, and secure a

full-blood Cherokee; Revs. T. W. Perryman of Okmulgee and Nuyaka, L. Dobson of Antioch and Walnut Grove, A. D. Jacke of Owala and Claremore, W. J. Moffat of Paul's Valley and White Bead Hill, H. A. Tucker of Atoka and McAlester, W. L. Squier of Vinita, formerly principal at Old Dwight, and M. F. Williams, the able and much-esteemed pastor at Muscogee, whose services as a physician most valuably supplement his pastoral work, with others whose names would make this list too long.

At the afternoon session Rev. Thomas Marshall made a most interesting address on foreign missions, and Dr. Cattell spoke most touchingly, as he always does, on ministerial relief, followed by a sprightly speech from Dr. Taylor on the religious press. In the women's meeting afterwards my wife was called on to speak on woman's work. In the evening the secretary had the kind and patient attention of a large audience on home missions in general and the work in the territory in particular.

After attending the session of synod next morning, Dr. Hill and I started about noon to drive forty-five miles to Wealaka, where a large boarding-school for the young Creeks, the property of the nation, is managed by the Board on contract. Dr. Hill's fleet team carried us rapidly over the hard roads of the level prairie, and we reached Wealaka shortly after dark. The school had been interrupted for several months, the building having been condemned as dilapidated and unfit for occupancy, and rebuilt and just finished at a cost of \$11,000. We found it a large and fine brick building, 100 feet by 145, with spacious and ample dormitories, class-rooms, chapel and all other needful accommodations for over one hundred pupils, all the arrangements for health and convenience having been apparently well planned and executed. After our long, cold ride we slept soundly on shake-downs in one of the empty rooms, and in the morning made a thorough and satisfactory inspection of the premises and surroundings. The situation was charming, on a gentle eminence commanding an extensive view of a lovely country, including a fertile farm around the school of some three

hundred acres, well stocked and cultivated. Dr. Hill some weeks later accompanied us on our homeward way as far as St. Louis to buy furniture for the school, which opened in December with a full and capable corps of teachers and a large number of pupils, and through January and February was rapidly surmounting the difficulties and frictions of all such beginnings, and getting into good shape and working order. It is lamentable to have to add to all this that on March 7 the building was totally destroyed by fire caused by a defective flue, a disaster to which these large boarding-schools seem specially liable, and in the experience of which the Board has been repeatedly most unfortunate. It rests with the Creek Nation to determine whether or not the edifice shall be rebuilt and the school re-established.

The day was mild and lovely, and our drive homeward was most enjoyable. At the house of Mitchell Beam, a colored settler in the edge of a fine strip of forest along a water-course, we got dinner, deliciously cooked and neatly served, and spiced with sauce of splendid appetite. We reached Muscogee at 6 P.M., and had now a more leisurely chance to inspect the school and make acquaintance with the teachers. Miss Alice Robertson, the principal, is too well known for her long service and marked ability and zeal in this field to make anything necessary beyond the mention of her name. Her family have been long identified with Indian school and mission work. Her venerable mother still shares her labors. Miss Willey and Miss Fleming are the capable and devoted matrons of the two cottages, and the Misses Porter and Cox are earnest and capable missionary teachers. The thirty-five boarding pupils are comely, bright, happy-looking girls, including not only Creeks or Muscogees, but also Cherokees, Choctaws, Chickasaws and Seminoles. They are taught the English rudiments, music and housekeeping, and carefully trained in the Bible and religious knowledge, the formation of thorough and elevated moral and spiritual character being, of course, the chief end aimed at. The school is efficient and successful, but more expens-

CHURCH AND SCHOOL AT MUSCOGEE.

ive than it should be. It would probably be well to sell the present site in the centre of the town, if the value could be realized, and accept an offer which has been made of one hundred acres half a mile out, where the school could be maintained in new buildings erected for its accommodation, with a gain both of economy and efficiency.

The next day was a lovely Sabbath. Rev. Mr. Edwards preached an excellent sermon in the morning, and the secretary preached in the evening, the audiences being large and attentive.

Monday proved to be a perfect and brilliant day. We started in good time for our drive of thirty miles to Tahlequah, the

Cherokee capital. The rolling prairie, broken with belts of fine timber and distant hills, was gorgeous with variegated autumnal tints and golden sunshine. We crossed the broad and rapid Arkansas river on a flat-boat at a picturesque spot which provoked a "kodak." The "prairie schooners" of some emigrants bound for Oklahoma were awaiting their turn for a passage on the further shore, with two hundred and fifty miles of tedious travel yet before them. At Fort Gibson we were met by Rev. D. N. Allen, the Cherokee pastor, and hospitably entertained at dinner at Mr. Smith's. After a look at the church we drove on our way, passing through the grounds of the fort, and ended a pretty rough ride at Tahlequah shortly after five o'clock. Just before reaching the town we passed the large Cherokee government school for boys, that for girls being on the other side. Our boarding-school is on a fine, elevated site of several acres overlooking the town, including the main building, a neat chapel and school-room, and out-houses. Miss Morrison, the principal, Miss Loeb, the matron, and her sister an assistant, refined and attractive young ladies, made us at once at home as welcome guests. It is sorrowful to have to record the death of Miss Morrison, only two months later, in January last. The Misses Thomson and Atwater have since been added to the staff. Everything in and about the school was in exquisite order and faultlessly neat. We enjoyed a nicely-served supper with the teachers and twenty-five bright and pleasant-looking school girls, then had prayers and a most refreshing night's rest after our bumping and jolting journey.

Next morning, after an early breakfast and a hasty inspection of the neat establishment, we went down to the council-house in the centre of the town, and took a look at the Cherokee Council then in session. It was interesting, but not at all imposing, the lawmakers of the nation sitting and smoking as they discussed affairs of state in decidedly free-and-easy fashion. One would rise and make a fluent and earnest speech in Cherokee, which was then translated by the interpreter and answered by another member in

English, which was rendered in like manner into Cherokee. We were presented to ex-Chief William Ross, who had the air and bearing of a venerable and dignified American gentleman. He took us up to the executive offices and presented us to Chief Mays and the nation's treasurer and other officials, who received us courteously. The chief's English was not copious or fluent. The assistant chief or vice-president could speak only Cherokee and talked through an interpreter, showing us the reservation maps and explaining about the "Cherokee strip" or outlet along the northern side of the territory, to negotiate for the cession or sale of which the United States commission was then in session in Tahlequah. Feathers and war-paint and blankets and braves and everything distinctively Indian were conspicuously absent. These civilized and Americanized Indians were amused by the mild joke of a lady of the party, who said that the traditional "pipe of peace" appropriate of old to a council seemed to have given way to "a pipe apiece." The old exclusive and indomitable Cherokee pride is said still to exist, but the ancient glory has utterly departed, and this "nation" of 25,000 souls—if there are so many—is fast becoming a mixed and motley remnant, among which genuine "full-bloods" are probably a minority, and whose best hope is a rapid and thorough assimilation with the great American stock, with which it will ere long be utterly blended, as one of the many elements which have gone to form the mightiest nation of the near future. Much as there is for us to regret and repent of in the past treatment of all these tribes, it is none the less true that if Christian people shall see to it that this fusion is controlled and perfected by the sacred forces of the Church and the truth of God, it will prove a vastly happier destiny for the Indians than the proudest savage independence could ever be.

We got off as soon as possible after this on our drive of forty-five miles to "Old Dwight," the venerable mission so long maintained by our Foreign Board in the heart of the Cherokee forest among the full-bloods, and recently transferred to the Board

MAIN SCHOOL BUILDING, OLD DWIGHT, IND. TER.

of Home Missions. At noon we reached Park Hill, also an old-time mission, now reorganized and re-equipped, where we were heartily welcomed by Rev. Joseph McC. Leiper, the young and zealous missionary pastor, and by Miss McCarrell, matron, and Miss Mathes, teacher, and were most hospitably entertained at dinner in their neat and comfortable home. Then we paid a short visit to the day-school of some fifty girls and boys in the new chapel near by. Mr. Leiper on his pony was our guide for some miles on our way. We made a brief but satisfactory visit to the Elm Spring school, a day-school of 42 children, and had a pleasant talk with Miss Guernsey and some of the older pupils, who sang some Cherokee hymns. Miss Caleb, the other teacher, was absent from illness. Our road crossed the deep and swift Illinois river at a ford. Mr. Leiper drew up his feet on his pony's back and went over dryshod. We drove into the rushing stream, feeling rather uncertain what was to happen, but realizing that we had "one wide river to cross." Dr. Hill gave us rather dubious

comfort by telling us how once just there, when the river was "up," his buggy rolled over and went down stream, and fetched up in eight feet of water against a projecting tree-branch a little below, and he got it out after several hours work by hitching a rope to the hind axle and drawing it out with his team, somewhat bedraggled and dilapidated, but not wholly disabled. He seemed to think it quite a light and ordinary experience, and could tell of many less fortunate. On this occasion we got to the other bank safely without a wetting, though the whirling stream reached within three or four inches of the wagon-box. Mr. Leiper kindly escorted us over the Deep Fork, another swift but shallower stream a few miles further on, and then turned homeward, after directing us to our future road.

The rest of the day's journey was tedious and trying. The forest was dense and almost unbroken, often for miles without a human habitation, the only signs of life being an occasional squirrel, or a drove of hogs, or a buzzard perched on a dead tree,

or a "schooner" with a family, the men tramping alongside, or a heavily-loaded wagon. The timber was sometimes large and fine, stretching away in lofty forest aisles like a grand cathedral. Great masses of mistletoe here and there gleamed green amid the russet autumnal foliage. At long intervals there was a small clearing with a cotton or corn field. The roads were mere cart-tracks, often turning and crossing in a perplexing fashion which made missing one's way as easy as it was disastrous, as we found to our cost more than once. Our road went on from bad to worse, so that two or three miles an hour was our best possible speed, and our wagon pitched and jumped like a boat in a short sea, so that an occasional walk was rest and relief. It recalled experiences of years ago in the Adirondacks. About sunset we inquired at a cabin as to distances, and were appalled to find that we had not made more than half our journey, and Dwight was still some twenty or twenty-five miles away. It seemed incredible, but there was no disputing it. Getting to our journey's end that night was not to be thought of; so we got an Indian boy to guide us to a cabin a mile away, which we were told was larger than the average, where a native family named Saunders could take us in. We found the household to include an elderly lady and her two young nephews, who welcomed us kindly to their hospitality. Our tired team was soon stabled, and we ourselves seated before a blazing fire in the large main room of the old log cabin. On the hearth was cooking a large potful of "conaharri" (spelling not warranted), a much-used preparation of Indian corn. Two large beds stood in the corners. Through numerous crevices between the logs the frosty night air entered freely, so that the ventilation was good overmuch and the temperature lessened in inverse ratio with the distance from the fire. After warmth, supper was our next ambition, and if possible something more and better than the inevitable pork. So we begged and bribed the boys to get us some eggs; but only two or three were forthcoming, until, after repeated cash payments in advance, they pro-

ceeded before our wondering eyes to lift up a long, heavy plank from the centre of the floor, and while one held the lamp, the other crawled underneath, routed from her nest a reluctant and remonstrant hen, and emerged with a double handful of the coveted article. If a "kodak" view had been practicable, the performance would have been worth perpetuation in a picture. Sleep, like supper, had its drawbacks and difficulties, being broken by repeated excursions into the frosty night air for fuel to keep up the fire. But our kind and hearty entertainment was gratefully appreciated. It took us the most of the next day to reach Dwight, where we were very glad to arrive at last late in the afternoon, considerably the worse for wear. Principal Eli Johnston and his wife, Miss Reed and Miss Orr, teachers, and Miss Goudy, industrial teacher, gave us a very kind reception and comfortable quarters, which were most welcome to our tired limbs.

Dwight mission has a long and checkered history. It was founded some fifty years ago by missionaries of the American Board who moved with the Indians from Georgia, and was for a long time well supported and successful in its work among the full-blood Cherokees in the depths of the forest. The war interrupted it, and the hostile forces fought over it and about it, and left it little more than a desolate ruin. It was received by the Home Board some years ago. A new and active interest in it has been of late aroused among the ladies of the Fifth Avenue Presbyterian Church of New York, largely through the persistent efforts of Mrs. Henry M. Alexander, and they have generously aided in its revival and re-equipment. A small frame cottage and a large log house alone remain of the old buildings, and are used as storehouse and laundry. The main edifice is a large, new frame building of two stories and a roomy attic, not yet entirely completed, though it will be during the present season. It accommodates the thirty boarding pupils comfortably enough, but is not at all as solidly and thoroughly built as it should have been, as we found in the course of our careful inspection next morning, when we

pried into all the corners and closets, and climbed up on the roof in a pelting rain at some risk of abraded persons and broken necks. After the completion of the main building, it is proposed to fit up the cottage for the accommodation of a dozen more girls and a teacher to superintend them. The next important step, if the work of this mission is to be pushed and perfected, is to add a building with adjacent farm for boys, at some distance from the present premises, and on a higher and healthier site, all the low bottom land being more or less malarious. The additional outlay of \$10,000 for this purpose would complete finely the present plant and equipment, and secure the best results of a good work which must otherwise be partial and one-sided. If the next generation of these people is to be made up of civilized and well-ordered families, the men as well as the women must have the elevation and refinement of Christian training and education. The generous hearts and hands already busily devoted to the interests of the mission will probably manage

in time to confer upon it this great additional benefit. Cleanliness and good cooking and neat and orderly homes and general uplifting and betterment could hardly fail to be secured in this way for all these dwellers in the forest.

We also visited the neat new chapel and school-house a few hundred yards away. Beside the boarders there are some twenty or more day scholars from the farm-houses scattered through the woods. The pupils appeared bright and intelligent and well-behaved, and the Misses Reed and Orr are refined ladies and efficient and earnest teachers. Mr. and Mrs. Johnston impressed us as well fitted for the difficult and responsible task of management and supervision.

Next morning we said good-by to this interesting spot and our kind entertainers, and drove eight miles to the nearest station on the east, rode forty miles to Fort Smith, Arkansas, by the Iron Mountain Railway, and soon after midnight boarded the "Frisco" train for our long détour north-about on the way to Oklahoma.

CONCERT OF PRAYER.

SIAM AND LAOS.

MISSION IN SIAM.

BANGKOK: on the river Meinam, twenty-five miles from its mouth; occupied as a missionary station, 1840 to 1844, and from 1847 to the present time; missionary laborers—Rev. Messrs. E. Wachter, C. A. Berger, T. Heyward Hays, M.D., J. A. Eakin and J. P. Dunlap, and their wives; Miss Edna S. Cole, two native licentiate preachers, six native Christian teachers.

PETCHABURIE: on the western side of the Gulf of Siam, eighty-five miles southwest of Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. and Mrs. E. P. Dunlap, Rev. and Mrs. W. G. McClure, Benjamin P. Paddock, M.D., Miss Mary L. Cort, Miss Jennie M. Small, five native helpers, two licentiates, ten native teachers. *Outstations:* Bangkaboon, Paktalay, Ta Rua, Ban Pai and other places.

RATBURIE: occupied as a mission station, 1889; missionary laborers—Rev. Charles E. Eckels, James B. Thompson, M.D., and Mrs. Thompson.

In this country: Rev. and Mrs. E. P. Dunlap.

On their way to this country: Rev. E. Wachter, Rev. and Mrs. C. A. Berger, Dr. and Mrs. T. Heyward Hays.

LAOS MISSION.

CHIENG-MAI: on the river Quee-Ping, five hundred miles north of Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Messrs. Daniel McGilvary, D.D., D. G. Collins, W. C. Dodd, and their wives; J. W. McKean, M.D., and Mrs. McKean, Miss Eliza P. Westervelt, Miss Isabella A. Griffen, Miss Nellie H. McGilvary; three native assistants; ten outstations.

LAKAWN: Rev. S. C. Peoples, M.D., and his wife, Rev. and Mrs. Hugh Taylor, Rev. Jonathan Wilson; three native helpers.

In this country: Rev. S. C. Peoples, M.D., and Mrs. Peoples.

Siam lies wholly within the tropics and contains 190,000 square miles, being about equal in size to New York, Pennsylvania and Indiana. It extends 1300 miles from north to south, and measures 450 miles from east to west at the widest point. It has six principal rivers, which, with numerous smaller streams and a widely-extended system of canals, constitute the chief highways of commerce and travel, roads, apart from mere bridle-paths, being little known. Its population numbers five or six millions,

comprising several tributary races and a large number of Chinese immigrants.

The Laos provinces, or North Land as they are sometimes called, contain about half the area of Siam. These provinces or states were originally independent kingdoms, but about a century ago five of them became tributary to Siam. These tributary states measure about 220 miles from north to south and 420 from east to west, and contain a population of between two and three millions. The language of the people resembles to some extent that of Siam; so much so that some have thought that the Bible and literature in the Siamese would be almost equally adapted to the Laos. This, however, has been found to be a mistake, and Dr. Peoples, under authority of the Board of Foreign Missions, is at present devoting his furlough in the United States to superintending the preparation of Laos type, with a view to giving the people the word of God and a religious literature in their mother tongue.

The past year has not been marked by large ingatherings in the Siam mission, but three having been received into the churches. In this respect the year presents a marked contrast to some which have preceded. It must be borne in mind, however, that most of the seven churches connected with the mission are very small, and that the available force has been entirely inadequate to a close oversight of the work, to say nothing of aggressive efforts. A period of spiritual lethargy seems to have succeeded the times of refreshing and ingathering experienced a few years ago, and because of this the mission is earnestly commended to the prayers of God's people in connection with the monthly concert of prayer. The following are the statistics for the year: ordained

missionaries, 5; missionary physicians, 3; wives of missionaries, 6; single ladies, 4; native licentiates, 4; other helpers and teachers, 21; communicants, 352; Sabbath-school membership, 155.

In the Laos mission the year has been crowned with rich spiritual blessing, as will be seen from Dr. Peoples' article below. The statistics are as follows: ordained missionaries, 6; missionary physician, 1; wives of missionaries, 6; single ladies, 3; ordained native, 1; native helpers, 11; churches, 5; communicants, 722, of whom 180 were added during the year; pupils in boarding-school, 185; men in training-class, 14.

The equipment of the press has been increased during the year by the addition of a new hand-cutting machine. There were 1,040,190 pages printed. It is now the rule of the mission, as also of the American Bible Society through its agent, in the distribution of the Scriptures and other books, to sell rather than to give, although the amount charged is but a small per cent. of the actual cost. The money realized from such sales is used largely to meet the expense of the colporteurs. A slight advance has recently been made in the price charged, which indicates a growing confidence in the system adopted.

Miss Small reports, concerning the Howard Boarding and Industrial School at Petchaburee, that it had 137 girls enrolled, of whom 26 were boarders. Important additions have been made to the equipment by the building of a new kitchen and dining-room, the purchase of a sewing-machine and other articles for the use of the industrial department. Miss Small adds:

Two girls applied for church membership and passed quite a satisfactory examination, but the pastor and session deemed it wise to have them wait for awhile. The girls have been studious, and many of them have improved much in their manners; still there is lacking that interest in spiritual things which

is the great object of our work and for which we are daily praying.

The boys' boarding-school had a total roll of 26 boys, 11 of whom were boarders, three of the sons of the governor of Petchaburee attending part of the year. The report closes with the following appeal:

We would like to ask special prayer for these schools in Siam, that they may become what we want them to be—a means of spreading the gospel through the Christian pupils who go out from them. We need these prayers for ourselves; we need them for the work.

The following paragraphs from Miss Cort's annual report, recently received, illustrate the variety and volume of the work committed to her hands and the pressing need of the reinforcements for which she has entreated so long:

I have had the pleasure of opening three new schools in 1889—the Bangchan in January, Ban-kroak in July, and, later, one at Paktalay, where we have had a chapel and native church for several years. It is my purpose to try to open a school for every church, that the children of Christian parents may be properly taught. The one at Paktalay opened with 21 pupils, a number of them church children, and since then more have come in.

A Bible-woman has been busy all the year, and who can tell the harvest that may yet spring from her seed-sowing? My training-school for teachers and Bible-workers was in session five months. I did all the teaching in this school myself. There were 12 enrolled, with an average attendance of 7—all of them married women. The result is three or four new teachers, a refreshing of the old ones, while two have learned to read. I enjoyed this school very much, and hope all were profited by it. Our studies were in the Old Testament, from the creation to the finishing of the tabernacle, and in the New Testament, from St. John's Gospel through Revelation. Then we have Evidences of Christianity, Shorter Catechism, Names of our Lord, a native poem on Christ, Pilgrim's Progress, arithmetic, and practice in telling Bible stories, reading and starting hymns and in prayer. I hope to have such a summer school again, and next year I intend to increase the wages of those already teaching, and have them join this class, and then require their weekly attendance of one

day during the normal term for review, special training, and to report and consult about schools. It will do us all good, I know, and give teaching a more honorable and desirable position in church work.

The Women's Home and Foreign Missionary Society held a number of popular meetings for the benefit of China, India, Africa, Japan, Korea, Persia and Syria. Next year we hope to reorganize and include the whole Church, men, women and children, in our home and foreign work.

I have made fourteen tours to the surrounding villages, holding services everywhere, sometimes spending two or three days teaching, conducting women's meetings and Sabbath-school, and helping with the communion services. Others from the station have gone with me at times. I find this hard but pleasant work, and *again ask for a helper to go out with me.*

Rev. E. P. Dunlap, of our Siam mission, at present in the United States on furlough, sends the following words of hope and cheer from his sick-bed :

There is much in the present stage of the work to encourage—Bible translated, a fairly good literature, sympathy and help of the rulers, great liberty in work, a good many faithful Christians, a fair start in native co-laborers, a fine medical work and an educational work on a good basis.

The narrative of the state of religion within the Laos mission refers to Buddhism as the established religion of the state. It says :

Notwithstanding the pure morality of its teachings, it has no very great power over the heart and life. Even these moral teachings have to be sought for in what the Laos claim to be eighty-four thousand books of Buddhistic legendary lore, as grains of gold embedded in the rocks. It signally fails as a religion for lost man. How it could be accepted as an intellectual system by an educated race seems incredible. The eliminating process, by which the late king of Siam discarded a large majority of the sacred books relating to matters of fact known to contradict modern science, shows it to be impossible. Buddhism does not meet the felt wants of man's intellectual or moral nature. It offers no Creator, no governor, no providence, no Saviour. It neither purifies the

morals nor elevates the people in the highest or lowest ranks of life. It furnishes no word in Siamese or Laos for conscience or family.

Rev. W. C. Dodd, of Chieng Mai, in a letter dated January 29 gives an account of a tour recently made by some members of the mission in the Lapoon province. He says :

The immediate and visible results of the tour are the gathering of seventeen adults and thirteen children into the church—thirty in less than three weeks. Yet this is less by half than the reaping of our native preacher, Rev. Nantah. While we were gone to the south of Chieng Mai on this tour, he returned from one of about equal length to the north, in which he had baptized thirty-one adults and thirty-two children. So the first month of the year of grace 1890 sees the addition of nearly one hundred to the Laos church. Forty-one of these, as will be seen, were received on confession of their faith.

THE LATEST FROM PETCHABUREE.

Rev. W. G. McClure, writing under date of January 27, 1890, gives the latest mission news from this station :

We have much that is encouraging and inviting. We have comparatively good health, some knowledge of the language and customs of the people, a wide-open field—hundreds who will listen to the gospel if it is carried to them—no outward obstacles, good conveyances for getting about, the word of God with us, and the promises and almighty power of God behind us. With all this we ought not to be and are not overwhelmed with discouragement.

The dry season is here and the rice is harvested, and we can begin to travel about in our wagon very soon. We hope to do all we can of this kind of itinerating during this season. Let me remove some misapprehension about the royal gifts to the Siam mission. It is true that our Ratburee brethren are living in a house that might be called a palace, and it is a valuable acquisition, but it must be remembered that the place was not given, as we hoped, but only loaned. Also, that it is not a palace really, but quite an ordinary brick structure, surpassed in value and convenience

by the residences of many who are in but moderate circumstances at home. Evidently a wrong impression prevails at home regarding it.

We are in special need of a physician, as Dr. Paddock will soon leave us. Please do all you can for us, and especially remember us always in prayer.

ASLEEP IN JESUS.

A few days ago one of our members died. He was an old Laos man, known as old Pa Ang. He had a very interesting history. He was among the first to embrace Christianity at this station. He was a member of the church for more than twenty-two years before his death, having been baptized March 30, 1867, and it is said that Christian books had fallen into his hands, and that he was a believer even before missionaries settled here. He was a man of influence in his village, and prayed for and tried to teach the better way to his relatives and fellow villagers, and lived a very consistent Christian life all these years, though he remained almost alone in his Christian profession. A son and nephew are also, I believe, church members. He suffered with disease, but seemed to remain strong in the faith, and was a great Bible-reader while he was able to read for himself. I was absent at the time of his death, so could not visit him or attend his burial, but one of the native preachers visited him and talked with him before his death, and found him still abiding in the faith and rejoicing in the hope of heaven.

Dr. T. Heyward Hays, of Bangkok, reports:

In reference to the spiritual work done at the mission dispensary, I will say that large numbers of patients coming there have been invited to the hospital dispensary for further treatment and have there heard the gospel.

The hospital, during this my first year of superintendence, has grown in favor with both the European and native community, and I hear nothing but words of commendation from all quarters. On comparing the work done this year with that of former years it is seen that the hospital, although founded mainly

for the benefit of Europeans and Eurasians, is steadily growing in favor with the natives. In looking over the records of 1888, I note that the number of native patients under treatment has increased 60 per cent. They have been under treatment 1144 days. The wards of these patients furnish the grandest field for *personal effort*. The poor people are sick and sad and lonely, and welcome, oh so heartily! every visitor, and are ready to listen to and ponder over everything told them. As one poor fellow said to Mrs. Hays the other day, "Every day you come to see me, ma'am, my heart grows so big," spreading out his hand; "but when there is a day you don't come, my heart is as little as that," putting the tips of his fingers together.

Prayers are held in the hospital dispensary every morning with the employes and patients by my assistant and myself, and a service every Sunday which the missionaries, Dr. McFarland, Mr. E. McFarland and the native preachers kindly conduct. We trust that these services, held so earnestly and prayerfully, may not have been held in vain, but that some of the seed sown may have fallen into good ground.

We again entreat that this grand field may not be left in the hands of only myself and wife another year, but that *we may have help*, so that every opportunity may be improved and souls may be saved.

The number of patients treated is 8603; about three hundred visits have been made, including all the nationalities.

Dr. Paddock, in charge of the medical work at Petchaburee, reports 3380 dispensary patients, 48 hospital patients, which with visits outside and professional visits to missionary families made a total of 4327 patients treated, including the governor of Petchaburee and his family, also government officials and Buddhist priests. Dr. Paddock also accompanied Mr. McClure on three itinerary trips to the outstations. The doctor writes:

We have regular evening prayers at the hospital, and all the patients who are able attend. I can, however, report but one convert during the year through the direct influence of the medical work.

Mr. McClure adds:

All the in-patients have been urged to attend the morning chapel exercises and church services, so that many have heard a good deal of the gospel in connection with the treatment of their physical maladies. Doubtless the medical work has also done much good of a kind that cannot be calculated or reported.

MEDICAL WORK IN SIAM.

The following extracts from the medical reports of the Siam mission show that the evangelistic character of medical missions has not been lost sight of. Dr. Thompson, who has recently settled in Ratburee, writes as follows:

We have, as in former years, aimed to give at least a word of gospel truth to every patient, and we rejoice to be able to say that we have come nearer our ideal during this year than before. Still there is great room for improvement.

Kru Tean Soo has not been able to assist very much as yet in giving religious instruction, but when we have become fully settled we hope that the evangelistic will be the most prominent feature of our work.

During the year we have prepared a small leaflet for free distribution to our patients, which we believe will be found useful in our mission work generally; and if the mission will approve it, we beg that our press may be directed to print it and keep a supply on hand.

One of the rooms on the ground floor of our residence has been set apart for dispensary purposes, though as yet but scantily furnished. Another of the lower rooms may be used on emergencies to receive in-patients.

We do not wish to be compelled to spend so much strength in the merely secular work of handling drugs and making up prescriptions, to the certain lessening of ability to personally teach the gospel of Christ. In other words, we believe that five hundred patients coming unsought to get actual relief gives a possibility of a more speedy evangelization of the field than five thousand hurriedly disposed of, or

left to other lips to be taught in a widely-advertised dispensary or hospital.

To this we append the following from Dr. Thompson:

The special *encouragements* at Ratburee are that the people are easily accessible, and for the most part welcome our coming. One of the special features which should cause us to buckle on our armor more tightly and plant our feet more firmly on the rock of divine truth is that our station is located in the midst of Catholic settlements and the whole province is permeated with the leaven of Catholic influence. It is a serious disadvantage to be compelled to contest our ground so closely with Catholicism on heathen soil. But we believe that God will redeem the hearts of these people to himself, and command honor to his name from even that which opposes his cause. Otherwise we would give up in despair at once.

Our closing word is that we have been permitted to spend some most delightful hours in telling the "old, old story." May the Holy Spirit water the seed sown!

RATBUREE.

After numerous and vexatious delays, threatening at times to disappoint the bright hopes entertained concerning this new station, it was finally occupied last August, and the work may be regarded as fairly begun. Concerning this Rev. Charles E. Eckels writes as follows:

While the matter was still undecided, it was thought best to do some touring through the region to be occupied; so, early in March, a tour was made by Dr. Thompson and myself, accompanied by licentiate Tean Soo. The farthest point reached was Poteram, a town of considerable size on the river about twenty-five or thirty miles above Ratburee. The tour was chiefly medical and colporteur in character, although some teaching was done by Tean Soo. About one hundred and ten books were disposed of, seventeen of which were portions of Scripture and the balance tracts and copies of Pilgrim's Progress. The people at every place seemed kindly disposed and ready to buy books and medicines. Two days were

spent at Poteram, a day and a half in stopping at the villages along the river between that and Ratburee, and the same length of time in the market at Ratburee—in all ten days, including the time going and returning to Bangkok.

The first attempt at a public religious service was made on Sabbath, August 11, and service has been held every Sabbath since that time in the room used as a dispensary. This service has been conducted by Tean Soo when present, but the greater part of the time the charge of it has fallen upon Dr. Thompson. Tean Soo has also been sent to preach several times at "Ban Pah" and at the home of Maa Same, at both of which places there are a few Christians. Beyond this nothing has been done in reaching out to the country around. But a number of people have come inquiring about "this new doctrine," and to these, as well as to many of those coming for medical treatment, Dr. Thompson has proclaimed "the true God and Jesus Christ whom he hath sent."

There seems to be a great desire on the part of the people of the place to have a school established for their children. On every hand we are met with the question "When will it begin?" This, with the conditions under which the use of the place is granted, has determined us to make an effort in this line as soon as possible after the first of the year.

MISSIONARY HOMES AND WORK AMONG THE LAOS.

REV. S. C. PEOPLES, M.D.

The home of the ladies in connection with the girls' school, the residence of Mr. Dodd and that of Dr. McGilvary lie side by side along the left bank of the Maah Ping river, opposite the city on the west bank. They are surrounded by a large village of close-crowded houses, in many of which Christian thought and speech are familiar. A few yards down the river bank from the ladies' house is the location of the new church of Chieng Mai, to be completed this summer.

On the city side of the river and about half a mile up the river from this centre is the home of Mr. Collins, with the boys' school and the hospital near by.

HOSPITAL LOT.

This splendid large lot is another token of the sympathy of those in high position in this land with the benevolent work our missionaries do for the Laos people. Prince Pejtit, brother to the king at Bangkok, gave this fine lot to the mission for medical purposes. It lies in a beautiful and central location just outside the city wall, upon the bank of the river, with seventy-five yards river front, and is two hundred yards deep. It is amply large for the dispensary, hospital and home of the physician. This is the site of the new Chieng Mai hospital in which so many of our young Christian friends in America have an interest. We hope these friends will not be disheartened at the long delay in the completion of this work. It is not really at a stand-still. A good dispensary building stands in the upper front corner of this lot, and has been in use for more than two years. [See picture on next page.] A temporary hospital building has been put up, and patients treated in it, under the care of Dr. Cary while he was on the field, and when his health gave way our veteran missionary, Dr. McGilvary, came to the breach, as he does upon all similar occasions, with all the vigor of a young man. With Chuntah, a native boy, for drug clerk and nurse, and having the generous services of Dr. Cheek to perform all important surgical operations, Dr. McGilvary carried forward this work with little abatement and much success during this year, besides his evangelistic work and many cares of the general interests of the mission. If Dr. Cary's health had not so soon given way, the new hospital would have been well under way, if not completed, by this time. But you must not be discouraged. The good work has been going on, and the sum you invested has been constantly increasing in amount through interest, and we now have a confident hope of the speedy completion of the work through the arrival of the new physician, Dr. McKean.

We want to make special mention of the kind services of Dr. Cheek in the performance of a number of important surgical operations, and in his care of some of our missionaries

during the year. His large business interests put him in a position in which he can often be of important service to the missionaries in their work, and he seems to take a pleasure in doing these favors.

Mr. Collins' temporary dwelling is on a fine large lot in a beautiful location. It is a gift from the Chieng Mai king to our mission, lying alongside of his own river-side palace. The front of this place opens out on a pleasant view extending up and down the bend of the river. From the back the plain stretches out, exposing the corner of the city wall, and extending beyond for two miles and a half to the foot of a beautiful mountain which rises five thousand feet above the plain.

In a portion of this lot that was formerly the site of a Buddhist temple stands the boys' school building. In this school ninety-four of the Laos boys of Chieng Mai received instruction during the year. Sixty-five was the largest number in attendance during any one term. Forty of them were boarders. Many were turned away because of lack of room to accommodate them. Eleven of the boys made a profession of faith in Christ during the year. Very satisfactory work has been done in this school. The final examinations were attended by all the missionaries and by his royal highness Prince Sonapandit. The prince was so highly pleased with the results of the year's work that he promised to make a donation of Siamese text-books. If the school continues to grow as it has done in the past two years, they must soon have additional recitation-rooms and a new dormitory.

GIRLS' SCHOOL.

Ninety of the Laos girls from our Christian families were in attendance during some portion of the year at our school for girls, in their commodious school building. They had an average attendance of over forty-five. Nineteen of the girls joined the church during the year.

Only a beginning has been made at school work in Lakawn. Some twenty small boys have been given pretty regular instruction in reading Laos, Siamese and English, without expense to the mission. This work, we hope, will grow into a permanent school for boys.

TRAINING-CLASS.

What gives us most pleasure in connection with schools is the report of the theological training-class, because it stands closest to the most pressing need of our Laos mission. Rev. Mr. Dodd has had twenty-one men, in the day and the night classes, under his instruction for a two-months term during the year. These men are taught and assisted in the practical work of evangelization, as well as in systematic knowledge of the Bible and in relative subjects. The most capable of these men spend each Sabbath and one evening during the week at some place near the city of Chieng Mai, or at a remote village, taking charge of religious services with one of the missionaries or with one of his fellow students. This first experiment in this new work has proved eminently successful. Of this class, ten of the men have shown themselves worthy to be regularly employed since the close of the term, May 25. The purpose in this work is that these men shall have a three-years course of study to prepare them for the work of teaching and the ministry.

EVANGELISTIC WORK.

There is not room for more than a statement of the results of the evangelistic work of our Laos mission in this article.

In the Chieng Mai station we have only three ordained missionaries. One of these was engaged almost all of his time with his boys' school; one was employed with the care of his training-class for two months, and was called away from the mission for several months during the latter part of the year; the other was much occupied with a care of the general interests of the mission, some of which were of a very perplexing nature, continuing through a period of eight months. We have one native ordained minister and eight or ten helpers, a part of whose time was employed in evangelistic work.

In Lakawn we have three ordained missionaries—one a new man, without the language, one a physician, and one whose time was given to translating and ministerial work—and one native helper. This does not seem to be a strong working force, but it must not be for-

gotten that there was at the beginning of the year a Christian line of nine hundred adults and children standing behind this small force, from whose ranks a few faithful helpers were drawn for service. Notwithstanding the limited number of workers, the year has been one of success in some respects to a remarkable degree. The church has had a steady and rapid growth in the last seven years, having an *annual increase ranging from forty to one hundred and sixty*; but the last year has surpassed them all, and in the face of serious obstacles. During the entire year, 180 adults and 168 children have been received, making the whole membership of the Laos church amount to 1190, old and young, and their contributions were 1172 rupees.

Late letters say that this good work is still increasing; almost one hundred new names have been added to the list during the first month of this year. This report would make our hearts bound for joy were there not a sober reflection connected with it. There is a company of over five hundred children lately brought out from heathen influences, with one school for boys and one for girls in which to train them; 722 men and women have turned away from the worship of idols to be taught to know the living God. At present we have five ordained missionaries, one physician and three lady teachers, and a little handful of partially-trained native helpers, to do this work. Here are these brethren, in the face of this great task, in large measure without resources; no press, no text-books, no literature, no Bible in the native language of the people; their only recourse is to Siamese books, which are in a foreign character, a strange idiom and in many unfamiliar words. These brethren stand also before all the heathen population of these nine or ten Laos states, who are in a peculiar sense ready to hear the message of the gospel. The whole country is open to evangelization. The missionary may travel through the country with as much liberty as in the state of New Jersey. Our brethren there could tell you many a cheering story of their kindly reception in some of

the cities and towns, by those of rank as well as by the common people.

The Laos are beginning to outgrow many of their ridiculous practices in spirit worship. Buddhism is losing its hold upon the people. They are looking toward the prophecy that foretells the fall of Buddha's religion. One of the Laos nobles said to the writer, "Buddhism is like a new-fallen tree; it is putting out a few green leaves, but it is fallen."

What shall be done for these brethren and for this people in this time of crisis? The Presbyterian Church must say, Our own beloved Church must do all that is to be done for this people. Her missionaries stand alone there. No other church has an interest in the field. Even the Catholics have never been known to be in the Laos country. Surely we must go forward.

The Board of Foreign Missions has already authorized the getting up of a font of Laos type, for establishing a printing-press to print the Bible and school-books. The propriety of another important step is being considered, namely, the establishing of a school for boys in Lakawn, that will have an industrial department connected with it, including a small farm for rice-fields and gardens, a pump to irrigate the farm, a saw-mill, and a small stock of wood- and iron-working machinery, and machinery for brick and tile-making.

The Board has appointed a new physician to Lakawn. W. A. Briggs, M.D., and wife and Rev. Robert Irwin have been recently appointed by the Board to labor at Lakawn, and Rev. Stanley K. Phraner at Chieng Mai.

We must go forward now or call some one of our sister churches to come to our help. There must be no slackness of hand. What is to be done for this people must be begun now. Secular civilizing influences are fast coming into the country, and we must anticipate these by making character beforehand. If we miss our golden opportunity, it will cost us manifold more labor and sorrow when these things have come.

MORMONISM AND UTAH.

S. E. WISHARD, D.D.

Utah and Mormonism were almost synonyms in former days. The one at least suggested the other. Utah was the place where Mormonism took final form, if one may call that final which is constantly changing. The system of Mormonism, however, has always been one of convenience. It could be elongated or amputated, as circumstances seemed to demand. The old book of covenants, as invented by the false prophet, condemned polygamy as vile and abominable. But as the inventor of Mormonism grew more lax in his way of living, he changed the document so as to make the sin of plural marriage a cardinal virtue—as Paul says, “changed the truth of God into a lie.”

It has been found easier, however, to multiply than to eliminate the vices of the system. This was illustrated in the recent adoption of a constitution prohibiting polygamy; a step taken by the Mormons themselves, while the apostles, bishops and elders were still holding on to this criminal life and urging it upon the faithful followers of Smith. This double-headed position of the Mormon Church was a most remarkable exhibition of the blindness and confusion into which the debauched leaders have been left to fall.

While laboring in Utah three winters ago, one of our wise and observant ministers remarked, “I am looking for some startling revelations in reference to the crimes that have stained this territory.” The remark was philosophic, because there is that subtle principle of self-revelation in any criminal practice of a people that sooner or later renders concealment impossible. This principle is especially marked in Utah. Calling black white, putting bitter for sweet, light for darkness, has so confused the Mormon mind that the average latter-day saint has lost the power of discerning the true from the false, hence he is unable to protect those danger-points of the system which are in greater and greater peril of exposure.

In illustration of this fact, the truth is now abroad in the world that the endowment-house was a breeder of treason; that the full accept-

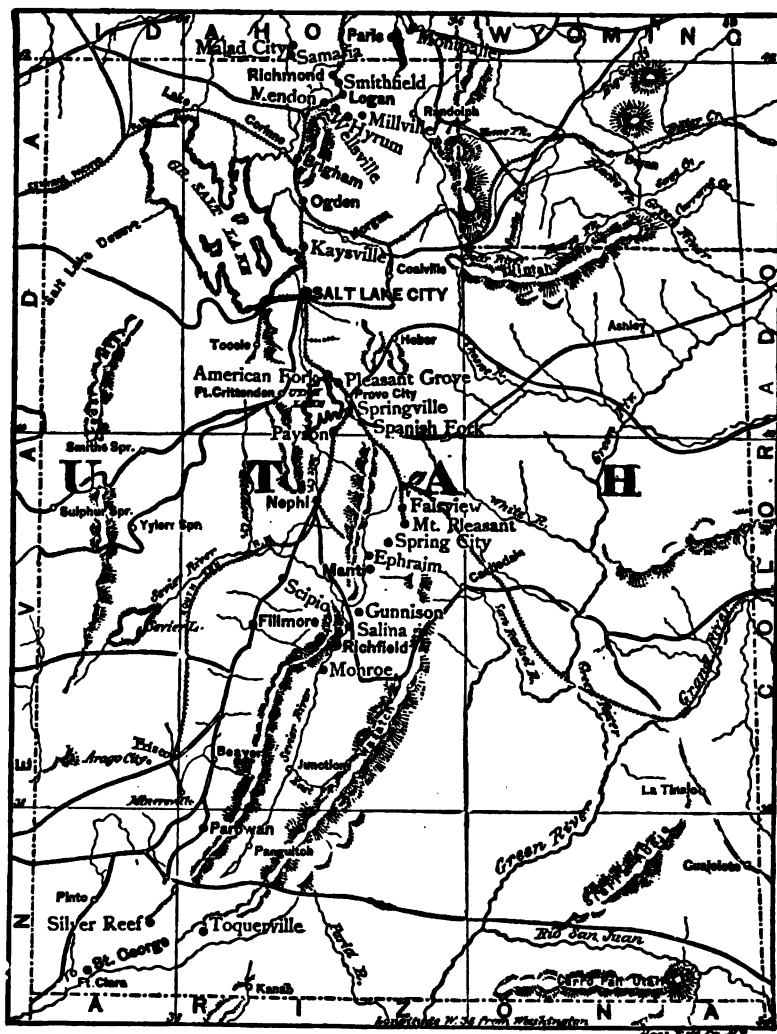
ance of the Mormon doctrines placed every devotee of the system in antagonism with the government. From the day that John D. Lee was convicted and executed for the Mountain Meadow massacre, there has been a gradual unfolding of the lawless attitude of this Church. The very recent trial and conviction of George Hancock, of Salt Lake City, for the crime of murder, committed thirty years ago, is another indication of what is yet to come in the further prosecutions that must follow. The murder committed by Hancock was accomplished according to the doctrine of blood atoning, as the telegram from Utah states. Hence by a natural law, formulated in the divine declaration—“Be sure your sin will find you out”—the hidden things of this masked system are coming to light.

THE OTHER UTAH.

There is another Utah coming into view. The years of mission work that have been performed at great cost and immense personal sacrifice are lifting into clear and distinct outline another people. After studying the situation while in their territory, it is interesting to view it from the standpoint of “53 Fifth Avenue.” It is here that the sinews of war are held in readiness to carry forward the work. Here plans of campaign are wrought out, and gospel forces are put in motion that are transforming all that beautiful region of our country. While the plans of campaign are in general outlined here, the execution of the detail of these plans is wisely left, in the main, to the excellent men and women on the field. The Woman's Executive Committee of the Board of Home Missions have an exceedingly intelligent view of the work, of the difficulties to be met and the methods of meeting them. Secretary Irvin's recent visit to Utah has brought information to our Board, and has put our workers in closer touch with these home resources. The recent revival of the national sentiment in the territory will tell immensely for the cause of righteousness. The new Utah is coming, and will come with increasing rapidity. The warfare is not ended; but the

strongholds, Ogden and Salt Lake City, have taken their stand on the side of loyalty to government. The light is coming in with revealing and convincing power. All honor to the men and women who pioneered this work, and

who have stood at their post through all this long and fearful struggle! Utah is to be redeemed and purified, and will yet take her place in the sisterhood of states, a star of the first magnitude.



We heartily rejoice to know that the esteemed writer of the foregoing words of soberness and earnestness has not only taken a few days to view the situation of the work in Utah "from the standpoint of 53 Fifth Avenue," but has gone there duly commissioned to have supervision of the work in respect to which he is already so intelligent from previous study of it on the

ground and useful participation in it. Dr. Wishard and the men and women whose counsellor and true yoke-fellow he is to be will have the sympathetic prayers of our entire Church for God's blessing on their labors. Let us affectionately seek and expect the deliverance of our Mormon fellow citizens from the tyranny of false religion by happy experience of true religion.

CHURCH ERECTION.

REPAYMENT OF GRANTS.

The General Assembly of 1888 added the following to the rules provided for the direction of this Board:

Any church making an annual contribution to this Board of not less than 10 per cent. of the amount originally granted to it shall be deemed as paying in such contribution an installment of like amount upon the mortgage held by the Board; and when such payments in the aggregate shall equal the amount of the grant, the Board shall execute a release of the mortgage and thus remove its lien from the property of the church; provided that such church, at the time such contribution is sent, shall notify the Board that it desires such application thereof to be made.

It may not now be generally known that the original plan under which the Board was organized contemplated *loans* instead of grants to the churches. It was thought that if the money were loaned without interest, the church as it grew stronger would be able without difficulty to repay the sum in installments. The experience of the first ten years, however, made it apparent that in many instances the growth in strength of a young church was not sufficiently rapid to enable it without undue hardship to return the amount within the specified time.

It was therefore felt to be wise to modify the scheme and make the appropriation an absolute grant. It was, however, assumed that without any legal obligation being imposed, churches would always desire to return the sum they had received, and would do so as soon as their strength permitted. In any case it was apparent that as churches grew strong enough to desire larger and more expensive buildings they would find it greatly to their convenience to have not even a nominal lien upon their property.

The question, too, was often asked whether the annual contributions of the church to the treasury of the Board could not be accounted as reducing the amount of the *quasi* indebtedness.

As the main object of the mortgage taken by the Board is to ensure the safety of the investment in case of disaster to the church, and as such disaster, if it comes at all, usually occurs in the early years of the life of the congregation, it might perhaps be safely assumed that if a church had returned in annual contributions as much as it originally received, its future was secure and the mortgage might be safely released. But to carry out such a plan would involve an amount of bookkeeping and other difficulties of detail that render it practically impossible.

The plan adopted by the Assembly goes as far in this direction as is possible, and gives an opportunity to every church not only to show its appreciation of the help it has received by aiding in its turn other feeble congregations, but also to release its building from the lien resting upon it.

Several churches have already availed themselves of the benefits of this rule, some of them, indeed, which have attained to full maturity making a cash payment in one sum of an amount equivalent to the annual payment of 10 per cent. for ten years. It seems to us that it would be greatly to the benefit of churches long ago aided if they would avail themselves of the provisions of this rule, while it would enable the Board materially to enlarge the sphere of its appropriations.

In this connection we publish the following letter from the young church at Granite, Montana. Such proof of the value of the aid received, of the vigorous activity of an infant congregation, and of a spirit of generous appreciation of its obligations to the Church at large, is peculiarly encouraging to the officers of the Board, and we are sure will be pleasant and stimulating news to all who are interested in the Board's work:

GRANITE, MONTANA, March 19, 1890.

DEAR SIR:—The Board of Church Erection gave the First Presbyterian Church of Granite \$1000 last summer. When the building was

dedicated in July, a collection was taken for the Board amounting to \$32, which was sent to New York.

Last Sunday evening being the first anniversary of the organization of this church, another collection was taken for the same object, which amounted to \$60.35, for which I enclose a New York draft. Sabbath-school also collected \$9.65 last Sunday, also enclosed. This makes \$102 for the year from this church, or \$2 more than the 10 per cent. of mortgage held by the Board. By your rules I believe this goes toward payment of mortgage.

Perhaps you know that Granite is a mining town, two thousand feet above a railroad, and seven thousand feet above the sea. The population is made up, very largely, of men. Every one of us works for our living. There is not a rich man here. Nevertheless, this church has not received one dollar from any outside source except from your Board. The Granite Mountain Mining Company, of St. Louis, gave us a lot valued at \$1500. We have raised in this town over \$4000 during the past year, and although our monthly expenses are \$125 or more, we owe no man a cent. It is, therefore, with some degree of pleasure we send you the enclosed; for we know it will go immediately to help some one else, and we feel our full duty is done, in a financial way, to those in Granite. The membership of our church is twenty-four.

Our success has come through introducing thorough business methods into church finances; and also by a liberal supply of what the western people call "rustling," vigorous activity. To God be all the glory.

Yours,

ARTHUR C. McMILLAN.

PRIVATE APPEALS.

Our advice is frequently asked in regard to appeals that have been received for aid in church-building. Within the last month there have been forwarded to us several letters urgently pleading for aid to enable a church, once aided by this Board, to erect a larger and handsomer edifice. As these letters have been received by persons widely separated in New York, Pennsylvania and New Jersey, it is evident that they have been distributed broadcast throughout the Church.

Without any severe criticism upon an expedient so natural and so easy, there are two or three things that should be said:

1. The General Assembly has again and again in terms discouraged such private appeals. The very object in organizing the Board was to systematize the matter of aid in church erection, and to relieve those churches and individuals who were known to be liberal in giving from being overwhelmed with constant appeals. It should be remembered that such applications are sent invariably to those who have a reputation for generosity, or whose names are furnished by friends who have had experience of their kindness, and thus the few are overburdened while the many are unapproached.

2. In all ordinary cases the congregation desiring to build ought to be able by its own liberality and self-denial to raise in addition to the lot, usually a gift, at least one half of the sum needed to erect an appropriate building. Aside from cases of disaster, such as fire, or of the sudden influx of a great population into a region before uninhabited, as in Oklahoma, the necessity for private appeals to aid a church in its building ordinarily arises either from the attempt to build more expensively than is necessary ("to build for the future") or from a conviction that help can be obtained from abroad much more easily than there can be made a thorough canvass of the community.

3. If, as the General Assembly designs, all contributions for church erection were made to the Board, its treasury would be so well supplied that every case that should be aided would be aided.

4. When contributions are given in response to appeals scattered broadcast all over the Church, no one ever knows how much is given or how wisely it is expended. Nor is there any security for the money in case the enterprise proves a failure. In cases where those who are thus personally approached think it well to respond, a great advance would be made would they send their contributions through the Board, directing that the amounts be immediately forwarded, or, still better, directing that they be held in trust until the church furnishes to the Board an assurance that with the aid provided it can complete its building without debt.

"BUILD FOR THE PRESENT GENERATION."

Since writing the above the following communication from a veteran in the service has come in. His practical experience accords so exactly with the conclusions reached by the Board from long observation that we are sure it is entitled to great weight. To say, as does one of the "special appeals" lately forwarded to us, "To build simply for the present is more than we are able to do; to build so that we may not be compelled again to build in the near future is entirely beyond our means," sounds conclusive, and gives an apparent reason for the "special appeal." But the probabilities are very great that such a church could build "*for the present*" without these widespread appeals for aid; and the result would be precisely what has been witnessed in scores of other instances, if the "*near future*" should prove to be a future many years deferred. Such at least seems to be the experience of the writer of the following letter:

SIZE OF CHURCHES.

I have just read in THE CHURCH AT HOME AND ABROAD the "Practical Suggestions" from a pastor in California. These are good, and suggest to me another "suggestion"—*build for the present generation.*

I have long ago found that many of our missionary brethren overestimate their special fields. I used to do so myself, but I have learned, after helping to build three churches and recommending many more to the Board for aid, that we are too much inclined to look at our *possibilities*, and hence our *wants*, through a magnifying-glass. This applies especially to home missionary churches in territories and new states who contemplate building.

I have been in these new fields long enough to learn by observation that one of the most common mistakes in building is to build *too large*. As an example, I am preaching in a church erected twenty years ago. At that time it was thought none too large for the congregations we were "going to have." But now, when church-houses have increased faster than worshippers, we wish our house was not "so big," and it recalls the old rhyme, "A little house well filled," etc.

To avoid this, build for the *present*. Build a cosy, comfortable house. Then in coming

years, if you find yourselves *crowded*, wait a little longer until you become *packed*. Then *enlarge*. It is much easier to enlarge than to contract. Such a church will in the majority of cases be better for preacher and people than the great "barn of a house" where each worshipper can have a full pew to lounge in. For such a house you would not have to make such large appeals to the Board for aid. In many cases no aid would be needed.

Paul tells us when he was a child he thought as a child, etc. In our youthful days we were proud to say "ours is the largest church in town," but now we have put away childish things, and wish it wasn't quite so "big."

"HUNGRY FOR THE GOSPEL."

We are sure that the following letter will be read with interest. There is a pathos as well as an eloquence in its description of the congregation that gathers in the "little log hut." We publish it as a very interesting portraiture of one of the multifarious aspects of home missionary work and pioneer church-building.

EAGLE TOWN, IND. TER.,
CHOCTAW NATION.

DEAR SIR:—I have been in the territory about six months, having been commissioned by the Freedmen's Board to preach here at Eagle Town and at Lukfatah. Sir, the people out this way are hungry for the gospel; they come from fifteen and twenty miles on horse-back to hear preaching, stay all day, bring their food with them, wait until the night service is over and take the remaining part of the night to go home in. My little log hut is just chock-full of Choctaws, half-breeds, mixed bloods and Negroes. Apparently they don't come out of mere curiosity, but they are in earnest. As a blind man feels his way through the dense darkness, so are these people feeling after Christ, if "haply they might find him."

What can be done for us out here in the way of a church building? We have raised \$50 and I will give \$50 out of my small salary. We want \$200 in addition to what we have. The members say that they want the use of it simply for a few years, and will try to replace it.

Have just received a letter from Dr. Allen, and he told me particularly to present our needs to you. What can be done for us out here?

Please let me hear from you soon.

Yours respectfully,

W. G. OGBURN.

ANADARKO MANSE.

We are happy to say that we have received a number of contributions for the Anadarko manse, to which reference was made two or three months ago, and now there is a good prospect that the work will be successfully accomplished. The following is a specimen of several similar letters from various associations of young people in different churches:

SALT LAKE, UTAH, March 6.

DEAR SIR:—The enclosed five dollars and a half was raised by a mission band in our little mission church, in response to an appeal for a manse for Mr. Fait, Anadarko, Ind. Ter. I do hope we are not too late to contribute our mite to that object, for the children have been much interested. The five dollars means a good deal for them especially, as this is their first lesson in giving for Christ's sake away from home.

The Lord bless you in your work.

Yours, etc., MAGGIE K. BAIRD.

ADDITIONAL AID FOR MR. FAIT.

PITTSBURGH, PA.

I enclose ten dollars to be sent to Rev. Mr. S. V. Fait, toward the building of his house (see January number of *THE CHURCH AT HOME AND ABROAD*, page 61). Should he have secured a sufficient amount by this time, or should there be any one more in need, I will leave it to your discretion to use as you think best. Will you kindly acknowledge receipt?

Respectfully,

Miss ————.

FROM ARGONIA, KANSAS.

Enclosed please find receipt for \$250, the amount of grant (fully up to sum asked for) from Board of Church Election for benefit of the Argonia church, and accept sincere, hearty thanks from the trustees, the members and myself. The aid was very timely. The Presbyterians of this place, hitherto creatures of circumstances in large measure, are now comfortably housed in a commodious and beautiful home, well located and handsomely furnished, a five-hundred-pound bell included. Total cost, including insurance, was about \$1600.

Yours very truly and in behalf of church,

C. P. GRAHAM, *Stated Supply*.

CHURCH BUILDINGS COMPLETED IN MARCH.

| State. | Church. | Value. |
|--------------|------------------------------|----------|
| Arizona, | Phoenix 1st, | \$10,000 |
| Iowa, | Diagonal 1st, | 1,960 |
| " | Highland Park, | 7,000 |
| " | Plover 1st, | 1,700 |
| Kansas, | Mulberry Creek Ger. (manse), | 250 |
| Michigan, | Fort Gratiot Westminster, | 3,500 |
| Minnesota, | Burbank 1st, | 1,050 |
| " | Hawick 1st, | 1,625 |
| " | Rheiderland German, | 880 |
| " | Thomson 1st, | 1,050 |
| Montana, | Stevensville 1st, | 2,370 |
| N. Dakota, | Dickinson 1st, | 1,825 |
| Ohio, | Linwood Calvary, | 4,300 |
| Oregon, | Oregon City 1st, | 2,200 |
| " | Portland St. John's, | 8,000 |
| Tennessee, | South Pittsburgh 1st, | 3,800 |
| S. Carolina, | Laurens Mt. Pisgah, | 1,750 |
| Wyoming, | Evanston Union (manse), | 2,400 |
| | | \$55,660 |

EDUCATION.

INTERESTING COMMUNICATIONS.

Two communications addressed to *THE CHURCH AT HOME AND ABROAD* have been put into my hands by the editor for consideration and notice. One comes from an elder at the East, "a thorough, earnest, lifelong Presbyterian," and the other from a minister at the remote West. Both bear in a somewhat similar manner upon ministerial supplies, and both are based on facts well known to the writers. I give their sub-

stance and in some parts their exact language. One point made by both is the evil of multiplying churches of different denominations, all evangelical, in small places capable of sustaining not more than one church creditably, through an excess of denominational zeal. In view of an instance of this sort, where an effort was made to crowd a Presbyterian church into a little town in which there were three churches already in operation, the elder asks, "Is it too

strong a statement to say that an unchristian spirit was thereby shown toward the other churches of Christ, and that the preaching of the gospel was actually hindered so that the gospel of Presbyterianism might be set up?" And the other, speaking of such efforts of crowding, says, "Who can blame an earnest man for not wanting to go to a field where he must be careful not to encroach upon the territory of another minister, and where the effect of the rivalry thus engendered between the churches is to lead them to seek a man of the highest grade who can strengthen them in their weakness, yet one whom they are unable to support? And it often happens that these churches, rather than consent to have a minister not quite up to their standard intellectually, however consecrated he might be, or to be grouped under one charge in connection with neighboring churches, will prefer to remain vacant for a while in the hope of finding some one better suited to their tastes, more apt at drawing crowds than at converting souls, more disposed to preach spicy and sensational discourses than to preach Christ in all simplicity and directness." And he adds in striking phrase: "It certainly indicates a surfeit of something, when the cook has to go into a profound study as to how he shall furnish a table that shall tempt the seemingly overfed appetite, and where the danger to the family is that the gout will ensue." This explains the reason for some of the calls made for more ministers, when there are so many ready to serve.

But making all allowance for such cases, the western brother goes on to say that the unparalleled growth of the West and South and the rapid extension of our missions at home and abroad is making a constant and ever-increasing demand for ministers of the best quality which the present supply does not meet. To think of satisfying this demand by lowering the standard of education and thus opening a wider door into our pulpits, as some propose, is simply absurd. This might have done at an earlier period, but will not answer now. And with such a full equipment of fine colleges and seminaries, and with so many Christian homes as we

have, ought we not to be ashamed to suggest such a measure? It implies a languid state of piety in the Church; and any remedy for our want that does not reach the cause is not entitled to the name of remedy. What we need in order to correct the evil is a more earnest consecration of our sons and of our property to the Lord. The Spirit of the Lord of the harvest still lives and hovers over the Church, and only waits to be sought in order to increase our supplies. But instead of seeking him, are not too many resisting his suggestions and consecrating their sons to Mammon? Have we not reason to fear that there is too much worldliness in the Church for it to carry on its work as it ought? Only exorcise this, and we shall have as many educated ministers as we want. Nor need we fear that by educating our sons fully up to our standard we shall be putting them out of sympathy with the common people. Poor young men who are obliged during their vacation to go back to the plow and the carpenter's bench and the harness shop will never be out of touch with the popular heart. And here is one advantage accruing from our following the example of our Lord in drawing a good proportion of our ministers from the ranks of the laboring classes. They will understand and know better how to adapt their preaching to the condition of those whom they address. But in order to train such persons for their work there is need of much money; and this means more self-denial, more large-heartedness, more readiness to aid in educating those whom the Lord may call in answer to our prayers. At present we are told that a large number of those who have enlisted and been recommended to the Board by their presbyteries—at least fifty—have been refused aid for want of funds. This is sad. A future of unprecedented opportunity and scope for enlargement lies before, and oh that we had the wisdom to improve the opportunity and make that future ours by consecrating both men and means to the service of our blessed Master!

D. W. POOR.

The following letter just received is too interesting in itself, and too suggestive of

valuable lessons, not to be published. It comes from the West, and we give it without names:

DEAR BROTHER:—I received a letter yesterday from —, which, among a number of other things very gratifying to me, contained the following: "It seems to my backward looking that God has dealt with me in a most wonderful manner. The fact that for a time I was the only young man of my age you had to look after as a member of your church was the means of bringing us closer together, and I scarcely think I should have become a minister had you not called out my inmost thoughts in that direction. I was so timid and felt so unworthy of the high office that I think I never could have volunteered my services in it. But God never fails. The pastor who could lead me was there; and could I be half as faithful to God as he has been to me, I know that you would rejoice in your work. I trust you will, as it is; only I would like to honor you yet more."

Now I know you will wonder why I pass this sentence on to you, especially as it seems to relate wholly to myself, and is of a kind to give an appearance of vanity in me by so doing. But let us see.

You may possibly remember attending a meeting of the Synod of Missouri held in Dr. Bullard's church at St. Joseph, away back in the seventies, and delivering an address on the work of your Board in the evening during that session. You may remember (perhaps not, however) saying in that address that during your life as a pastor you never allowed a young man of your church to pass through your hands without bringing before him the question of devoting himself to the ministry, so that he would have to answer it. I was then a young man, only a few years in the ministry. That remark struck me as suggesting a duty that I had before been omitting. In my congregation I had but two young men at that time. Mr. — was one of them. Going home from that meeting, I took the first opportunity of calling

his attention to the ministry as his possible life-work. The result is implied in the sentence I have quoted from his letter. Do you understand now why I pass it on to you? It did my heart good to have such words from one whom I love as a son, and I felt I wanted you to have your share in the joy.

What a good thing it is for us, as servants of the Master, that he takes our work and uses it, we know not how or when, in accomplishing his own glorious ends! Seed dropped, we know not when or where, brings forth its fruit in his own time, and often to our surprise. You did not know me, and perhaps until now you may have seen no result from that address. But here it is, after all these years. I thank you for the suggestion it contained. Perhaps there is some other one—in glory now, it may be—to whom your mind will revert as another in the chain of agents. God only knows where it ends as it stretches backward. He only can tell where it will end as it reaches forward into eternity. So it is with much more of the work we do while preaching the word. In eternity we shall be surprised by results which were wholly unknown to us while here.

There is another young man of great promise, now completing his first year at — Seminary, whom I have also been permitted to lead into the ministry. I found him bordering upon infidelity, groping amidst Maudsley's speculations, although a member of the church and having a name as an active Christian. After some months of careful leading he gave himself anew to Christ, and then to the ministry. I often think if I had done nothing in all my career but lead these two to Christ and his service in the gospel, it would be worth all the time and money and labor it has cost.

But I must not take your time further. I only wanted you to share in the pleasure I experienced in reading my young brother's letter. I hope it may prove as enjoyable to you as it has been to me.

Yours for the Master,

COLLEGES AND ACADEMIES.

SEVEN YEARS OF COLLEGE AID.

Our Church's seventh year of system in the work of planting her academies and colleges is now closing, and with such demon-

stration of the wisdom of her new policy as challenges scrutiny. This is not to say that the details of administration by the Board and its officers have been free from all mis-

takes. Nothing short of omniscience or inspiration could make such a claim as that. But the policy as outlined for the Board in the terms of its organization was so reasonable and so necessary that the conscientious attempt to carry it out has been steadily successful; and the successes have now come to proportions which no intelligent and candid man can refuse to recognize. Leaving apart, for brevity's sake, the matter of academies, what would seven years have been expected to effect in the work of establishing the needed colleges of the newer and greater half of our Church? The years of a college are "as the years of a tree." Half a hundred acorns planted here and there at the West might be expected to make, by this time, almost as much show in tree-culture as could this Board's efforts make toward the development of needed colleges for the same great region. Then let these particulars have notice:

Of the 14 colleges which will probably appear in the Board's forthcoming report as having had aid during the present year, 10 are new; and another is in effect new, since it owes all its life to the resuscitation received from the Board. The properties of these eleven colleges aggregate over half a million above all debts, whether mortgage or floating. Five of the eleven already hold their properties clear of all mortgage, unless it be mortgage held by the Board for the Church's security. These five cleared properties aggregate \$270,000. Of the remaining six new colleges that have more or less of mortgage debt yet to be met, the most serious cases are these: Montana, with a property of \$113,000, owes a mortgage of \$10,000 and enough floating debt to raise the total to \$25,000. Its president, Dr. D. J. McMillan, in accepting the secretaryship to which he has been called by the Board of Home Missions, still hopes for the success of the effort in which he has been lately employed, to clear off, with the Board's help, that entire debt. Emporia, with a property of \$118,000, owes a bonded debt of \$25,000, and a floating debt of about \$4000. There is good prospect that a subscription already begun by its local friends and its friends in

the Church, will, with such aid as the Board can give, clear off the bonded debt within a year. The other four new colleges have an aggregate mortgage debt of \$26,481 upon an aggregate property of \$128,669. (As for the three older colleges, making up the fourteen, as named at first, they all own their properties.)

When it is remembered that the contributions made by our Church and by the interested communities have, within seven years, produced the eleven properties above referred to and have already so nearly met the full cost of their production, decisive importance and immense promise will be seen to attach to the latest feature of the Board's policy, namely that of making effectual stipulation with every aided institution that it shall keep its yearly outlay within its assured means, and incur no floating debt. At the earliest stages of this work such a rule would have been of impossible application. Neither the new trustees nor the new Board had the experience that could avoid mistaken estimates; and so floating debts have, in several cases, been incurred. By this time, however, data for calculation begin to be adequate. Trustees can know pretty nearly what their tuition fees will yield, what income they will get from their little beginnings of endowment or from friendly helpers in their neighborhood; and the Board can judge what aid it can promise. Henceforth expenses can be regulated by that scale of income. At this point the intervention of the Board becomes of immense importance, for the greatest temptation that assails the managers of a new school or college is that of trusting excessive present expenditure to command a remunerative attendance. The vicinity of state institutions, manned and equipped by the help of abounding means, seems to force the Christian college to make some competing show of advantages. The competition, indeed, is actual and formidable, and the Church's side of it must be sustained; as in her older institutions it is. But her newer institutions must be content to grow toward a similar ability. To make premature and costly pretension to it, is to take risks that may be

entirely proper for a company of stockholders who are willing to foot the bills which they make, but the Board believes that neither its own trusteeship nor that of the local boards extends to any outlay beyond that of the means which the Church and the schools, with the help of their several neighborhoods, actually supply. It believes that the same zeal for Christian education which has organized and carried on this movement is sure to raise to excellence all the schools that are properly planted; that adequate endowment will at length be given them, and that, meanwhile, the Board's annual means of aiding them will be increasing. Especially does it believe that the policy that will soonest secure those desirable results is that of a rigid economy, bent on making every separate foundation financially solid, and safe for benevolence to build on. That this seventh year has not attained to such absolute financial solidity for all of our institutions is no wonder. The wonder is that it has attained to it for so many; and that, for them all, it is coming so near to it, and along a straight path that cannot miss of its end. As the Board thus finds its policy growing clearer to itself, it becomes surer than ever of that kind approval which the Church has never withheld from it. With needless institutions forestalled, with needful ones rightly placed, with their yearly accounts balanced, and thus with every dollar of gift toward buildings or endowment applied, without discount, to its appointed and limitless intent, how shall this fundamental work fail of the liberality of prudent men?

The foregoing was written and dispatched on Saturday, March 29. The next mail from the West brought to the Board's office the following:

DEER LODGE, MONT., March 26, 1890.

Having reached the \$25,000, covering all indebtedness, all subscriptions are now due. I hope you will be able to send us the \$10,000 so as to stop interest on those debts.

Truly yours,

D. J. McMILLAN.

It thus appears that if the Board can provide \$10,000 toward that result, Dr. McMil-

lan can leave the three fine buildings and the other property of Montana College clear of all debt and perpetually secured to the Church by the lien which the Board will take. The Board, as yet, has made no vote of the \$10,000 referred to. It has no means from which to make it. But its officers have hoped that both the money and the vote would come, and have encouraged Dr. McMillan to make such a hope the leverage of the energetic effort by which he has now secured the pledge of his greater amount of \$15,000. Can the means of fulfilling such a hope be withheld? The man or woman who should write to this Board, "I will supply that final \$10,000. Clear that property, and take the lien;" would establish that young state's magnificent plant of a Christian College. With past debt wiped out, with current expenses met (as for the closing year they are), with buildings, equipment and a beginning of endowment already considerably exceeding \$100,000, what may seven more years be expected to make of the "College of Montana"? And what will its long future be? Could Christian benevolence plan a more telling investment?

BELLEVUE COLLEGE.

A recent letter from President Kerr, who has lately taken that office, gives most cheering account of the work which the college is doing and of the interest which its constituency of eastern Nebraska is taking in its affairs. This is one of the colleges that has no debt. Its large property, already valuable, must ultimately yield it a fine endowment. Its site and commanding view of Council Bluffs on the east and of the valleys of the Missouri and the Platte on the south are worth riding half a day to see. When the college gets to be as strong and as well known as it now promises to be that view will have fame from one end of the land to the other. A much-needed dormitory is now approaching completion, and free from debt; and here, as in all the rest of our aided institutions, the current year balances its accounts. The whole outlook is most encouraging. The following paragraphs of the

president's letter will be read with interest, especially the second one:

We have had a term without a disturbing ripple, and the best of work done. I examined a class in Psychology—McCosh's *Motive Powers*—this morning, and they stood up and gave me the outline and analysis of the entire book, first forwards and then backwards; and I have reason to believe that every class has done similarly good work. The students, I learn, are everywhere talking in the highest terms of their satisfaction, and good news comes to me from all directions.

Better than all else we are having a great spiritual refreshing. The church at Bellevue has been full every night for two weeks. The people have been aroused wonderfully, and from twelve to twenty have found Christ. Only three of our students now are not on the Lord's side.

These last are the facts that pledge the Church a return for all her most liberal investment in her Christian colleges and academies. Since grace works in them by system, let consecrated means, by system, give scope for grace, and the returns of no secular business will compare with the gains coming to Christ's cause from the Christian academies and colleges.

ONE KANSAS BOY.

When the work of the College Board began, it was said by some that it was needless, since the western students could all be sent to the eastern colleges. That objection is not so much heard of late; but if any one is still honestly making it, let him ponder

this little recital: On a late visit of the Board's secretary to Emporia College he had given him by its president the following letter:

REV. JOHN F. HENDY, D.D., *Emporia, Kan.*

DEAR SIR:—Enclosed please find sixty-six cents in postage, the birthday contribution of our little boy, —, to Emporia College. Yesterday was his third anniversary, and a healthier, happier little one would be hard to find. The sixty-six cents are his savings of pennies since his contribution last year. As his pennies are consecrated for Emporia College, we pray that he too may be entirely consecrated to God's work and service. We feel grateful that he has been spared to us, and pray that he may be in the future; and that his ability to contribute to the college may improve with each year.

With great respect,

— — —
— — —

Of course the little child has no very intelligent idea as yet concerning "Emporia College;" but that idea is in the house, and he is shaping to it. What will the natural outcome be? and, especially, what will the gracious outcome be almost sure to be? The neighboring college that invites from the praying parents the consecration of the child's gifts, will not fail to invite the consecrated child. Who fails to see that that boy's prospect of higher Christian education is increased beyond reckoning by the facts that give scope for such a letter? May the parents' prayer be granted!

FREEDMEN.

OUR WORK AMONG THE FREEDMEN IN THE SOUTHWEST.

The work of the Board of Missions for Freedmen in the Southwest is comparatively new, and consequently comparatively unknown. The whole Church knows of the great work at Crockett, Texas, where Mary Allen Seminary stands as a centre of Christian light and a fountain of Christian life;

but very few know much of the very important work in the Indian Territory and Arkansas. I would like to take the readers of *THE CHURCH AT HOME AND ABROAD* in a rapid journey with me through these fields.

In the southeast corner of Kansas we find at Baxter Springs a good work under direction of Miss Wilson. It is only less im-

portant than the fields further south for the reasons that there are fewer colored people and better educational facilities than we find further south.

Leaving Coffeyville, Kan., at six o'clock on a bright, clear morning, for about three hours we look from the car windows, seeing a beautiful country where thousands of cattle are grazing in the broad prairies of the Cherokee reservation; and we find about as many Africans as there are Cherokees. In the territory of this nation we are offered a school building worth ten thousand dollars if we but supply the teachers for colored people. We might look with interest at the places where the Cherokees and Osages met in fierce conflict and where Chief Clanmore fell, for it is within a few rods of the railroad. If descendants of Nimrod, we can scarce resist the temptation to stop over a day and become better acquainted with the squirrels and quail that we see from the window, or with the deer that we do not see. If we had our first lessons on a farm in western Pennsylvania, our eyes are delighted, our hearts warmed and our youth renewed when we come into the neighborhood of Fort Gibson, for we find here good old-fashioned worm fences, with "four-foot worm, six rails high, good strong stakes and double rider."

If we would visit the work in the Indian Territory, we must go about two hundred miles directly south from Fort Gibson to Atoka, where we have a prosperous and important work. Going about twenty miles further to Caddo, we find another important field. Then go directly east about one hundred miles, and we find Oak Hill, Wheelock, Luk Fata, New Hope, Hebron and other important points. But, instead of visiting these, we go down past Fort Smith and visit the work in Arkansas. At Fort Smith we meet the genial superintendent, Rev. G. C. Campbell, and get an account of this work. Rev. Mr. Campbell and his accomplished wife have had experience as foreign missionaries in Africa, and have a profound interest in and sympathy for the colored people, and seem to understand fully their needs and their rights.

Leaving Fort Smith, at Morrilton we find a flourishing church, with Rev. J. T. McMahan as pastor. At Little Rock we find an organized church, but at present without a pastor. Going from Little Rock to Pine Bluff, we find a very flourishing school, with good school facilities, with five competent teachers, under the care of Rev. Lewis Johnston. This school is doing a good work. Going seventy miles north to Brinkley, we find a church under the pastoral care of Rev. D. Gibbs. From Brinkley to Cotton Plant is about ten miles, and at Cotton Plant we have a very important and prosperous work, under the care of Rev. F. C. Potter, with three assistants. We might go from Cotton Plant one hundred and fifty miles south to Monticello and see the work there under Rev. C. S. Mebone, thence to Hope, thence to Crockett, Texas; but I have only asked the reader to go thus far for the reason that a journey like this cannot but impress us with the extent and importance of this work. Take this journey that has been outlined, and then go across through Louisiana, Mississippi, Georgia, the Carolinas, Virginia, Kentucky and Tennessee, and look at the great multitudes of colored people needing Christian education, living as sheep without a shepherd; and if you are Christ-like, you too will be moved with compassion. The harvest is great, and the laborers are few. The Presbyterian Church in the United States of America has no greater nor more important work.

J. T. GIBSON.

THE NEGROES SOLVING THE NEGRO PROBLEM.

At the annual meeting of the American Missionary Association in Chicago, Rev. George M. McClellan delivered an address which we find printed in the *American Missionary*, and from which we take the following extract:

My story is the story of hundreds of young men in the South. My father had no money to send me to school. In his slavery days he had

stolen a little bit of learning, and he had learned how to write and read and a little arithmetic. I was about four years old when the stroke for freedom was made. My father began to teach me arithmetic, and many a day in his shoemaker's shop, as I sat and kept the fire going, he would teach me and carry me as far as he could; and he put into me the idea of getting an education. At fifteen he told me I might have my own time. At that age I had advanced far enough to pass the examination of the district school, and, having passed, I made my way to Fisk University. I had not known that there was such an institution in the land, or such a thing as the Missionary Association; but going once into an adjoining county, I happened to fall in with some Christian young men from Fisk, and they told me about that school. I had always had a great desire to be educated, and so I went down there. When I arrived there, I thought it was a strange place. I was familiar with white people, but I think I had never up to that time had one of them shake hands with me. When I found what they were doing there, and that it was an earnest Christian school, my whole soul was uplifted, and I determined to seek for better things. I thought I was pretty well educated, but when I found myself down-stairs among those learning grammar and arithmetic, and that there were nine years before me, I concluded that after all I was not very well educated, but I set out to go through that long course of study.

During all those years of study I taught school every summer. For nine years I was not out of the school-room a month in the year. I was either a pupil or a teacher. Wherever I was teaching, I would try to set up a little Fisk University of my own. You know that the school teacher who goes out into these country places is everybody and everything. He is law and gospel, and he must know everything—at least, he must not let people know that he does not know everything. So I was not only school teacher, but I organized a Sabbath-school, and preached also. Especially in Mississippi I did that kind of work, where there was much need of it. This is the way that hundreds of young men have gone through

Fisk University and other institutions. We get our education sometimes at great cost and at great hardships. Sometimes we break down under this constant strain of teaching. Many a time in Mississippi swamps I have waded up to my knees in water going to school, and many a time have I taught lying sick on my back; but the money had to be made. This is the way we get through, and not only the young men but the girls. There are two things which it teaches us: It teaches us how to be men, and it teaches us how to work. We are forced to do it for the money's sake, and it is not only for the money's sake, because we are sure that these young men and young ladies go out with a Christian desire to do good, and a young man, whether he is a Christian or not, feels that he must do Christian work when he is teaching in the summer. He is hardly respectable if he does not do that sort of thing during his service as a teacher. In that way the great masses of the people are being reached by Christian students going out among them.

So it seems to me as though the problem were being slowly yet truly solved, and by and by the Negroes will be lifted up on the same footing with other people. That is the only thing we want. We are not fighting for social equality, or this or that thing. No intelligent Negro has any desire to put the South into the hands of the Negroes for rule. No man who is intelligent could wish the government of the South to come into the hands of any ignorant and inexperienced people, whether white or black, and that is what we are as a mass. But we do want recognition, so far as we have those qualities that would cause the same thing to be granted to us if we were not Negroes. This is the only thing that we ask for, and this is what is withheld from us. There are those even in the South who are willing to give us this recognition, and little by little they are getting over some of their prejudice and are inclined to recognize us so far as we have a right to their respect. Of course there are those who are determined to keep the Negro down; but these are coming over slowly but surely, and by and by there will be in this land no Negro problem.

PUBLICATION AND SABBATH-SCHOOL WORK.

BIBLE STUDY AT HOME.

In our large cities the summer is the time for disorganization and discouragement in the Sabbath-school. Some schools close altogether; others drag on as they best may, with few scholars and fewer teachers, until the summer exodus is over. On the prairies the state of things is reversed. Summer is their active time. The intense cold and deep snows of the winter damp their ardor, and special efforts are needed at that season to keep the smaller schools from dying out altogether.

Mr. Saunders writes from North Dakota, January 1:

The time has arrived when it has been customary for the prairie schools to close for the winter. But I am glad to say that some of our schools are not only keeping open, but are extending their usefulness by inducing families who cannot attend to keep up the study of the lessons at home. I visited a school on the prairie a few weeks ago. It was the day fixed for closing for the winter, and sixteen of the little children had learned the names of the books of the Bible, and obtained new Bibles as rewards. I laid before the school the new plan adopted by the Synod of North Dakota for keeping up the schools through the winter, and every family represented promised to join in the study of the lesson every Sunday, either at home or in Sabbath-school.

In visiting the families the following week, I found that the children were not only pleased with their new Bibles, but had undertaken to read them through. One little boy seven years old told his mother when he went home, "I am going to read this Bible through to-night!" but he found it would take several nights to read it all. At another place I found that the children took their Bibles to the fields and read them while they watched the grazing cattle.

By this plan some of our church schools are able to reach their members who are scattered abroad, as well as others living at a distance. One lady living forty miles from her church home wrote recently, "It will be a pleasure to me to be a member of the Jamestown school, and I will endeavor faithfully to perform my

part of the work. The winter is always very lonely on the prairie, where we are isolated for several months, and it will seem a blessing to unite in thought with the outside world for the hour every Sabbath."

CATECHISM BIBLES IN INDIA.

The work of this Board extends throughout the world, as is made manifest by the following letter:

LODIANA, INDIA, December 17, 1889.

REV. E. R. CRAVEN.

MY DEAR BROTHER:—As temporary Principal (in Mr. McComb's absence) of the Lodiana Boys' School, I beg leave to acknowledge the receipt of the Bibles sent out as prizes for those who had passed the examination in the Westminster Catechism. The Bibles were distributed to twenty-four boys on Sunday evening last (December 15) by Rev. E. P. Newton, who also delivered a short address appropriate to the occasion.

The boys are very much pleased with the Bibles, and it was a pleasant sight to see their bright, happy faces as they received them. I am glad to say that many of the boys enjoy reading the holy word. In the Great Day only can it be known what results will flow from the study of these copies.

Your message (contained in a letter to Brother McComb dated July 16) was delivered to the school, and it is to be hoped that during the coming year many, if not all, of those who have not yet done so will memorize the Catechism and receive a Bible.

With many thanks and kind regards,

Very sincerely yours,

U. S. G. JONES.

FREEDMEN IN NORTH CAROLINA.

The strange story of fanatical excitement in a Negro settlement in Georgia, related in *THE CHURCH AT HOME AND ABROAD* for February, is full of warning and instruction. Such a state of ignorance is a continual menace to the community itself and to the commonwealth of which it forms a part. The soil in which religious superstition can grow of a sudden to such alarming height is

equally fit to bring forth any frightful growth of political superstition and fanaticism. The only encouraging point in the narrative is the fact that the Presbyterian congregations in the neighborhood held steadily aloof from the excitement, and showed great intelligence and courage in dealing with their misguided friends. The following letter, written by one of the colored missionaries sent to their own people by this Board, will be found of interest in this connection:

I have been working for the last three months in the mountain region of North Carolina, between Salisbury and Asheville. The Presbyterian Church has done nothing among the colored people here, because it has had no men to spare for the work. The people call themselves Methodists and Baptists, but these terms do not mean just what they mean among the whites. Too often their preachers are wholly destitute of intelligence, and have little conception what true religion means. Their essential qualifications are a tremendous voice which can be heard throughout the neighborhood, and agility enough to leap over the pulpit, carry the Bible around, and stir up a confusion in the audience. These are the men who thank God that they can preach without having to learn to read; that all they have to do is to go into the pulpit and open their mouths and the Lord will fill them. They teach the people that to be educated and intelligent is to be irreligious, and will endanger their salvation.

Such teachings I have had to combat, and I have succeeded in doing some good among these people. Where I could not organize schools I held meetings, made addresses and distributed books and tracts. In Asheville, where there are perhaps fifteen thousand people, I organized a school and left it in the hands of some very faithful workers. I think a good church can be built up there.

Another school is at Mills' River, and has more than doubled its numbers in its first month. At Tryon City I found three Presbyterians who are working in a Union Sabbath-school, one as superintendent and the others as teachers. They seemed much discouraged and were almost ready to give up. I worked there for a week, addressed the school on Sunday, promised them some Sabbath-school literature and left them in good cheer. We hope to arrange for regular preaching there soon.

All the schools I have visited are increasing wonderfully in numbers and influence. I feel much encouraged in the work and grateful to that divine hand that is bringing order out of confusion. I have strong faith that God will bless the means which are being used for the salvation of my people.

NEWS FROM THE INDIAN TERRITORY.

The following letter from one of our missionaries contains interesting and valuable information:

SOUTH OKLAHOMA CITY, February 26, 1890.

I began work here as Sabbath-school missionary about the 10th of January. On the 19th instant I organized a Sabbath-school in South Oklahoma City with eight teachers and eighty-five scholars. When the children began to gather at the empty store-room, two boys came through curiosity to see what it meant. When asked to come in they said their clothes were not good enough, and so it did seem, for there were patches of mud on them, and places where patches of another kind were needed, and their shoes were muddy to the top. When told their clothes would do, they made excuse that their faces were not clean. They were asked to go wash them, and having done so were present at the organization and are now members of the school. In my canvass from house to house I found most of the children and parents eager for the school, having been members of Sabbath-schools in the states. Many of the children recognized the *Visitor*, *Morning Star* and *Sunbeam*, and the older people having but little reading matter of any kind, gladly accepted the tracts. I found also a number of families without the Bible. One person did not want a Bible, but accepted a New Testament. Many of the children were glad to get the Catechisms, and one boy about ten years old, who had to help his palsied mother, told me when I saw him a few hours afterward that he had already committed four pages; and a little girl of six summers, to whom I gave a Children's Catechism, had committed half of it when I called to leave a needed tract two days later.

Many of the people live in very small houses or tents, some without floors, and I found there was much sickness and destitution. I gave part of one day in helping to get a cot, clothing and clean bedding for a sick man whom I found in a condition of extreme want. He died three days later, leaving a wife and four children.

The parents had buried two small children a short time before.

Most of the people came here hoping to better their condition, that is, to get homes. They brought very little money, and have used most of it while waiting to get deeds for their lots.

Two good Christian ladies, to whom I reported some cases of want, went out to solicit aid. They afterwards said they could have made more by washing for others for the same length of time. As there is no law in the territory, as in the states, under which the poor are cared for, and the charities of churches and societies being almost entirely unorganized, the poor have suffered, although the winter has been mild. But there is a brighter and more hopeful side. This is a city of over five thousand people, and as soon as titles can be secured capital will come in, substantial improvements will be made, and the poor will get work and fare better.

Very many of the people are interested in the organization of churches and Sabbath-schools. Now is the time to begin the work. People are not much acquainted with one another yet. They will get acquainted ere many months are past.

It is much better that the new friendships be formed under the influence of churches and Sabbath-schools, than at the horse-race or in the ball-room. A few dollars judiciously used at this time will accomplish vastly more than a much larger sum a few months or a year later, when vice has become more thoroughly organized. Men are always stronger for the right when they are committed to it. Let us give them an early opportunity to take a stand for Christ. As regards society, and in every other respect, this is the formative period. What these communities shall be ten or twenty years hence depends largely upon the prompt action of Christians in the older communities. Most of the Christian people here realize the situation, but cannot do much for want of money.

RAYS OF LIGHT.

Less than two miles south of the Oklahoma line I found a man who had been only two months in this country, living in a dug-out, who had invited his neighbors to a prayer-meeting. He said he would have a Sabbath-school when spring opened. At one place I met a small boy on the prairie, to whom I gave a *Sunbeam*. His face brightened as he received it, and he said he used to go to a Presbyterian Sabbath-school in Kansas. His parents, though not church members, want a church and Sab-

bath-school within reach. I saw a Presbyterian who said they would have a Sabbath-school as soon as his house was finished. I also heard of several schools held in residences. Some are waiting for school-houses. At one place the neighbors were giving one day each week to building a log school-house, and said they must have day-school, church and Sabbath-school.

Please help to carry the gospel of Jesus Christ to these people, with all the money you can spare.

SOUTH DAKOTA.

Mr. E. H. Grant, missionary of the Board for South Dakota, writes:

The excitement incident to state-making is a thing of the past, and we have settled down again to sober thought and action. We have lost some of our best families by removal, and others are cramped by a failure of the crops in certain localities, but in other respects the conditions for an aggressive winter campaign are most promising.

I have organized one new school this month, but most of my time has been occupied in going over the field of our summer's work, visiting and revisiting the schools already organized.

One of our student missionaries, Mr. Young, of Princeton, planted nine schools during the summer. I spent two weeks driving over the field of his labors, and on every hand I found the highest appreciation of his work. Preaching is maintained regularly at four of these points, and I feel sure that one of these will develop into a church. Some of the smaller schools will of necessity suspend for the winter. But could you go with me to some of those destitute fields, and see the effect of the work done through those schools during the summer and autumn, and hear the grateful expressions of the people, you would not call such work labor lost.

At one of the places visited by Mr. Young, a lady said to me, "We had lived here six years previous to his coming, without a religious service. Our Sabbath-school is to be kept up, and I trust it is the beginning of better things for us."

WINTER IN SOUTH DAKOTA.

Mr. Grant again writes:

During January I established my headquarters in one of our county towns, assisting the pastor each night in special services, and visiting every day some part of the outlying country.

In this way I became acquainted with the general condition of the county. Before spring I hope to visit every county in our presbytery, and thus learn the needs of each; not that I shall be able to do all that ought to be done, but I shall at least know what there is to do. To measure his ability and realize his littleness in this vast field, a missionary need only try to reach around a single county.

New features of the work are constantly coming up, and new calls are made upon me every week. The question is not "How shall I employ my time?" but rather "Where shall I go first, or what can I best afford to leave undone?" Recently the superintendent of one of our schools wrote asking me to come and see if a church could not be organized among them. A two-days drive brought me to the place. I looked the field over, spoke to them Sabbath morning and evening, and at the close of the evening service I asked all those who desired to unite in forming a church to rise. To my great joy eighteen adults rose. I wrote to our synodical missionary stating the facts. Doubtless before this reaches you a church will be formed.

A PRAIRIE CONVENTION.

Mr. Grant also writes:

In October we held a convention of small country Sabbath-schools, "far out upon the prairie," in a school-house. The people came from every direction. Many who were there drove eighteen or twenty miles to be present by ten o'clock. The house was well filled. A good program had been prepared, and the discussions went on until the hour of noon adjournment, when tables were spread and the whole company sat down to such a dinner as would satisfy any one that our people generally are not in a suffering condition. A short session was held in the afternoon, with final adjournment at four o'clock. So enjoyable and profitable was the occasion that it was unanimously decided to meet again the last Thursday in May.

WINTER WORK IN KANSAS.

Mr. Sefton, the missionary of the Board for Kansas, writes as follows under date of January 1:

Since I wrote last I have visited thirty-five schools, and aided a number of them with books and papers. Some of these schools must have been closed during the winter without this help.

Two new schools have been organized and two reorganized. One of the new ones began with sixteen scholars and now numbers one hundred. Last Sunday a home missionary came to take charge of the work. The school now meets in a store-room. Before long I hope to see a church organized there, and then will come a church building. A Sabbath-school class of twenty young ladies in Illinois are much interested in this school. They have given it a good library through the Board of Publication and Sabbath-school Work, and did not forget the children in their gifts at Christmas.

More than one thousand homes have been visited and fifty-three meetings held.

Throughout much of the western part of the state the crops have been a failure for four years past. Men who were formerly in comfortable circumstances have not to-day a dollar which they can call their own; and towns which two years ago contained three or four thousand people now have not more than one third of the number. In consequence of this state of affairs many of our churches are without pastors. I was in one field last month where I found five vacant churches.

The following incident will give you some idea how needy the people are. A Sabbath-school had been closed for some time, and a meeting was called to see what could be done. It was decided to start the school again, and a collection was taken up to purchase supplies. When it was counted it amounted to *eleven cents*. One of the men in the room rose and said, "It is not that we do not wish to help ourselves, but you know that we have no money. If you can make any use of twenty tons of hay, I will go out and cut it myself."

SELF-HELP.

The following letter is worthy of consideration. The example of the little church in the Indian Territory is worth following by many that are stronger.

ATOKA, IND. TER., February 20, 1890.

DEAR DR. CRAVEN:—Please do not send any more Sabbath-school literature to Lehigh for the present. The reason is this: We asked for a partial grant, and you kindly as ever responded. But our superintendent said, "Why, surely we can raise twenty dollars for six months reading!" and raise it they did. It was a real surprise to themselves. They are happy in thus being a little independent.

THE CIRCLE OF CHURCH-WORK.

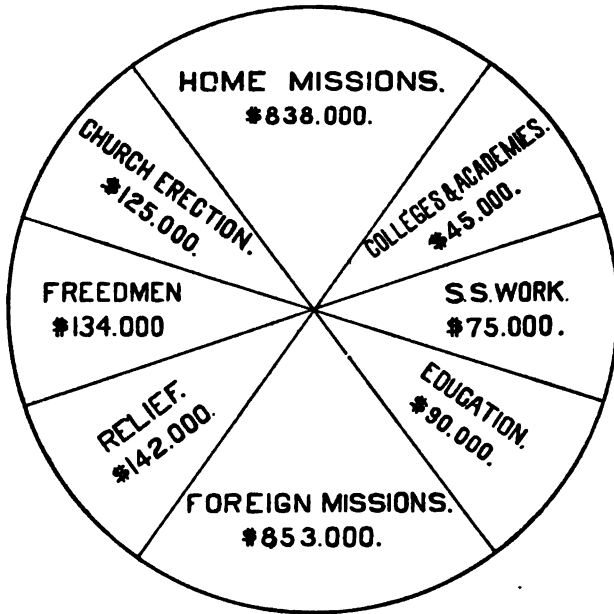
A correspondent in New Hampshire gives the following interesting account of a meeting held in March by the *Society of Christian Endeavor* with which he is connected. We earnestly commend it to the study of all our young people and all their advisers:

The subject of the meeting was *The work of the Church at home and abroad*, and the

than in any other way, we had prepared this chart or diagram to illustrate the subject.

The figures were taken from the last annual reports of the boards. Of course our calculation was only approximate, but I think it served to give an impression that could have been given in no other way.

The idea was emphasized that the work



idea was to cover the whole circle of church work as carried on by the eight boards, and as shown so finely in its unity and completeness by our excellent magazine.

Of course, with so broad a subject, only an outline could be given, with a few touches here and there showing the work in detail; but in a few words of explanation, each board was taken up and something was said about the kind of work it is doing, the extent of the work and its needs.

Believing that some things about this work could be represented to the eye better

of the small boards is really just as necessary and important as that of those whose extent is larger.

"Many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary; and those members of the body which we think to be less honorable, upon these we bestow more abundant honor" (1 Cor. 12: 20-23).

OFFICIAL COMMUNICATIONS.

THE GENERAL ASSEMBLY OF 1890.

The General Assembly of the Presbyterian Church in the United States of America will meet in the First Church, Saratoga Springs, N. Y., on Thursday, May 15, 1890, at 11 A.M., and will be opened with a sermon by the retiring moderator, Rev. W. C. Roberts, D.D.

The undersigned, as the Committee on Commissions, will meet in the lecture-room of the church, at 8.30 A.M., May 15, to receive the credentials of commissioners.

WM. HENRY ROBERTS, *Stated Clerk*.

WM. E. MOORE, *Permanent Clerk*.

RAILROAD RATES TO THE GENERAL ASSEMBLY.

The railroads in the Trunk Line, Central Traffic and Southern Passenger Associations have granted a round-trip rate of one and one third fares, on the certificate plan, to *all persons* in actual attendance upon the General Assembly. The following directions should be carefully followed:

1. The going ticket must be purchased within three days before or two days after the opening date of the meeting; otherwise no reduction in fare will be made on the return passage.

2. Each person availing himself of the concession will pay full tariff first-class fare going to the meeting, and get a certificate filled in on one side by the agent of whom he buys his ticket. The agent keeps these blanks in stock. It is advised that he be consulted some time before the purchase of the ticket.

3. Certificates are *not transferable*.

4. On presentation of the certificate, duly filled in on both sides, within three days after

the meeting, the ticket agent at the place of meeting will return the person to his starting point at one third the highest limited fare. The return ticket will be issued over the route used in going to the meeting, and will be available for continuous passage only.

5. No refund of fare will be made on account of failure of any person to obtain a certificate.

6. If you cannot purchase a through ticket at your starting point, purchase first to the nearest station at which a through ticket can be procured, and then secure through passage. Commissioners coming from the West and South to Chicago, Peoria or St. Louis should procure two certificates, one to those cities respectively and one from said cities to Saratoga Springs. This direction will be applicable at some other points.

7. The General Assembly will be responsible, under the mileage system, only for the one and one third rate of fare.

8. Be careful to have your certificate countersigned at Saratoga Springs by the Stated Clerk of the General Assembly.

9. The arrangements with the railroads do not allow of commissioners going by one route and returning by another.

This reduction in rates applies generally in all parts of the country *east* of the Missouri river.

For further information apply to

REV. W. H. ROBERTS, D.D.,

Lane Theological Seminary,

Cincinnati, O.

SYNOD OF SOUTH DAKOTA.

REV. H. P. CARSON, SUPERINTENDENT.

My first trip out this quarter was to Forest City, a very promising village in Potter county, on the Missouri river, to which the Chicago and Northwestern Railroad is already graded. The track will be laid early in the spring.

Congress has granted a charter for a railroad bridge at this point, for which the river here presents better advantages than anywhere else in the state. The town is now small, two hundred people, but is destined to become important.

ant and large. I organized here a church of sixteen members and first-class material. This trip required five days. August 7 I went into Charles Mix county, twenty miles north of our Pease Valley church in that county, where is a psalm-singing Sabbath-school, and organized Olive church, with ten members, true blue. A railroad is located through that county near our churches. This trip closely occupied three days. August 10 I went to Hitchcock, in Beadle county, and spent Sabbath conducting communion services for Student Fraser, and receiving five members. From thence I visited Bradley, in Clark county, a new organization, and preached there. Next I visited Gary and consulted as to the work of Student Marquis there, and who should succeed him. Next I went to Castlewood, in Hamlin county, to arrange for a change of minister. From thence to Conova and our "Union" church in Miner county, passing through Watertown and Huron. I conversed with some Presbyterians in Watertown, and consulted with Home Mission Committee of the Central Dakota Presbytery in Huron. This "Union" church will never do any good while both English and Welsh preaching or teaching is allowed in it. This trip took ten days' hard work. I spent Sabbath, August 25, with a mission we have at Menno, twelve miles from Scotland, the only religious meetings conducted in English in a town of three hundred people. On the evening of August 28, I preached for Brother McNinch, in Kimball, Brule county, preparatory service. On the evening of August 30, I preached and conducted communion service in Beulah church, Hand county, twelve miles out from St. Lawrence, for Student Fields. En route I also visited and counselled the officers of our churches at Wessington and St. Lawrence. From thence I went to Mellette, in Spink county, and spent the Sabbath aiding Rev. J. M. McCahan in organizing two country churches naturally grouping with Mellette: South Gair, seven miles southwest, with twelve members and first-class material; North Gair, seven miles northwest of Mellette, and with the railroad village of Northville lying equally distant between, with ten members. These churches and Mellette make a desirable and

fairly convenient charge for one man. Student John S. Eakin helped develop them last summer. From Mellette I repaired to Bridgewater, in McCook county, and spent two days attending stated meeting of Southern Dakota Presbytery, where I also delivered an address on home missions. On September 7 I went to dedicate the new church building of Pease Valley church in Charles Mix county, made a talk in the evening on prohibition, preached twice on Sabbath, and dedicated the church building free from debt. This whole enterprise was pushed to completion by Sabbath-school Missionary J. E. Cummings. September 15 I spent with our church in Faulkton. I think we should abandon the work in Faulkton to the undisturbed possession of the Congregationalists. September 22 I spent with the Beulah church in Hand county and a mission fifteen miles away from it in Spink county, making a promising country field well worked this summer by Student Field. I preached three times that day. On September 26 I attended the annual conference of our Dakota Indian missions, this year at Flandreau, Moody county, and addressed them, and the next evening I conducted an election of elders in "Union" church, Miner county. September 29 I spent preaching and conducting communion services at Mellette, in Spink county, and Rondell and East Rondell, in Brown county, driving during the day nearly thirty miles. Their minister I had sent to preach to a vacant church. I returned home September 30, after an absence of five days, but started out again October 1, when I attended stated meeting of Central Dakota Presbytery in Wolsey, Beadle county. October 2, at 6 P.M., on to Groton, Brown county, to look in on Aberdeen Presbytery in stated meeting. October 3-7, at Sisseton agency attending synod, where as well as doing many other things I made a home missionary address. I mean this synodical year to get at least twice as many of our churches weaned from depending upon the Board for part of their support. October 7 I visited the defunct church of Big Stone City, Grant county, and instituted a bargaining to sell our house of worship there. Our members have all moved away with the exception of about three. Oc-

tober 10 I made a run up to Parkston, twenty-five miles from Scotland, and straightened out a little wrinkle there. October 18 I dedicated the new house of worship of our new church, First Presbyterian of Union county. It was all done under the leadership of Rev. J. C. Gilkerson of Calliope, Iowa, just across the state line. I preached for him morning and evening, dedicating the church in the afternoon, and all free from debt, with a thank-offering of over \$17 for home missions and church erection. October 20 I spent at Kimball, preaching twice, and in the afternoon with Brother McNinch and elder driving sixteen miles into the southern part of Brule county and organizing the First Bohemian Presbyterian church of Brule county with fifty-eight members, all on profession of faith. This was all prepared by the work of Student Pokorny last summer. I had sent Rev. C. Bonekemper before me, and he had just finished a sermon to them in the Bohemian tongue. They seemed pleased at our coming and at being taken under the care of the Presbyterian Church. I think they will prove worthy Christians and consistently Presbyterian. October 27 I spent at Blunt, in Hughes county, and at Onida, county-seat of Sully county. I preached in the former in the forenoon, baptized the pastor's baby, and addressed the Sabbath-school. In the afternoon Brother Gray and I with his elders drove sixteen miles to Onida. I preached, and we proceeded to organize the church with twenty members, one on confession. This church groups nicely with Blunt. It supersedes a Congregational church there, and includes chief membership of another twelve miles distant, but we organized the Presbyterian church not till the Congregational was disbanded, and they had with only one exception all urged us to do so. Most of them had always before been Presbyterians.

During the quarter I have preached thirty-one sermons, delivered four addresses and attended and taken part in seventeen other meetings, besides the organizing of six churches, the conducting of five communions, the moderating of six session meetings and one congregational meeting, the dedicating of two church buildings and holding thirty consultations in

regard to the work. I have also sent three telegrams and written in all during the quarter over 362 letters and 148 postals, of which at least 217 of the former and 73 of the latter were exclusively on synodical missionary business. In accomplishing this work I have had to travel a total of 4686 miles, and all at a total cost of \$129.73, of which I donate \$12.88.

The additions in church membership that I know of aggregated over two hundred, and they were to twenty-two different churches, and over half by profession of faith. All this despite the most intensely-exciting campaign incident to statehood, including the adoption of a state constitution with a clause prohibiting the open liquor saloon, the election of state officers and representatives to the national congress, a legislature to elect two United States senators, and the location of the state capitol by popular vote, not to mention the gathering of the material harvest, slight over a large part of the synod, nothing only in two counties, but not much below average in remaining parts, so that, if those who have only know of those who have not, all could be supplied without help from outside the synod.

I am in great need of at least a score of men, but with two or three exceptions they are for small churches and less desirable places, and so very hard to get.

The outlook, however, for telling work on the part of those who are here at work was never as promising for large spiritual returns. Many are already planning for special meetings early in the season, and others later.

I make no special mention of the work in the Black Hills, because I suppose Brother Peterson will do that.

RAPID CITY, S. DAK.

REV. W. S. PETERSON, PRESBYTERIAL MISSIONARY.

There is considerable progress to report. Since November 1, 1889, four churches have been organized, two houses of worship dedicated and one new missionary located in the presbytery.

About the last of October, Rev. W. A. Echols took a trip up into the Little Missouri country,

north of the Hills. He followed up the work of Sabbath-school Missionary George Perry, and at Stoneville and Nashville effected the organization of churches, the former with 12, the latter with 10 members. These churches are in a fine stock-raising and agricultural region, into which settlers are rapidly gathering, and which at no distant day will be penetrated by railway lines and brought into closer relations with the world outside.

One element of rejoicing with these churches is that very soon after organization they received a permanent supply in the person of Rev. R. L. Goudie, who came to them from North Dakota. He is well liked in the community and is doing good work.

The church at Newcastle organized partially on November 25, 1889, with four members, all females. This place is in Crook county, Wyoming. The church, though small in its beginning, is likely soon to become one of the strong churches of the presbytery. It is in a "city" certain to increase rapidly in population; it is the first and thus far the only church; it has the favor of the community; it supports a live Sabbath-school, and it has a comfortable, if small, house of worship, furnished with seats, stove, organ, hymn-books, lights, etc. In prospect are several early additions to the working membership. We have been able to supply the church with the assistance of Rev. J. B. Currens each second Sabbath, and with only this service the congregation has so grown that now an addition of fifteen feet in length is being put to the house. The one factor indispensable to the growth of the church is the service of a faithful and wise missionary.

Burton church, organized January 19, 1890, with eight members, equally divided between the sexes. This is in the little village of Burton, on the B. and M. Railway, in Fall River county. For more than six months most of

the members with their families have been working together in the Sabbath-school; they have put up their little house of worship, and in various ways have become closely attached to each other and the church. We anticipate for them in church and village and surrounding country a healthy development.

The houses of worship dedicated were that belonging to the Pleasant Valley, on December 8, and to the Bethel church, on December 22, 1889. These are small buildings, costing \$750 or \$800 each. They are among the farmers and a class of earnest Christian people.

My part, as an individual, in the labor indicated has not been great. Of the thirteen Sabbaths in the quarter, by reason of sickness five were spent at home. But it has been a satisfaction to see, under the influences of the Sabbath-school and the word preached, these wild elements disappearing and giving place to better things. In the beginning it was with difficulty that a congregation could be gathered. The Sabbath-school even would not go on for a single Sabbath without some missionary to gather the children and conduct the exercises. Now the Sabbath-schools are living institutions, in large measure independent of the missionary, and we hope that ere long the conditions will be so changed that a sermon read and service conducted by a layman will gain an audience.

One Sabbath I spent in a community strongly infidel, where attack was open and vicious against the Bible. Even here, in spite of no little opposition, the use of the school-house was secured and a service held. This was on Bradley Flats. We had there for a time one Presbyterian family; but they have removed, leaving a very few Christians of any denomination.

We shall need not less than twelve new men to do the work open and opening in the bounds of the presbytery.

MISSIONARY CHRISTIAN CHURCH OF BELGIUM.

PASTOR KENNEDY ANET, GENERAL SECRETARY.

Monsieur Monvert, professor of theology, colleague and friend of the well-known commentator Dr. F. Godet, attended the last synod

of the Belgian Missionary Church as a deputy from the Free Church of Neuchâtel (Switzerland). On his return he wrote to a religious

periodical the following account of his visit to Belgium :

I never so much enjoyed a deputation trip as I did this one to Belgium. I had often heard of the mission in that country, but it is necessary to see it with our own eyes in order duly to appreciate its results. The way in which this church develops and recruits itself reminds me of what must have taken place in the time of the early Christian Church. The converts consider it as their first duty to speak to others of the new light they have received. They try to persuade their friends to accompany them to the meetings; and if they are obliged to change their residence in search of work, they immediately endeavor to spread their faith in whatever place they establish themselves.

Religious liberty is unlimited in Belgium. Every form of worship is allowed. Any attempt to disturb a religious assembly would be checked at once. The Missionary Church is improving to the utmost these opportunities. Colporteurs and Bible-readers are constantly travelling over the country, selling the Scriptures and speaking to people of the gospel. When the way has been thus prepared, an open-air meeting is organized. The members of a neighboring church will come out in a body, take their stand in the open space of a village, and attract the crowd by singing a hymn. The glad news will then be preached by the pastor and by lay helpers; tracts will be distributed, and often the result will be the establishment of a regular meeting.

The congregations of the Belgian Missionary Church are, with only a few exceptions, composed entirely of poor working people, chiefly occupied in the coal-pits and the factories. They are very ignorant, but the blessed influence of the gospel refines and educates them; it takes them from their dissipated lives, and opens out their intellects by the careful and persevering study of the Bible. The good example given as a rule by the Protestant families does much to forward the cause. . . .

One lovely Sabbath afternoon I took the service in the village of Courcelles, not far from Charleroi. When I arrived the chapel was already as full as it could hold, and the people were singing hymns as they waited for the service to begin. The appearance of the congregation was not at all what I expected. I could hardly imagine that nearly all of these men, so well dressed in their black suits and spotless linen, and many of these girls with their neat dresses and bright bonnets, were the same that one meets on week days, black and grimy

in their mining clothes, and that my intelligent and attentive audience were men and women who toil day after day, doing long hours and hard work for very little pay.

How good the singing is! every one joins in it. It is quite refreshing to hear our good old hymns sung so heartily, and I can well imagine that this is one of the methods employed with the greatest success for reaching a people so fond of music as are the Belgians.

In the evening I attended what they call a "Bible Question Meeting," in a neighboring church, Jumet. The pastor was in the choir. After a hymn and prayer those among the congregation who had met with any difficulty in their daily readings asked for explanation. Each question gives rise to an interesting discussion which shows how much the Bible is studied by the converts of the Belgian mission.

The ecclesiastical organization of these churches has developed itself spontaneously according to existing wants, and not from any preconceived and inflexible rule. At first it was only an evangelizing society, working in any field that might present itself. Little by little permanent stations were established, which by degrees became organized churches. Colporteurs, Bible-readers, evangelists, prepare the way for pastors. I had the privilege of seeing some of the first pioneers of the Belgian mission; they insist that their church should remain true to its missionary and conquering character, which has been the source of life and strength. The young pastors, while maintaining the importance of the evangelistic work, would wish to bestow more time on the spiritual welfare of the church members and on the religious instruction of the young.

One can understand that the energies of the pastors are heavily taxed; their extensive districts oblige them to hold a great number of regular services, besides constant impromptu meetings. The converts have to be cared for and require visiting. The pastors are helped by bands of voluntary workers and by the Bible-readers; but this does not suffice; most of them are overworked; it is urgent that the number of pastors should be multiplied; but that cannot be done unless the funds increase.

The members of the Belgian churches are striving to increase their contributions, but they cannot support all the expenses of their local churches and of the missionary work. The annual budget is about \$25,000. Notwithstanding the help afforded by the Christians of Great Britain, Ireland, Switzerland, Germany, Holland, America, etc., the deficit

amounts to nearly \$4000. We, the friends of this work, must take a part of the burden, so that the energies of this struggling Church should not be damped by financial difficulties.

We think that this extract of the report of a friend, a foreigner, will interest our friends in Great Britain and in the United States, as well as those in Switzerland to whom it is more particularly addressed.

Our friends will regard the blessings of the Lord, as well as the testimony of Professor Monvert, as an encouragement to persevere in supporting what exists and in aiding us to add to the number of our helpers in the ministry.

The Kolhapur mission was received under the care of our Board of Foreign Missions, soon after the happy reunion of our Church. It had previously been an independent mission of Rev. Mr. Wilder, a man of rare earnestness and devotion, and of too strong and peculiar individuality to work in subordination to any Board of Missions. The missionaries now occupying the field are men and women of similar earnestness, who recognize the availableness of the Holy Spirit's guidance for bodies of Christians working together and *sharing* the responsibility of a great and wide and complex work.

Their appeal shows a clear apprehension of the urgent needs of their field and a considerate disposition to set the limit of their request very far within the proper limits of those needs. They do not ignore the similar needs of many other fields for which our Board and its constituency is responsible.

We beg our readers to note the evidence which these beloved missionaries give of willingness to do much more than they ask others to do to supply the pecuniary need of their work. Knowing how carefully the salaries of missionaries are scaled to the necessities of their situations, assuring them no more than such comfort as is essential to health, efficiency and safety, we look upon the offer to forego so large a part of that salary as denoting such self-denial as would

need to be practiced by only a small part of the contributors to our foreign mission treasury to double its receipts.

AN APPEAL FROM THE KOLHAPUR MISSION.

Mission work in the Kolhapur field has been carried on for nearly forty years, and with a measure of success that certainly justifies its continuance and extension. Many years have been spent in arduous preparatory toil, the fruits of which can never be estimated by human reckoning.

Our mission field embraces a population of four million souls, contained in the native states of Kolhapur, Sangli, Miraj and parts of other states in the Deccan and Ratnagiri collectorate in the Koukan. With our present staff of missionaries, including ladies, we have only one worker to every two hundred and thirty-five thousand of the population. Three of the above missionaries are now in America for health, and two others will probably follow within three months. This leaves us with an actual force of only one worker to three hundred and thirty-three thousand souls.

In Kolhapur state alone there are 1097 villages, many of which have a population of several thousand. Preaching thrice daily in three different villages, it would take a missionary a whole year to proclaim the gospel to the village population of that single state, to say nothing of the thousands of villages within the bounds of our field.

Kolhapur city could easily occupy twelve more missionaries. Miraj, another city of twenty-four thousand, is without even a native resident worker, while two of our stations are now without missionaries, viz., Panhala and Ratnagiri. The collectorate of Ratnagiri contains a population of at least one million, and all without a single missionary. Apportion one to every fifty thousand, and this field would require twenty missionaries. In Miraj, Sangli and adjoining states we have two million five hundred thousand people, humanly speaking, dependent upon three missionary families for the "bread of life." Within a ten-mile radius of Sangli there are one hundred and twenty-five villages. Here alone is work

for six missionaries. Within the limits of our field there are five large towns (capitals of native states), with a population varying from eight thousand to twenty-four thousand each, and all as yet unoccupied by any missionary.

As to work among women, eastern women must necessarily be reached in their individual homes. The demands of school work are such that our present ladies give but a fraction of their time to evangelistic work; so to say that each could be responsible for a parish of two thousand heathen women would be to give each a large average. Provided we could work at this rate, we need now one thousand lady workers to reach the women of our field.

In Kolhapur state there are one thousand girls attending government schools. Last year three hundred passed the standard examination. Eight are preparing to be teachers. Probably not a dozen of these girls own each a single Christian book. Is any alabaster box of ointment too precious to be broken for the honor of our King and the salvation of these souls?

There is a crisis upon us now. At least twelve important towns should be occupied at once. Never before were all classes so accessible. We must seize this opportunity. Scores of villages are wanting schools. The only native Bible-woman in Sangli was laid to rest recently, and the heathen women are now asking, "Are you not going to send some one to teach us?"

Such are the open doors. Shall we enter and possess this land for Christ? Can we do it at the present rate? To forsake our stations to occupy others would be to bring discredit upon the cause of Christ. To open new stations and at the same time maintain present work is impossible. No one of us is giving more than a few days of each year to touring, hence the great mass of our village population is left without a witness for Christ most of the year. In the face of such need shall we not have the few missionaries we are asking for?

We call for sixteen new workers for the whole Kolhapur field. Eight of the sixteen are to be ordained, one a physician, one a consecrated layman to superintend the English high school in Kolhapur (one of our missionaries offers \$200 toward the support of this lay-

man). One is to be a devoted and intelligent mechanic to take charge of mission building and teach Christian boys industrial work.

The ordained missionaries are needed to occupy new centres, and strengthen the present force at existing stations that preaching may be systematically carried on in the surrounding districts without neglecting regular work at the stations.

Five of the sixteen are to be single ladies. Well might it be asked, "Why this request for five workers when one hundred and twenty-five are needed for Kolhapur state alone?" This is not a measure of what we want or what we need, but *five we must have now*. So urgent is our case that two of our lady missionaries have each offered half her salary to any Christian sister who will come out and share it with her.

One of the five is needed to take charge of a girls' school in Kolhapur city; one is to be a physician; two others are wanted for evangelistic work in and about Kolhapur; one is needed for school and evangelistic work in Sangli. In order to continue the Christian boys' boarding-school, which should be in charge of a married missionary, one of our single ladies must, until help comes from home, give up the greater part of her evangelistic work.

We are asking for two physicians, when our field could furnish immediate work for twenty-five. The present and only medical missionary, though in Sangli but two months, has more patients than he can possibly attend. Many have to be turned away. This medical work is disarming prejudice and preparing the way for direct evangelistic work. Through the dispensary or hospital many from distant villages will be brought to us.

Shall not two be sent to engage in this Christ-like work of healing and preaching? One hundred and fifty precious souls are passing into eternity every twenty-four hours—dying without Christ and without hope! Dispatch these missionaries at once, and five thousand will have gone beyond help ere they reach the field. Who will come "to the help of the Lord against the mighty"?

That this appeal may be a call to some who from their hearts will respond, "Here am I,

send me," and that it may lead those who cannot come personally to provide the support of a substitute, is the earnest prayer of every missionary of the Kolhapur mission. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it? And shall not he render to every man according to his works?"

On behalf of the mission,

W. J. WANLESS,
Chairman Com.

WOMAN'S WORK FOR WOMAN IN WEST PERSIA MISSION.

MISS ANNIE GRAY DALE.

We are glad to report that every lady in the West Persia mission has been able this year to do outside work, and much of it. In Oroomiah work has been carried on in the villages on the different rivers of the plain, classes have been taught in the college, work has been carried on among the Mohammedans and Jews, Fisk Seminary has been dedicated with 58 boarders and 8 day scholars on her roll. In Tabriz many calls have been made, much evangelistic work done, music lessons, which have taken both time and strength, given to ladies of rank, classes taken in the boys' school and in Sabbath-school, translations of tracts and of the Shorter Catechism into Armenian, advantage taken of Dr. Bradford's opening the way to push forward work for Mussulman women, a graduating class of Christian girls has gone out from Tabriz Girls' School. In Salmas, during the year, 76 pupils were admitted into the girls' school, many visits made, women's meetings held, Bible readings from house to house and visits to other villages, much medicine given and many visits received.

And the cry is "more help" from the "Marthas" on the field, whose tired hands are full, to the "Marys" who are sitting at Jesus' feet at home.

MISS M. K. VAN DUZEE.

My work in Oroomiah is especially for Moslem and Jewish women. There is so little liberty

for the Mohammedans and Jews that at present we can only quietly sow the seed; but we rest upon God's promise that his word shall not return unto him void.

Among the Jews we are encouraged by the fact that so large a proportion of the houses are open to us, and our faithful Bible-woman, who devotes her time mostly to this quarter of the city, always meets with a very warm welcome. She reads to them mostly from the New Testament, which seems to interest them more than the Old Testament. Many of the families wish for a girls' school; but after the threats and confusion which made it necessary to close the school which we had opened, they are afraid to try again. Two girls are taking daily reading lessons in their homes from the Bible-woman, and a boy, the brother of one of their most influential teachers, is reading in the intermediate department of the seminary as a day pupil. We have rented a room among the Jews, and every Saturday forenoon I go over to give a Bible lesson to as many as will come. The number is small, seldom more than six, but of these a woman and her son seem much interested, and apparently have accepted the fact that Jesus was the Christ. We are praying that the Spirit may open their hearts to receive him as their personal Saviour. I have just received from London a package of Hebrew tracts, which I hope may be useful, especially among the men who are readers.

We have this year a nice little school for Moslem children, with sixteen pupils, five of whom are boys. The most of them are simply learning to read and write, but the older ones are studying Persian and arithmetic, Old Testament history and Acts. They have finished the Life of Christ. It has been a great pleasure to have the children come so regularly this year, and we hope there may not be any opposition. When this school was commenced three years ago there were three pupils, and since then, in spite of opposition and threats which have frightened away others, these three have continued to come every winter, and now this is their fourth year. A few weeks since each of these girls wrote me a letter, confessing her faith in Christ and asking to be baptized. At first I feared they did not under-

stand what they were doing; but after talking with them, I found that they had been considering the subject and talking together of it for some time. Their new joy, their love of prayer and their changed lives seem to be evidences of a genuine work of the Spirit in their hearts. One of them, who is an orphan, told her aunt with whom she lives that she wished to be a Christian and received her consent. Another, the daughter of a widow, at first feared to tell her mother lest she be opposed; but she could not keep the good news to herself, and one evening told her mother all about it. To her great delight, instead of opposition, her mother was quite willing, and said she too wished to be a Christian. We began a little Sunday prayer-meeting for the purpose of giving these girls more careful instruction, and after two or three weeks this mother came and asked the privilege of attending the prayer-meeting. She was admitted, and in the presence of the girls told of her belief in Christ as her only Saviour, and opened her mouth in prayer. She has for several months been a member of a little industrial class for poor women, and with them has had a daily Bible lesson, so that she is not entirely ignorant of the story of Christ's love. We hope and pray that these young Christians may be made strong to resist temptation, and courageous in times of persecution. Aside from the school, the industrial class and the Sunday classes, the work for Moslem women is mostly in calling and receiving calls. At these times we often find opportunity to drop some of the precious seeds of truth, leaving the watering and growth in hands more powerful than ours.

One great need in the Moslem work, and especially in the schools, is more books in the Turkish language. Those who have learned to read have but two books, the New Testament and a little book called "The Sweet Story of Jesus." Foster's "Story of the Bible" is translated and nearly revised, but at present there is nothing with which to meet the expense of printing it. We have two copies in manuscript which we are using in the school, and which are much enjoyed by the girls.

We thank God for all that is bright and encouraging in our work, and believe that some

time in the future there will be a plentiful harvest.

DISPENSARY WORK.

Mary L. Symes, M.D., who was in charge of our medical work in Allahabad during the absence of Sarah C. Seward, M.D., reports that for eight months, from April to November, 1889, inclusive, she had treated 2301 new patients, and had received in all 6785 visits. She adds:

From April to October we have paid 214 visits to patients at their homes. It is usual to precede the work at this dispensary by reading to the women assembled a gospel narrative, a chapter from the "Peep of Day," or something illustrative of God's love to sinners. I have been greatly interested in this part of the work. I feel it a great privilege to tell the women in their own language of the love of God in Christ Jesus. It has encouraged us to see occasionally some interest shown by the women in the reading of gospel truth. One day three women asked us to give them Hindu books, as they were anxious to read for themselves; two of them made a special request that the books we gave them should contain information about Jesus Christ, while another asked for a book with bhajans (hymns). As a rule the women who come to the dispensary are ignorant and their minds untrained to think, yet we are pleased at times to find how much some of them remember and can relate of what they have heard from us on previous occasions. Earnestly do we pray that God would bless the seed sown and make it bear fruit to life eternal. In connection with Miss Seward's work there is a class for children held in her veranda every Sunday afternoon, including boys and girls, their ages varying from five to eighteen. This class is conducted by Christina, the Bible-woman, who teaches them the catechism and hymns, as well as reads and explains a gospel narrative. The attendance on this class for the last two weeks has been from 32 to 36 children each Sunday. On Sunday mornings Christina takes a class in the Katra Mission Church Sabbath-school, and is engaged during the week teaching in zenanas. She visits 32 zenanas and teaches 49 pupils. They are taught reading and writing, the first and second books in Hindu, and the catechism. The women read with Christina from the Gospels, the "Peep of Day" and "Line upon Line." They are also taught plain sewing and knitting.

FOREIGN MISSION LETTERS.

PERSIA.

MR. R. M. LABAREE, *Oroomiah*.—According to the report of our school visitor and examiner, we had the past winter 73 schools upon the plain of Oroomiah and the neighboring plains of Suldoos and Tugawar, with an attendance of 979 boys and 434 girls, making a total of 1413 scholars. While there was a falling off in numbers, the scholars were never better in quality. Our examiner, who spends all of his time during the winter months in visiting them, states that at no time in his experience of several years have the teachers been more faithful and devoted to their work, and at no time have the scholars made more satisfactory progress.

One of the features of this work rather more successful than usual, because more carefully superintended by missionaries, was the monthly meetings or institutes for teachers. Each of the four geographical divisions, in which the schools are naturally divided, held one such gathering a month, in which methods of teaching and of Christian work were discussed. To these meetings, no doubt, was due much of the increased fidelity and spirituality manifested by the teachers in their work. Two villages have entirely supported their own schools. Several others have contributed one half and even a greater proportion of all expenses. From all, indeed, we endeavor to collect at least a part of the amount necessary for fuel and mats. The last two or three years, however, the sharper competition of free schools has greatly increased the difficulty of this task. But for such hindrances, the list of our self-supporting schools, we believe, would have been by this time considerably longer.

Thus it may be seen that while our educational department has met with some trials and vexing questions, yet it has also been the source of much encouragement. All our prayers and efforts are to the end that our young men who are acting as teachers may feel the responsibility of their position and may receive power from on high for their service. With a consecrated corps of teachers we may look for great and blessed results.

Rev. B. Labaree, D.D., in speaking of the excellent work of the Oroomiah press, under date of January 22, 1890, says:

Our type, for which the punches and matrices were made here, by a native artisan, under the skillful direction of our first printing superintendent, Mr. Breath, are acknowledged as the most beautiful Syriac type in existence, and we have the gratification of seeing them reproduced now and adopted by some of the first Oriental publishing houses in Germany and England. It may be classed as one among the many aids contributed by foreign missions to the advancement of learning and scholarship in the world.

He also writes as follows on the

WORK FOR MOSLEMS.

A Moslem convert has for some weeks past been lying very ill. Though he has always acted the part of a timid and compromising disciple, yet of late he has shown a real clinging to Jesus Christ as his only Saviour, which has been particularly apparent in these days of suffering and of apparently approaching death.

I have myself had a Bible class on the Sabbath a part of the year for Mohammedans. The numbers in attendance have ranged from four to twelve. Among them have been two or three converts from other cities, and there have been two new inquirers quite regular in their attendance part of the time. One of them is quite an intelligent man, and we think a very hopeful case. He is the fruit chiefly of the labors of the previous converts. The nature of Pastor Jacob's work for the Mohammedans is pretty well known among the Moslems of the city, but no real opposition has developed against it, though the brother who is recognized as the chief convert from Islam and the staunchest among the band is the subject of frequent persecution. He was violently attacked in a public thoroughfare of the city one day this year by a raging relative, and we were surprised and rejoiced that he escaped with his life.

I would call your attention to Miss Van Duzee's report on her work for Mussulman girls and women. The evidences of the Holy Spirit's presence among these child daughters of Islam are intensely gratifying. We accept the fact as proof that the Lord is willing to answer our prayers and bless our labors for this great Christless mass of Moslems. Is it a call to some larger efforts for them?

is a question that presses upon us, which we are constantly laying before the Master in prayer.

DIHI (three days north of Mosul),
January 17, 1890.

MEDICAL WORK.

REV. E. W. McDOWELL:—Our postal facilities are, as you know from experience, none of the best, so that our mail is not very regular. New York, however, is nearer to us by post than Oroomiah. The latest news I have had from my family dates back two months.

Dr. Wishard began his work in March, 1889, the day of his arrival, and not only treated many patients but rendered very important service in securing the favor of the government and of the powerful sheikhs of Bohtan. In making a hurried journey in the heated term to see a sick man, while he himself was far from well, he fell a victim to dysentery, which with other causes rendered a short absence from the field necessary. But during his stay of a few months in Oroomiah he was of service to the missionaries there in the absence of Dr. Cochran, removing a tumor for one, and caring generally for our sick, of whom there were many last summer. On our return to Moḡl he treated many cases, and by his success obtained quite a considerable influence with the government and also with neighboring sheikhs and officials. Since coming up into the mountains he has been overwhelmed with patients coming from all quarters. Some of the powerful sheikhs of Berwer, whom we wish especially to conciliate, have sent pressing invitations for him to visit them, which we hope to do next week. From Berwer we shall go into Tiary, where again some of their chief men are waiting the doctor's coming, the son of one of them having been wounded in the late war. Even if he should be shut out of the mountains temporarily, which is improbable, Bohtan is open to him and anxious to receive him.

We expected opposition and are meeting with it, but for all that the outlook is hopeful.

A COOL RECEPTION.

This week Dr. Wishard called upon the sheikh of Bawmernee, the most powerful in all Koor-distan. Many of their great men were present and received the doctor coldly, but the sheikh was very friendly—we had called upon him twice before—and very readily gave his consent to our building a house in Dihi. Their questions showed

their suspicions as to our motives in coming to this country. These suspicions are natural, however, and can be overcome only by time and contact.

Our experience in Dihi these few weeks has shown the absolute necessity of a house here. We have been dependent upon the village for our own lodging, a place for the practicing of medicine, entirely unfit, and also the entertainment of all our patients. This place will always be a centre of work, and a house in which to work is simply indispensable. I have planned the house and staked it out, made all the estimates and put the enforcement of all stipulations into the hands of trusty men. I believe that we will get a fair house at a moderate sum. It is to answer the purposes of church, school, residence of pastor and missionaries, and, last but not least, hospital.

MEDICINE VERSUS GOLD.

Our work in Dihi has been a source of joy to me. I believe I wrote you about the persecutions of the Catholic bishop, how, by means of bribes, he was instigating the Koords to murder our pastor and expel us. He was foiled in his purposes through the providence of God, who by suddenly removing the powerful sheikh who had taken up the cause of the bishop for the time quieted all opposition. Since our coming the bishop has retired from the field. Dr. Wishard's medical services are more powerful than the priest's gold.

The church is exceptionally pure and zealous, and full of good works. We have had daily meetings, and besides have held morning prayers in many of the houses of the village, and in the evening visited from house to house, in every one of which we were cordially welcomed and found interested listeners. It has been the most blessed experience of my missionary life. There are quite a number who give evidence of having experienced a change of heart, and the entire village has been awakened. It is not too much to expect that ere long the entire village will become Protestant and the great majority of them sincere Christians. There is much encouragement in the fact that they are fully awake to their duty to other places, to preach to them the gospel, and are carrying gospel seed to many villages. One of the brethren, a man who some years ago committed a cold-blooded murder, but whose sincere Christianity now is not questioned even by his enemies, has been especially zealous in working in an adjoining village.

A CHIEF SUBMITS.

One of the brethren, the leading spirit in the church, has been sitting with me during the writing of this letter, and asks me to "pour peace" upon you. Two years ago the chief man of the village attempted to drive us out, and would have done so had it not been for his son. To-day the same man frankly acknowledges that we have become too strong for him, having captured his family, and he must submit. He has given up the best room in his house to us, and is very cordial.

We go to Berwer next week and on to Tiary, where we shall spend some time.

LAOS.

REV. D. MCGILVARY, D.D., *Cheung Mai*.—Mr. Collins will inform you of the unexpected pleasure of Prince Lonapandit's attendance on his examination of the boys' school. I think he was no less surprised than delighted at the examination exercises. He seemed to act as if he had expected to hear only or mainly Bible stories and hymns; and when he saw the thorough drill the boys had had on geography and arithmetic, the basis of a thorough education, he expressed his intention of applying to the minister of education for a supply of books for the school. In one year Mr. McCollin's school has made for it a standing that has placed it among the essentials of our work, and his is one of those schools in which the prince would be most likely to be interested. We hope and believe that, if the prince remains here, he will yet be a warm friend of the mission. We have reason to be proud of all our schools, which are all doing great good, and to be thankful, as we are, for the prosperous state of our whole work.

INDIA.

REV. J. M. GOHEEN, *Kolhapur*.—The past eight days have been spent in company with Mrs. Hull and my son visiting this district. We visited three towns occupied by native Christians, spent Sabbath at one, Itiwadi, and celebrated the Lord's Supper. We visited seven other towns, reaching in all over three thousand men and women. The women are not permitted to come near where I am preaching. Mrs. Hull took advantage of this and talked to the women. Some seemed very much interested. Three men, after having heard us preach in their towns, walked five miles to our camp and asked us to tell them more

of the glad tidings, which we did gladly. Yesterday, Sabbath, three from Hinduism were received into the church here on profession of their faith and were baptized. Two infants were also baptized. We hope this may be but the beginning of good things this new year. I dare say Brother Seiler may have written of the baptism of a man and his wife in the Panhala church about a month ago. Yesu, a young woman baptized yesterday, is the niece of Reuben's mother, who was baptized last year. Yesu was so glad to know that her aunt and cousin were here. She now helps the old crippled aunt to church every Sabbath. How wonderful are God's ways! Those who were lost to one another are now sitting together at the feet of Jesus every Sabbath day. Doubtless our treasurer wrote you that he had received rs. 24. 4. 9 as a Christmas offering from our Sabbath-school.

MISSION WORK IN LIBERIA.

Rev. F. B. Perry, of Monrovia, Africa, writes:

On the third Sabbath of June, 1889, we dedicated to Jehovah, at Johnsonville, sixteen and a half miles from Monrovia, a church which Mr. Harrison W. Witherspoon erected and donated to our denomination. The building cost him \$600, besides doing a good portion of the work with his own hands. In connection with this building he also gave four lots—all for missionary operations. Our Board having appointed a committee to see that several young men open schools among the aborigines, the committee forthwith sent Mr. J. W. N. Hilton, who opened school on the 9th of August, 1889. Through his untiring efforts the work commends itself to the public. He had on roll last quarter nineteen pupils. This is a capital place for missionary operations, being surrounded by three or four native towns, the farthest only a mile away from the station. The only objection to the place is the small space in which we have to operate. The land is wholly occupied for miles around by parties who dwell in Monrovia and by Congoes on the spot. The latter, not educated up to the point to know the value of education, are unwilling to concede their lands for that purpose without remuneration. To make up for this deficiency, Mr. Harrison W. Witherspoon, that large-hearted man, has offered for the small sum of \$200 forty acres of land joining that already granted. Ten acres of this land is improved and bears seven

hundred pounds of coffee. This (as it sells here at fourteen cents per pound) would bring per annum \$98, which in a few years would pay for itself doubly. More than this, he desires that at his death, should the mission become a success, the most of his possessions go to the mission. On the day the church was dedicated, three native kings [chiefs] were present with their wives, and more or less ever since they have been present at services. They give their undivided attention to the preaching of the word, and declare that there is no god like the "Macanman's God." Some of them express a desire to become Christians, while others tell us they have put from them their medicine; that means their Groggins and devil bushes. During services I have seen the raw native, in his nude state, keeping time with foot and head, as though he were as happy as the happiest Christian. They express the greatest desire for their children to "*know book*." It seems to me very desirable to make sure this gift, together with the purchase of the forty acres, and then erect a mission-house and educate ten or twenty boys and girls in this mission. Doubtless in a few years it would become such an industrial school as is the one at Muhlenburg under the supervision of Rev. D. A. Day.

Mr. Witherspoon's gift was presented to the presbytery and accepted. A committee was appointed to take possession of the gift, with all legal papers, and to organize the church if the number would warrant it. The presbytery also sent me to take charge of the church and school, and to administer the sacraments and to preach at Monrovia as often as is practicable, assisted at both places by Mr. J. W. N. Hilton, a licentiate. We are doing as well at Monrovia as can be expected. In the last two years there have been thirteen accessions to the church. The church seems now to be more hopeful than heretofore. The Sabbath-school is full and progressing, having an average attendance of seventy or eighty. But neither church nor Sabbath-school is what it could be if we only had a first-class parochial school. The congregation numbers about forty-six; still it paid last year \$100 for salary, while the largest congregation in the city, numbering about three hundred, paid only \$300. We have many young men who like our method, and who, although not members, render us valuable service. With a parochial school we would no longer doubt, but would make our calculations to secure them.

At this last presbytery we had the cry, "Send me, send me!" and a showering down of the Holy

Ghost until our cups were filled to overflowing. "Were not our hearts made glad by the way?" Praise the Lord for this unspeakable gift! No longer is the Macedonian cry to come over and help us more loud than is heard the cry, "Here

am I; send me, send me!" Who will send them? We are unable. The field is white; the Spirit of God is moving upon the human *chaos*; darkness is disappearing; day is dawning, and the heathen nation is in commotion, prepared for Zion's war.

HOME MISSION LETTERS.

MASSACHUSETTS.

REV. S. C. GUNN, *Boston*:—The past six months in some respects has been the most successful in the history of the Scotch Church. The church has not only met the current expenses, but paid \$3035 principal and interest. The sum of \$7000 is now paid on the church, and the debt reduced to \$20,000. The church has raised during two and a half years the sum of \$13,000 for all purposes. This does not include any outside aid. In view of the circumstances of the people and the changeableness of the members and adherents, it seems to us that this record has not been surpassed. It is now conceded by all that the church has done nobly, that it has a place in the city and a great work or mission to fulfill. The attendance at our weekly prayer-meetings continues very good, and at our regular Sabbath services. At the last two communions 32 united with the church—17 by letter and 15 on profession of faith. Two additional elders have been elected and installed.

WASHINGTON.

REV. A. S. FOSTER, *Anacortes*:—When I arrived here, in December, I found a small village of, not over two hundred inhabitants, there being but eight buildings. About the 10th of January the first lots were offered for sale, and then the rush commenced. At the present time there are fully 150 buildings, 100 tents and a little over two thousand people, by actual canvass.

In the rush for land and corner lots, people have not seemed to have much time to devote to religion. Yet there are a few faithful ones who remember the divine Master and stand firm, when wickedness is rushing in like a flood.

I have visited all the families of all denominations, even the Roman Catholics. I have held preaching services every Sabbath in a private

house, our little congregation increasing from eight to about forty. I organized a Sabbath-school the first day I preached here, which now numbers about twenty, mostly grown people, as children are not numerous yet. Our preaching services and Sabbath-school have been the only religious services held here by any denomination thus far.

At a special meeting of Puget Sound Presbytery, held last week, a committee was appointed to organize a church here, if the way be clear, and the committee expect to be here to perform that duty next Wednesday, March 5. We will have from seven to ten members to organize with, and more coming.

Arrangements are about completed for lots for a church building, and we propose, as soon as possible, to proceed with the erection of a church building. Thus far matters have been in a crude, formative shape; there has not been much system, but simply an earnest desire on the part of Presbyterians to do the best thing for our church interests. We will have more system when we are once organized.

NORTH DAKOTA.

REV. I. O. SLOAN, *Glencoe*:—We have had some extremely cold weather, but now (March 1) there is the prospect of an early spring, so that the work can go on with more encouragement and less interruption. The winter months in Dakota are too severe to allow of much regularity in keeping up services in the country away from the railroads. I have endeavored to divide my time between Glencoe and Mandan—a greater portion to Mandan during the severe cold. A ride of twenty miles between the two places, with the thermometer below zero, in a rough, open vehicle, is not as pleasant as in a Pullman car. But many such I have taken in Dakota.

I have nothing special to write since my last. We have endeavored to do what we could in the way of keeping up our interest among the people. The Mandan church last fall was left vacant, Mr. Dayton having left on account of health. Mandan church, with many others, has suffered very much by the removal of many of the members to places further west. Tacoma, Seattle and other points are attracting hundreds, many to be disappointed. But this loss to our churches cripples them financially very much.

ALASKA.

REV. J. W. MCFARLAND, *Hoonah*.—We have had more snow than any previous winter. The month of January was very cold and stormy. It has been a good winter for hunting, so that we have not had as many people at home as last winter, but a more general attendance of the old people upon Sabbath services and Wednesday evening meetings. A committee of four men called on me one day to tell me what they thought of my Sabbath service previous. They said I had been here a long time, but the service of that Sabbath had come plainer to them than ever before. They could not get around it; it was like a friend talking with a friend and advising him. One said they had been like a woolly dog with hair all over its eyes, and because it could not see was not ashamed. The chief said they seemed like one trying to climb a ladder; they had made the first step, but it seemed that the second rung was broken, as they could go no farther. The third said he had lent his gun to a boy to hunt, and when it came home it was all wet; there was a crooked place in the barrel which he thought he would straighten while he was drying it. He took it apart, but could not see any load in it. After heating it red hot and hammering two or three times the load went off. He could not see why it had not gone off the first time, unless God had spared his life a little longer so that he might turn his heart to him. They all acknowledged they had not been living right, and desired to lead better lives. I had noticed their regular attendance on services, and as they were the leaders in old fashion, we were encouraged.

On January 16 I baptized one of our school boys. He had a hemorrhage of the lungs last spring, and has had poor health ever since. He sent me word the night before that he wanted me to baptize him, and also wanted to be buried (cremation is their

custom). As he had been a regular attendee of school and church, and a thoughtful boy, and had given me some assurance of his sincerity in his talk before, I thought if any one was ready it was he. In his talk since he has expressed great joy, and said it pays to believe in God.

UTAH.

REV. S. L. GILLESPIE, *Box Elder*.—The unprecedented drought of summer has been followed by unparalleled snows of winter. We have had the experience of nuns and the "shut-ins" for a month past.

Our services and school have been going on without interruption, although the room of Miss Bayley has been supplied by myself and Miss Maynard, our music teacher. Miss Bayley's illness seems chronic, and will permanently deprive our work of another teacher; while the admirable work of Miss Bayley has been interrupted by one of Mr. McClain's elders, or will be at the close of the present term.

Our school work is the principal work at this station, and goes on as noiselessly and as irresistibly as a Corliss engine. A free people, Americanized and then Christianized, is the sure result. The greatest political contest this country has witnessed is now waging in Salt Lake City. It is virtually a revolution, an overthrow of priestly rule.

The Bothwell Irrigation Canal, promising so much for northern Utah, has passed through its first injunction suits and law trials, and the work is again progressing with favorable promise of completion.

Our Sabbath services are largely attended by strangers, and in this transition state we are again "sowing upon the waters," hoping to reap after not many days.

The first week of January I was assisting Brother Thomson at Corinne. Since then I have been engaged in the school.

We need *tried* soldiers in this Utah struggle, and the most devoted and *experienced* men and teachers.

COLORADO.

REV. G. C. HUNTINGTON, *Brush*.—A marked feature of the work this winter is the large attendance of young people on Sunday evenings, the average attendance being a third larger than in

the morning. The Young People's Society of Christian Endeavor is in a flourishing condition and affording excellent training for the young people. The Sabbath-school is also better organized and doing much more effective work than ever before. In talking with one of our elders recently, who lived here before the organization of the church three years ago, he spoke of the marked change which has taken place in the community. Then it was a "cow-boy" town, with its drinking, shooting, gambling and dancing. Sunday was spent either in rioting or work. But all this is changed. Sunday is quiet, although the stores are open part of the time, and not much work is done on that day. We have no saloon, but a billiard hall still remains. Two attempts to hold dancing parties have failed, as nearly all the young ladies are connected with the church and will not dance. When I first began preaching here our services were often interrupted by unseemly conduct, but this is rarely the case now, and when it occurs is frowned down. The most discouraging feature of our work is the slow growth in population. We have fine farming lands, covered with a superior system of irrigating ditches, but nearly all are owned by speculators, who, confident of the value

of their property, are very stiff in prices. There are many parties this winter anxious to settle in this vicinity, who cannot because of insufficient funds to make payments upon the land and go on with necessary improvements. This may give us a more prosperous class of settlers in the end, but it causes the growth to be slow. We now worship in our school-house, which is a commodious building, but have over fifty dollars in a building fund, and between one and two hundred dollars subscribed for the same purpose. We aim to have a building erected next fall.

For Indians we want American education! We want American homes! We want American rights! The result of which is American citizenship! And the gospel is the power of God for their salvation.—*The Word-Carrier*.

One of Miss McBeth's red jewels, Uncle Billy by name, went to presbytery in Idaho. Upon his return he remarked that it was only the wild whites who called them Indians; the gentle ones called them Nez Perces. Are you a "wild white"?—*Northwestern Presbyterian*.

HOME MISSION APPOINTMENTS FOR MARCH, 1890.

| | | | |
|---|---------|--|---------|
| Rev. A. H. Irvine, San Angelo, | Tex. | Rev. A. W. McConnell, Anamosa & Centre Junction, | Iowa. |
| Rev. J. B. Braund, St. Louis—New Mission, St. Louis and Grand Aves., | Mo. | Rev. J. S. Phillips, Perry, | " |
| Rev. C. Wood, New Brighton, 1st, | N. Y. | Rev. E. G. Beyer, Zion of Coggon, | " |
| Rev. J. Odell, Colden, | " | Rev. J. C. Bantly, Rowley and Walker, | " |
| Rev. E. Hall, Conewango, | " | Rev. F. Alley, Champion, | Neb. |
| Rev. A. M. Shaw, Spencertown (St. Peter's) and Austerlitz, | " | Rev. M. M. Travis, Republican City, | " |
| Rev. P. A. Schwarz, Melville, | " | Rev. J. McPherrin, Bennett and Palmyra, | " |
| Rev. E. R. Evans, Canaseraga, | " | Rev. J. McC. McDonald, Hopewell, | " |
| Rev. A. E. Meyers, Constantia, Jameville, Hastings, Whitelaw and Oneida Lake, | " | Rev. J. R. Vandoren, Elgin, | " |
| Rev. S. Ordway, Pompey Centre, | " | Rev. H. N. Pond, Troy, | Kan. |
| Rev. W. E. Carr, Gilbert (colored) of Wilmington, | Del. | Rev. W. E. Mack, Sterling, | " |
| Rev. H. A. Cooper, Mannington, | W. Va. | Rev. B. F. Haviland, Cunningham and Nashville, | " |
| Rev. J. H. Board, Acron, Spring Creek, Tracy and Cassia, | Fla. | Rev. J. Wilson, Phillipsburg, | " |
| Rev. S. D. Conger, Toledo, 5th, | Ohio. | Rev. J. W. Graybill, Brighton, | Col. |
| Rev. E. Benzing, Chicago, 1st Ger., | Ill. | Rev. D. B. Whimster, Walsenburg, | " |
| Rev. R. Watt, Alanson, | Mich. | Rev. E. N. B. Millard, Eastonville and Table Rock, | " |
| Rev. H. McPhadyen, Caseville, Hayes, Soule and Pinebog, | " | Rev. J. McLean, Sagnache and stations, | " |
| Rev. R. Tweed, Barnum, | Minn. | Rev. J. Wilson, Raton, | N. Mex. |
| Rev. O. H. Elmer, Crookston, | " | Rev. R. Dodd, Pacific Beach, Roseville & stations, | Cal. |
| Rev. J. R. Campbell, Hallock, Northote and Ridge, | " | Rev. C. E. Long, National City, 1st, | " |
| Rev. D. P. Grosscup, Austin, Woodbury & Oakland, | " | Rev. J. G. Fackler, Bethany of Los Angeles, | " |
| Rev. E. W. Day, Lisbon, 1st, | N. Dak. | Rev. P. L. Carden, Red Bluff, | " |
| Rev. J. B. Hobart, Edgeley, Fullerton and Monango, | " | Rev. J. L. Woods, Redding, | " |
| Rev. W. J. Frazer, Castlewood, | S. Dak. | Rev. J. Wilson, Visalia, | " |
| Rev. S. Tunkansalcye, Buffalo Lakes, | " | Rev. B. Parsons, Seattle, 2d, | Wash. |
| Rev. W. J. Bollman, Springville, | Iowa. | Rev. B. L. Aldrich, Hoquiam, | " |
| | | Rev. A. M. Reynolds, La Grand, 1st, | Oregon. |
| | | Rev. G. W. Giboney, Oregon City, 1st, | " |
| | | Rev. J. E. Day, Gervais, Woodburn, Aurora and station, | " |

CHILDREN'S CHURCH AT HOME AND ABROAD.

MOHARREM.

In our last number I promised to tell you something about the strange observance which the Moslems of Persia call *Moharrem*. Those of you whose mothers have taken *Woman's Work for Woman* for a number of years and have preserved it may find a fuller account of Moharrem in the October number, 1886, copied from the *Foreign Missionary* of an earlier date, and written by Rev. S. G. Wilson, of Tabriz, Persia.

You know that the Moslems are all believers in Mohammed as the prophet of God, but they are divided into two great sects. One sect believe that, when Mohammed died, his true successor, appointed by himself, was the father of one of his wives, named Abu Bekr. This is the belief of the Moslems in the Turkish empire and in Africa and the greater part of those in India. They are called Sunnites.

But the Moslems of Persia, called Shiites, believe that the true and rightful successor of Mohammed was Ali, the husband of his daughter Fatima. Ali and Fatima had two sons, Hassan and Hosein, and the Shiites think that they were the true heirs to Mohammed's power.

Hosein was poisoned by one of his enemies, and Hassan, while marching with seventy followers to Damascus, was overcome by his enemies and cruelly killed.

Moharrem is a yearly celebration of the death of Hassan and Hosein. It lasts about one month; but ten days of that month are kept more solemnly than the other days, and the last day most of all. It was during this observance that we made our journey from Tabriz to Oroomiah, described in the April number. Every evening, after dark

until we went to sleep, we used to hear many voices dolefully singing the names, "*Hassan! Hosein! Hassan! Hosein!*" They did not use any other words, but kept repeating those two names over and over in doleful tones. Sometimes we would go up on the roof of the house in which we were lodging, and could see a row of men standing on the ground, holding each other by the hand, and swaying to the left when they sung one name and to the right when they sung the other.

We were told that they also had meetings in halls, at which the story of Hassan and Hosein would be recited in a very affecting way by their best speakers.

We arrived at Oroomiah on the day before the last day of Moharrem. On the morning of that last and greatest day we went out into the street to see the procession. Many men marched along, looking very sad and stern and beating their naked breasts violently with their fists. Others were lashing their own shoulders and backs with iron chains. Some had swords, which they flourished fiercely about their heads and shoulders, often gashing themselves so that blood would run down on their clothes. One man who had wounded himself in that way was so weak from loss of blood that two other men were leading him away between them, as perhaps you have seen an intoxicated man led between two friends, unless you live in Kansas or Iowa or Maine, where, I suppose, some young people have grown up to be men and women without ever seeing a man drunk. In the procession we saw a horse with no rider except two pretty doves perched upon the saddle.

These were emblems of the purity of Hassan and Hosein. Then there were little children on horseback, which, I understood, represented the children of Hosein, who were made orphans by his cruel death.

We were afterwards told that in Tabriz, from which we had come a week before, the proceedings were much more violent. There it was said that one man wounded himself so badly that our missionary physician, Dr. Holmes, was sent for, and did not reach the place until the man died.

We were also told that in the provinces of Persia there is a custom of the people to demand of their governors the release of a prisoner, just as the Jews demanded of Pilate

the release of Barabbas. One governor who had a prisoner, whom he expected the people to wish released, hid that man away somewhere and put an innocent man in his place in the prison. When the crowd came and began their clamor, he set this innocent man free. The people were glad at first; but when they found that they had been cheated, they abused the poor man. I saw a good deal in that country which made it seem to me that several of the Persian rulers are situated much as Pilate was, and would often like to behave justly and kindly, but dare not, being afraid of their fanatical people and their more fanatical mullahs or priests.

H. A. N.

HOW MISSIONARIES TRAVEL.

In January the missionaries of the Syria mission had their yearly meeting in Beirut, coming together from all their stations along the seacoast and in the mountains. This map, which was in our December number, shows only the part of the field from Beirut northward. Sidon and Tyre and Abeih are all farther south, and Zahleh is over on the east side of Mt. Lebanon.

After the close of the meeting in Beirut, Dr. Harris with his wife and child and Miss Holmes went up to Tripoli in a steamer, and had a very rough time, as you read in the April number, page 299. Mr. March and Mr. Nelson went home by land, and Mr. Nelson has written an account of the trip, in which he says:

On Friday we started from Beirut in a carriage for Gebail. We were five hours on the road, making only a few stops, for a few minutes, to breathe the horses. . . . At Gebail we found Naseef waiting with the horses and muleteer. We put on our rubber coats and leggins and started directly. We were soon in a heavy rainstorm which the horses did not like to face. We kept dry, how-

ever, and reached Ghurzuz before sunset. There we were glad to have a place to rest. We have a church-building there which has just been reroofed. On Saturday there was a very heavy wind which was lashing the sea fearfully, and we rejoiced that Dr. Harris was with the ladies at Beirut. We did not dream that they could start in such a sea, but it turned out that they did go through it. . . .

We rode over to Munsif, a neighboring village [not shown on our map], where we have a new school. The school appeared well, and we were much pleased with the work of the teacher. He is from a village in the north, and escaped by night without extra clothing, to evade the persecution of relatives who vainly seek to hold him in the Greek Church. On the Sabbath we held services with communion at Ghurzuz. There are only a few communicants, and the work is not encouraging.

On Monday we rode on to Batrun. It is a very wicked place, and we do not seem to get any hold, although we have a good school. Tuesday we rode up into the Koora, which is a large, fertile plain covered with olive orchards, about eight hundred feet above the level of the sea. To reach this

from Batrun we had to cross a difficult and rather dangerous pass where the shelving clay is very slippery in wet weather. A good many animals have slipped over the precipice at one time and another. We called at Bishmeezæn, where we have a girls' school. Then we went on to B'terran, where we have a good school. Here we held service, and Mr. March preached.

The influenza was prevailing at that time there as well as here. It gave Mr. March some difficulty in preaching. The next day

he felt so badly that he thought it best to hasten home. Mr. Nelson rode over to Ktsebeh alone, where he found the teacher sick in bed. He made only a short stay there, and rode home, where he found his own wife also suffering with influenza. They were soon cheered by a pleasant visit of some good friends from Constantinople. So, you see, the sunshine and the rain of life come and go, one after the other, to missionaries as well as to us at home.

A SOUTH-SEA ISLAND.

The British and Foreign Bible Society's *Gleanings for the Young* has this interesting story:

More than a hundred years ago (1774), when he was sailing across those unknown oceans, Captain Cook first sighted the island of Niûé. Some of his sailors attempted to land, but the people rushed down upon them "with the ferocity of wild boars." The English vessel sailed away. For a long time the inhospitable place bore the name *Savage Island*; indeed, to this day you will find it marked in the old bitter way.

Fifty years passed, and again an English visitor came to Niûé. This time it was John Williams. He tried to place Christian teachers among the people, but armed warriors drove them off. Two young natives did indeed return with the missionaries, and they were taught the good news of the gospel in the hope that they might become teachers to their countrymen. But when they landed on "*Savage Island*" they were both murdered.

Twenty years after, Rev. William Gill called at Samoa, and found there some young men from Niûé—Christians they were—who were ready to go back to their people with the gospel. One of these was called Beniamina. He went, and Mr. Gill thus tells the story of his success:

When the teacher first went on shore, he took with him a box of clothes. This the

natives requested should be sent back to the ship, for they were afraid it would bring sickness to their land. "But I am one of yourselves," reasoned Beniamina, "a man, and no god; and the wood of the box is the same which grows here." Impatient of restraint, many of the wild crowd gathered around him and proposed to kill him. With calmness he explained the object of his mission, and, not knowing the moment he would be struck to the ground, he knelt down in the midst and prayed. A few, touched with compassion, wished to spare him, but others insisted on his being put to death. "Let us do it *now*," they said; "let us do it now, while he is alone; by and by others will join him, and it will be more difficult."

Night came on, and this native evangelist, although on his own island, had nowhere to lay his head. Fearing sickness, his own countrymen would not allow him to enter their houses; he was told he might sleep under a tree, but afterwards they thought he had better retire to a deserted fortification.

After a time a few of the people ventured to receive him; general confidence increased, and the number who listened to and believed his reports about the word of God daily increased. Idolatrous priests then betook themselves to the arts of incantation and sorceries, in order to secure his death; but their defeat gave strength to his position. "The word of the Lord prevailed," and the people of the district where the teacher lived and taught denounced idolatry, and placed themselves under his instruction.

Again some twenty years pass. A great change has come over Niûé. When Mr. Gill's brother visited the island, he found

heathenism nearly gone. The population was about 5000. Of these nearly 1200 were church members, and 2500 young persons and grown-up people were being instructed in Christian truth. Some years since the people sent £340 to the London Missionary Society, and two evangelists to the distant Lagoon Islands beyond Samoa.

PRAYING WITH MOTHER.

There is a story in print about the little German princes, one of whom will be emperor some day if he lives till his father dies, and if the empire lasts so long. This is the way the story is told in the *Christian Intelligencer*:

One day the young princes were playing with the son of an officer of court, the child of pious parents. In conversation one of the princes asked his companion, "Do you pray every night?" "Oh, yes," was the reply; to which the prince remarked, "We say our prayers last thing before retiring to

bed, but we like it much better when mother prays with us."

Do not all the little readers of THE CHURCH AT HOME AND ABROAD agree with that little German boy? It is good for him and for Germany that he has such a mother. Many of you, I am sure, have just such a mother.

Our young readers will remember an article in our January number, page 27, by Dr. H. H. Jessup, on Abu Rikab, a disease prevalent in Syria. Many of the symptoms of that disease, as Dr. Jessup describes them, are very much like those of the influenza (la grippe) which has prevailed so much here. A more recent letter from Tripoli says that the influenza is also prevailing there, and it is so much like Abu Rikab (father of the knees) that some of the people call it Im Rikab, that is, "mother of the knees."

Miss M. E. Chase of Santa Rosa, Cal., sends us an interesting letter from a Chinese woman in Canton, who learned the gospel from her son, who had previously learned it in America. Miss C. prefaces the mother's letter with a brief account of the son. She says:

Many of your readers know of Nam Art, our Chinese missionary here in California, but they can hardly conceive of the good work he has done among his people here, unless they have met him and seen his countenance light up with the fire of Christian enthusiasm as he addresses his own countrymen in Chinese, or speaks to the white men in their own language.

Our Young People's Society of Christian Endeavor held a missionary service last Sabbath evening. The subject was China, and Nam Art was here. What could be more natural than to ask him to help us at

our meeting? Due notice had been given to the congregation, and our church was well filled with listeners eager to hear Nam Art relate the history of his own life. Oh how I wish every Presbyterian in our country, yea, every Christian in the world, could hear that same story! . . . Nam Art has been in California fifteen years, and has visited China once in that time. The "oldest daughter-in-law and grandson Peter" mentioned in the following letter are Nam Art's wife and son.

THE CHINESE MOTHER'S LETTER.

THE GIRLS' SCHOOL, CANTON CITY, CHINA,
The 5th of the 11th month (Nov. 26, 1889).

MISS CHASE.

DEAR MADAM:—Formerly, I did not know there is but one Almighty and true God. I wrongfully bow down to images that made of wood and stone; not only unprofitably to do, but contrary sin against God. Fortunately, the heavenly Father has so great a grace towards me. First he

let my son received his word, then let him returned home to tell me the same truth. At first I do not understand the great truth, but God increase his grace to me; now I know that the truth of Jesus Christ is the great salvation to mankind, and is without depth and is without width.

Some said, that within the four seas all are brethren. But Christ said, that "Who-soever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." By this I know even those in the uttermost end of the earth, who believed in the Saviour, are the children of the same heavenly Father.

And you, my beloved sister in Christ, are so full of sympathy with me and now your kindness by sending me that money.

I am very much obliged for it. I also thank the ladies for their help to my other son in studying medicine. It was kindness after kindness. The Lord Jesus Christ said,

"Blessed are the merciful, for they shall obtain mercy." The Lord also said, "Blessed is he whosoever shall not be offended in the word, but show forth the word unto the world by kindness." Therefore who can number the true happinesses that shall be given you by God?

In the middle of the 10th month, I and my oldest and youngest daughters-in-law, and my grandson Peter, all come here from our village desire to hear more the word of the Lord. Every one of us now in Miss Lewis school; my grandson also learning with a class of little children.

In the 2d of the 11th month was our communion season, my oldest daughter-in-law and my grandson Peter were baptized at the same time. And this was the great grace of the Lord to us.

Sincerely yours,

LING SHEE.

MOTTO: "The gospel universally shining."

The *National Temperance Advocate* tells how a railroad helped its men and itself:

There are now five buildings and fourteen rooms along the line of the New York Central Railway devoted to the use of employes of that road as places of rest, recreation, education and religious instruction. No intoxicants find a place in them, and they are substitutes for the saloon. They have been erected or leased by the men themselves, aided by the railroad, and especially by Mr. Cornelius Vanderbilt, who takes a deep interest in the improvement of the condition of the railway men.

At the formal opening of one of these buildings, Mr. Depew, president of the New York Central Railroad Company, said:

"The work of establishing this kind of buildings was started by a railway engineer. He saw that the liquor saloon opposite each railway station or round-house was beggaring the railway men, breaking the hearts of

their wives and robbing their children of their inheritance. He set about to find a remedy. It occurred to him that if the men could have a place at railway stations where they could obtain food for mind and body, and rest for both, the men could be rescued from the saloon." Mr. Depew added, "I have been in the employ of the New York Central for twenty-five years. When I entered its service railroad men, as a rule, were what is termed a hard lot. Now, as the result of such buildings as these and the Christian influences that radiate from them, they are sober men." Any agency which lessens thus the drink temptation and improves the character of railway men is a blessing, not only to the men themselves and to their families, but to the railway company and the travelling public.

This looks like making it safer for boys to become railroad men, as probably some of our little Presbyterian boys will. We want *Christian* railroad men.

The following is one of the home mission letters sent for publication in our magazine

by the secretaries in New York. We put it here because we think this is the place

where it will do the most good. The children will read it and be sure to tell their fathers about it. They will be glad to have you pick up all the old iron lying around the yard, and rags too, and make such good use of them. See if they will not. Oh, how many ways there are to help the missionaries and to be so much happier ourselves!

SOUTH DAKOTA.

REV. ROBERT CHRISTISON, *Dell Rapids*:—I am just recovering from a rather severe attack of the influenza. With the exception of one day, however, I have been able to conduct the Sabbath services. The cold weather and the great amount of sickness have considerably lessened the attendance for the past two months at the services. But the sickness is now abating, and the cold weather will soon be over, when the attendance will largely increase. Financially this is a hard year for this as for many of our other Dakota churches. The drought of last summer has told heavily on our farmers in this as in other parts of this state. Then there has been no work at our granite quarries all this winter, and our church considerably depends on the men at the quarries.

But we are quite hopeful notwithstanding. The people tell me our church is in much better shape every way than it has been for years. Some bones of contention have been removed, and the relig-

ious interest is greatly improved. This week special services are being held, and we expect quite an accession to the membership at our next communion in two weeks. A young people's Christian endeavor society has been formed, which promises much good. The Sabbath-school is large and interesting.

Some time ago a request came from the Board of Foreign Missions asking a contribution of six cents for each scholar for foreign missions. The request was laid before the school, and all who were willing to try to give six cents were asked to hold up their hands, when quite a forest of little hands were held up. Paper boxes were furnished to each. On the day when the boxes were returned, it was found that the aggregate contributions went far beyond the average of six cents per member. In one very poor, pious family, where there was no money to give, there were a little brother and sister, ten and twelve years of age. When their box was opened, it contained thirty-two cents, which had been earned in this way. The little brother went to work and collected old iron where he could find any, and the little sister collected old rags where she could find them; and putting the old iron and the rags together, they sold them to a peddler for thirty-two cents, and so presented their little offering on the altar of the Lord's service. The incident was very affecting to us all and is worth recording. It was freely conceded that this was the biggest and best offering of all.

Besides this letter from the new state of South Dakota, which seemed specially suitable for these children's pages, there are a number of home mission letters printed as usual under that title, in which the older boys and girls will find much to interest them. They are from the other two new states of North Dakota and Washington, and also from Colorado, and from Alaska and Utah, and from the grand old state of Massachusetts. You will also find on one of the earlier pages of this number a good thing that comes from an enterprising society of Christian endeavor in "the old Granite State" of New Hampshire. You will

easily find it by the picture of a circle representing all the boards of our Church and the work which they are appointed to do. You will find this a nice way to study our Church's work. I expect that many other societies of Christian endeavor and mission bands will find it helpful to draw this circle on a blackboard for their meetings. If any of you should invent ways of varying it and adapting it to different uses, please write to me as our New Hampshire friends so kindly did.

You will also find much to interest you in the foreign mission letters in this number.

H. A. N.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1890.

| | |
|--|---|
| ATLANTIC.— <i>South Florida</i> —Kissimmee 1st, 7 00 | 18. <i>Columbus</i> —Columbus 2d, 58. <i>Huron</i> —Tiffin, 17 30. <i>Ma-</i> |
| BALTIMORE.— <i>Baltimore</i> —Zion, 4. <i>Washington City</i> —Wash- | honing—North Benton, 7. <i>Marton</i> —Pisgah, 2 12. <i>Port-</i> |
| ington Assembly, 31. 35 00 | mouth—Ironton 1st, 6; Sardinal, 6 35; Winchester, 6. 34. |
| CATAWBA.— <i>South Virginia</i> —Danville Holbrook Junction, | <i>Clatsville</i> —Birmingham, 70 cts.; Rock Hill, 3 60; Weiger, 3. |
| 2. <i>Yadkin</i> —Freedom East, 1; Nazareth, 1. 4 00 | <i>Steubenville</i> —Steubenville 2d, 16 04; Toronto, 7. 206 42 |
| COLORADO.— <i>Boulder</i> —Timnath, 5; Valmont, 20 cts. | PACIFIC.— <i>Benicia</i> —Benicia, 5. <i>Los Angeles</i> —San Pedro, 3. |
| <i>Pueblo</i> —La Veta, 1; Pueblo 1st, 4. 24 10 44 | <i>Sacramento</i> —Vacaville, 5. 13 00 |
| COLUMBIA.— <i>East Oregon</i> —Union, 4 90. <i>Idaho</i> —Prescott, | PENNSYLVANIA.— <i>Allegheny</i> —Beaver, 25; Millville, 6 83. |
| 3. <i>Oregon</i> —Eugene City, 6; Oregon City, 5. 18 90 | <i>Blairsville</i> —Cross Roads sab-sch., 14; Ebenburg, 3 28; Mur- |
| ILLINOIS.— <i>Bloomington</i> —Clinton, 13; El Paso, 12; Wat- | rys-ville, 8; Turtle Creek, 2 38. <i>Butler</i> —Jefferson Centre, 2. |
| seka, 5. <i>Cairo</i> —Anna, 11; Enfield, 3 70; Nashville, 8 35; | <i>Cartersville</i> —Great Conewago, 2 13; Harrisburg Pine St., 142 95. |
| Tamaroa, 13. <i>Chicago</i> —Evanston 1st, 79 68; Lake 1st, 5. | <i>Chester</i> —Kenneth Square, 5; Upper Octorara, 12; West |
| <i>Fierport</i> —Linn and Hebron, 6; Ridott Ger., 5; Woodstock, | <i>Chester</i> 2d, 1. <i>Erie</i> —Cochran, 4. <i>Huntingdon</i> —Saxton, |
| 7 25. <i>Maitoon</i> —Paris, 5; Taylorville, 6. <i>Rock River</i> —Aledo | 1. <i>Kittanning</i> —Saltsburg, 24 50. <i>Lackawanna</i> —Ulster, 3. |
| sab-sch., 1 28. <i>Schuyler</i> —Appanosee, 9; Oquawka, 3 27. | <i>Lehigh</i> —Allen Township, 10; Easton Brainerd, 41 77; Fern- |
| <i>Springfield</i> —Pisgah, 2 31; Unify, 77 cts. 196 61 | dale, 9 72; Mahanoy City, 9 92; Mauch Chunk, 23 62. <i>North-</i> |
| INDIANA.— <i>Crawfordsville</i> —Lebanon, 5. <i>Logansport</i> —Mt. | umberland—Lewisburg 1st, 50 05. <i>Philadelphia Central</i> — |
| Zion, 1 32. <i>Muncie</i> —Portland, 2 50; Wabash, 6. <i>New Al-</i> | <i>Philadelphia</i> Northminster, 112 06. <i>Philadelphia North-</i> |
| bany—Madison 1st, 9 75. 24 57 | <i>Chestnut Hill</i> , 50. <i>Pittsburgh</i> —Chartiers, 3; Concord, 3; |
| INDIAN TERRITORY.— <i>Muscogee</i> —Achsena, 2 00 | <i>Pittsburgh Shady Side</i> , 6 55. <i>Redstone</i> —Dawson, 5. <i>Wash-</i> |
| IOWA.— <i>Council Bluffs</i> —Audubon, 5 50; Brooks, 2 50; Coun- | ington—Wheeling 2d, 23 69. <i>Wellsboro</i> —Wellsboro', 4 91. |
| cill Bluffs 1st, 24 03; Nodaway, 1 50; Randolph, 1 50. <i>Des</i> | 615 53 |
| <i>Moines</i> —Hopeville, 1 50; Panora, 1; Promise City, 3 30. | SOUTH DAKOTA.— <i>Southern Dakota</i> —Mitchell, 8; Scotland, |
| <i>Debuque</i> —Lansing 1st, 6 65. <i>Fort Dodge</i> —Deitham 1st, 3; | 7 00 |
| Giddlen, 4 14; Liberty, 4. <i>Iowa</i> —Bonaparte, 1 53; Lebanon, | UTAH.— <i>Wood River</i> —Paris, 3 40 |
| 4; Middleton, 60 cts.; Sharon, 4 57. <i>Waterloo</i> —Dysart, | WISCONSIN.— <i>Chippewa</i> —Maiden Rock, 28 30. <i>La Crosse</i> — |
| 2 60; Greene, 2. 79 72 | North Bend, 5. <i>Lake Superior</i> —Ishtepening, 15 18; Nexau- |
| KANSAS.— <i>Emporia</i> —Clear Water, 2 50. <i>Highland</i> —Marys- | nee, 14 98. <i>Milwaukee</i> —Milwaukee Immanuel sab-sch., 27 89; |
| ville, 5. <i>Neosho</i> —Carlyle, 36 cts.; Cherryvale, 3 05; Colony, | <i>Milwaukee Perseverance</i> , 6 25. 97 60 |
| 3; Elk City 1st, 5; Louisburg 1st, 3 50. <i>Osborne</i> —Hays City, | |
| 10 75; Wakeeny, 8 65. <i>Topeka</i> —Mulberry Creek Ger., 5; | Total from churches and Sabbath-schools..... \$3,509 62 |
| Perry, 2 43. 49 21 | OTHER CONTRIBUTIONS. |
| KENTUCKY.— <i>Ebenezer</i> —New Concord, 2 00 | Rev. J. W. Ray and wife, Lake City, Minn., 10; |
| MICHIGAN.— <i>Detroit</i> —Saline, 2 32. <i>Pitt</i> —La Motte, 3. | "C., Pa., 4; Religious Contributions of Prince- |
| <i>Grand Rapids</i> —Tustin, 1. <i>Kalamazoo</i> —Richland, 12. <i>Lan-</i> | ton Theological Seminary, N. J., 10 70; Miss |
| sing—Concord, 1 84; Onelida, 5. <i>Monroe</i> —Coldwater, 2 75; | Fanule E. Meyer, Oregon, Mo., 1; Rev. W. L. |
| Erle, 5. <i>Saginaw</i> —Saginaw City 1st sab-sch., Rev. A. F. | Tarbet and wife, 2 40; Rev. Luke Dorland, D.D., |
| Bruske's Bible class, 5 11. 38 02 | Hot Springs, N. C., 2; Jared Knapp, Woodstock, |
| MINNESOTA.— <i>Mankato</i> —Laverne 1st, 5. <i>Red River</i> —East | Ill., 6; Miss Mary S. Elchburn, Obl, N. Y., 5; |
| Grand Forks Mendenhall Memorial, 2 65. <i>St. Paul</i> —Minne- | Mrs. A. B. Thompson, Philadelphia, Pa., 10; |
| apolis Andrew, 25; St. Paul Goodrich Ave. sab-sch., 3 27; | Mrs. Todd, Minneapolis, Minn., 1; Anonymous, |
| St. Paul House of Hope sab-sch., 18 38. <i>Winona</i> —Kasson, | Frankford, Philadelphia, Pa., 1; Mrs. S. R. |
| 10 78. 60 06 | Craft, Lake City, Minn., 5..... 58 10 |
| MISSOURI.— <i>Kansas City</i> —Raymore 1st, 8 90. <i>Palmyra</i> — | \$3,567 72 |
| Hannibal, 25; Milan, 3; Sullivan 1st, 3. <i>Platte</i> —Bethel, | LEGACIES. |
| 5 15; Gallatin, 2 15; Tarkio, 5. <i>St. Louis</i> —Cuba, 3; Naz- | Estate of J. W. Edwards, Marquette, Mich., 750; |
| areth Ger., 5 60; Zion Ger., 3 40. 64 20 | Estate of James Boughton, Carlisle, N. Y., 66 34. 816 34 |
| NEBRASKA.— <i>Hastings</i> —Hartwell, 1 25; Wilsonville, 1. | MISCELLANEOUS. |
| <i>Kearney</i> —Fullerton, 4; Salem Ger., 5 62; Shelton, 5. <i>Ne-</i> | Paid on church mortgages, 50; Sale of church |
| <i>braska City</i> —Hickman Ger., 6; Salem, 6 55. <i>Niobrara</i> —Cole- | property, 193; Interest, 298 54; Premiums of |
| ridge, 1; St. James, 1; Wayne, 8 75. 40 17 | insurance, 288 08..... 826 62 |
| NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 3d, 21. <i>Jersey City</i> — | SPECIAL DONATIONS. |
| <i>Jersey City Westminster</i> , 7 23. <i>Morris and Orange</i> —Mend- | ILLINOIS.— <i>Schuyler</i> —Quincy 1st Ladies' |
| ham 1st, 10 53; Orange Hillside, 106 25. <i>Newark</i> —Montclair | Society, 30 00 |
| 1st, 64 73. <i>New Brunswick</i> —Trenton Prospect St., 47 52. | NEW YORK.— <i>Rochester</i> —Rochester Central, |
| <i>Newton</i> —Belvidere 2d, 7 20; Newton, 60; Stanhope 1st, 2; | 500. <i>Utica</i> —Clinton, 49. 549 00 |
| Stewartville, 16. <i>West Jersey</i> —Camden Liberty Park Ger., | PENNSYLVANIA.— <i>Philadelphia</i> —Philadel- |
| 2; Williamstown, 10. 354 46 | phia West Arch St., 100. <i>Philadelphia</i> |
| NEW MEXICO.— <i>Santa Fe</i> —Las Vegas 1st, 10 00 | <i>North</i> —Chestnut Hill Boys' Band, 20. 120 00 |
| NEW YORK.— <i>Brooklyn</i> —Brooklyn Rose St., 56; Brooklyn | For churches in Indian Territory, 300 00 |
| South 3d St., 64 93. <i>Buffalo</i> —Buffalo North, 40 84. <i>Crypa-</i> | 999 00 |
| <i>Auburn</i> 2d, 16 06; Genoa 1st, 16 50. <i>Champlain</i> —Malone, | Total..... \$6,209 68 |
| 21 87. <i>Chemung</i> —Mecklenburg, 5. <i>Columbia</i> —Hudson 1st, | Church collections and other contributions for |
| 35. <i>Genesee</i> —Pike, 6 22. <i>Geneva</i> —Geneva North, 115 89. | 11 months, April, 1889, to Feb., 1890... \$43,453 58 |
| <i>Hudson</i> —Good Will, 1 92; Livingston Manor, 5; Monroe, 10. | " " 1888, " 1889... 43,617 83 |
| <i>Long Island</i> —Greenport, 2 25; Yaphank, 2. <i>Nassau</i> —Islip, | MANSE FUND. |
| 10; Roslyn, 4 78. <i>New York</i> —New York 1st, 309 22; New | ILLINOIS.— <i>Cairo</i> —Ava, 1 66. <i>Chicago</i> — |
| York Bethany, 11; New York Brick, add'l, 25; New York | "Chicago 1st, 2 34. 4 00 |
| Madison Sq. (Estate James R. Hills), 200; New York Phil- | IOWA.— <i>Des Moines</i> —Newton, 3 46 |
| lips, 367 41. <i>Niagara</i> —Niagara Falls (incl. sab-sch., 5 15), | NEW JERSEY.— <i>Newton</i> —Newton, 15 00 |
| 20 83. <i>North River</i> —Freedom Plains, 10; Matteawan, 8 75. | NEW YORK.— <i>New York</i> —New York Alex- |
| <i>Newburgh</i> 1st, 24 82; Foughkeepsle, 9 25; Westminster, 4 75. | ander, 2; <i>North River</i> —Wappinger's |
| <i>Osego</i> —Stamford, 80. <i>Steuben</i> —Campbell, 20. <i>Syracuse</i> — | |
| <i>Mexico</i> 1st, 19 90. <i>Ulster</i> —Clayville, 2 75; Lyons Falls, 8 30. | |
| <i>Westchester</i> —Yonkers 1st, 81 84. 1563 29 | |
| NORTH DAKOTA.— <i>Paro</i> —Hunter, 2 00 | |
| OHIO.— <i>Bellefontaine</i> —Bellefontaine, 3 75; Forest sab-sch., | |
| 1 16. <i>Cleveland</i> —Cleveland 1st, 50 40; Cleveland Case Ave., | |

| | |
|---|-------|
| Falls,* 2. Troy—Lansburg Olivet,* 3 25. Westchester—Greenburg,* 10; Paterson,* 2; Yonkers 1st, 20 50. | 39 75 |
| OHIO.—Cleveland—Orwell,* 1 50. Columbus—Columbus 2d (Anon.), 46 cts. Lima—Hardin,* 2 64. | 4 60 |
| PENNSYLVANIA.—Carlisle—Dauphin,* 5. Lehigh—Hokendauqua,* 6 35. | 11 35 |
| WISCONSIN.—Winnebago—Stevens Point sub-ech. (birthday box offering), | 5 03 |
| | 88 19 |

MISCELLANEOUS.

| | |
|--|--------|
| Installments on loans, 275 05; Interest, 131 78; Premiums of insurance, 19 50; Return of unearned premiums, 46 23. | 472 56 |
|--|--------|

SPECIAL DONATIONS.

| | |
|-------------------------------------|-------|
| NEW JERSEY.—West Jersey—Pittsgrove, | 17 00 |
|-------------------------------------|-------|

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|---|----------|
| PENNSYLVANIA.—Philadelphia North—Philadelphia Chestnut Hill sub-ech., | 25 00 |
| Miss Mary Reed Johnston, Pittsburgh, Pa., | 10 00 |
| Miss Lucy Bittinger, Sewickley, Pa., | 5 00 |
| Total..... | 57 00 |
| | \$612 75 |

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

* These contributions are from the Christian Endeavor Societies of the churches named.

RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1890.

BALTIMORE.—Baltimore—Baltimore Boundary Ave., 25; Baltimore Broadway, 5; Baltimore Brown Memorial sub-ech., 10 41; Deer Creek Harmony, 12; Zion, 1. New Castle—Dover, 11; St. George's, 1 50.

COLORADO.—Boulder—Valmont, 15 cts. Pueblo—La Veta, 2; Pueblo 1st, 3 18.

COLUMBIA.—Idaho—Spokane Falls 1st, 25 16. Oregon—Astoria 1st, 10; Oregon City, 2. Puget Sound—Olympia, 8. Southern Oregon—Ashland, 2.

ILLINOIS.—Alton—Greenville, 3 20; Jerseyville, 11; Lebanon, 3. Bloomington—Bloomington 1st, 21; Champaign 1st, 54 16; Normal, 10. Cairo—Cairo 1st, 7 75; Flora, 2 50; Goldconda, 10; Murphysboro, 4 50; Tamaroa, 2. Chicago—Brookline, 3 33; Chicago Belden Ave., 7 50; Evanston 1st, 30; Hyde Park, 94; Lake 1st, 6; Woodlawn Park, 40. Freeport—Oregon, 9 20. Matoon—Tuscola, 10 53. Peoria—Elmira, 8 60. Rock River—Aledo sub-ech., 96 cts.; Alexis, 8 60; Dixon, 17 45; Edgington, 8; Geneseo, 23 55; Millersburg, 3; Pleasant Ridge, 2. Schuyler—Appanoose, 3; Brooklyn, 8 05; Doddsville, 3; Elvaston, 7 75; Oquawka, 1; Prairie City, 6. Springfield—Mason City, 8 02; Piagah, 2 31; Springfield 1st, 48 29; Unity, 78 cts.

INDIANA.—Crawfordsville—Alamo, 2; Judson, 2; North Union, 1; Russellville, 1. Indianapolis—Franklin 1st, 13 81; Indianapolis 12th, 4 43. Logansport—Crown Point, 5 50. Muncie—Hopewell, 1; Peru 1st, 11; Portland, 1 55; Wabash, 5 25. New Albany—Bedford, 10. Vincennes—Evansville Grace, 15 70; Terre Haute Moffat St., 6; Vincennes sub-ech., 5 77.

IOWA.—Cedar Rapids—Springville, 4. Council Bluffs—Clarinda, 11; Sidney, 6. Des Moines—Panora, 1. Dubuque—Hopkinton, 8 43. Fort Dodge—Dedham 1st, 2; Meriden, 1 55. Iowa—Middletown, 60 cts.; Wapella, 3 77. Iowa City—Tip-ton 1st, 15. Waterloo—Cedar Falls, 10; Janeville, 3 50; Marshalltown, 6.

KANSAS.—Highland—Horton 1st, 4 50. Neosho—Carlyle, 27 cts.

KENTUCKY.—Ebeneser—New Concord, 60 cts.; Sharpeburg, 3.

MICHIGAN.—Grand Rapids—Grand Rapids Westminster, 10 14; Tustin, 1. Kalamazoo—Schoolcraft, 4. Lansing—Concord, 1 38. Monroe—Raisin 1st, 1 85. Saginaw—Midland 1st, 5 40.

MINNESOTA.—Duluth—Duluth 2d, 11; Duluth Westminster, 2. Mankato—La Sueur, 6 50. St. Paul—Merriam Park, 6 21; Minneapolis 1st, 23 88; Minneapolis Franklin Ave., 5 05, sub-ech., 1 70; Minneapolis Highland Park, 16 91; Oak Grove, 4; St. Croix Falls 1st, 4 12; St. Paul Dayton Ave., 46 28; St. Paul Goodrich Ave. sub-ech., 4 13.

MISSOURI.—Kansas City—Butler 1st, 40; Holden 1st, 6; Kansas City 2d, 76 56. Ozark—Carthage, 7 25. St. Louis—Cuba, 2; St. Louis 1st, 79 32.

NEBRASKA.—Hastings—Minden, 3 50. Kearney—Wood River, 5. Nebraska City—Sterling, 5; York 1st, 4 61. Niobrara—Emerson, 5 86; Wakefield 1st, 4 16.

NEW JERSEY.—Elizabeth—Cranford 1st, 5; Pluckamin sub-ech., 5 50. Jersey City—Passaic, 15 15. Monmouth—Manchester 1st, 8. Morris and Orange—Mendham 2d, 9; Orange 1st Ger., 2. Newark—Caldwell, 28 50. New Brunswick—Amwell 2d, 5; Hamilton Square, 6 95; Pennington 1st, 5 77. Newton—Greenwich, 5; Phillipsburg 1st, 23; Stanhope 1st, 3; Stewartville, 12. West Jersey—Williamstown, 7.

NEW MEXICO.—Santa Fe—Las Vegas 1st, 3 00.

NEW YORK.—Adams—Carlisle, 2; Esperance, 2; Gloversville 1st, 24 55; Jefferson, 8; Schenectady East Ave., 4 59. Binghamton—Binghamton West, 9; Cortland, 38 43. Boston—South Boston 4th, 9. Brooklyn—Brooklyn Trinity, 5, sub-ech., 4. Buffalo—Buffalo North, 45 08. Croydon—Auburn 2d, 6 70. Champlain—Malone 1st, 21 87; Port Henry 1st, 21 51. Columbia—Hudson 1st, 35. Genesee—Warsaw, 26. Genesee—Manchester 1st, 16. Hudson—Chester, 27 25; Florida, 15; Good Will, 1 44; Goshen, 31; Hamptonburg, 14; Haverstraw 1st, 4; Hockland 2d, 1; Washingtonville 1st, 15. Long Island

—Cutchogue, 5 21; Greenport, 2 25; West Hampton, 10; Yaphank, 2. Nassau—Freeport, 7; Islip, 12. New York—New York 5th Ave., 1464 50. Niagara—Holley 1st, 4 16. North River—Cold Spring, 3; Mailborough, 20; Poughkeepsie, 6 94. Oswego—Middlefield Centre, 5 33; Worcester, 2. Rochester—Rochester 3d, 25; Rochester Westminster, 12; Victor 1st, 7. St. Lawrence—Cape Vincent, 5; Gouverneur 1st, 18 55. Steuben—Addison, 14 70. Syracuse—Casenovia 1st, 18 19; Syracuse Memorial, 4 61; Syracuse Park Central, 31 75. Troy—Cohoes, 25; Troy Woodside, 47 58. Utica—Boonville, 6 84.

NORTH DAKOTA.—Fargo—Sanborn, 3 50.

OHIO.—Bellevue—Bucyrus, 10 71; Forest, 3. Cincinnati—Cincinnati 7th, 30 26; Cincinnati Cumminsville, 9 09. Cleveland—Cleveland 1st, 37 90; Cleveland Case Ave., 18; Guilford, 9 88. Columbus—Columbus 2d, 38; London, 8. Dayton—New Carlisle, 5; South Charleston, 7 14; Troy 1st, 18 90. Huron—Huron, 5 13. Maconing—Massillon 2d, 14 06; Poland, 4 93. Marion—Liberty, 2. Massene—Toledo 1st, 70 78; West Bethesda, 5. Portsmouth—Portsmouth 1st, 29 53; Portsmouth Ger., 6. Steubenville—Bethel, 1 69; Irondale, 2 64; Steubenville 2d, 9 35. Wooster—Ashland, 5 80; Shelby, 2. Zanesville—Jefferson, 7; Keene, 5.

PACIFIC.—Los Angeles—Los Angeles Spanish, 2. Sacramento—Roseville, 4. San José—Gilroy, 5. Stockton—Grayson 1st, 4 25; Visalia 1st, 2.

PENNSYLVANIA.—Allegheny—Allegheny Providence, 51; Bellevue, 9; Glenfield, 5 77; Leetsdale, 59 27; Plains, 2. Blairsville—Black Lick, 2 60; Braddock 1st, 22; Cross Roads, 6; Ebensburg, 2 46; Harrison City, 3; Murrysville, 6; New Salem, 21 25; Pleasant Grove, 8 50; Unity, 11 25. Butler—Allegheny, 1; Buffalo, 11; Centreville, 7; Jefferson Centre Ger., 1; Summit, 5. Carlisle—Carlisle 1st, 27 95; Lebanon 4th St., 15 63; Mechanicburg, 5 20; Mercersburg, 10 36; Shippensburg, 16 75. Chester—Chester 3d, 26 59; Penningtonville, 5. Clarion—Du Bois, 11. Erie—Belle Valley, 3; Cochranton, 4; Corry, 3 25; Edinboro, 4 25; Greenville, 15; Meadville 2d, 8; Mercer 2d, 19; Springfield, 2 41; Wattburg 1st, 2 60. Huntingdon—Altoona 3d, 7 19; Bethel, 1; Hollidaysburg 1st, 42 87, sub-ech., 4 06; Kylertown, 1; Lost Creek, 7; Petersburg, 4, sub-ech., 1 25; Tyrone 1st, 44 99. Kittanning—Clinton, 3 60; Slate Lick, 8 40. Lackawanna—Honesdale 1st, 33 68; Kingston, 14 26; Monroeton, 4; Towanda 1st, 28 62; Ulster, 2; Wilkesbarre Westminster, 5. Lehigh—Reading 1st, 21. Northumberland—Buffalo, 3 50; Mahoning, 58 67; Mifflinburg 1st, 4; New Berlin, 4. Philadelphia—Philadelphia Evangelical, 14; Philadelphia Woodland, 131 02. Philadelphia North—Germananton Market Sq., 8 08; Hermon, 20; Norristown 1st, 17 34. Pittsburgh—Cannonsburg 1st, 10 25; Cannonsburg Central, 7 25; Chartiers, 6; Hazlewood, 20 94; McKees Rocks, 6; Mansfield 1st, 17 77; Montours, 7; Pittsburgh 4th, 28 39; Pittsburgh Shady Side, 6 65; Swisshaven, 27; Wilkinsburg, 39 80. Redstone—Dunbar, 16, sub-ech., 2; Dunlap's Creek, 12 71; Little Redstone, 5 21; McKeesport 1st, 87 65; West Newton 1st, 8 90. Schuylkill—Enon, 4; Hopewell, 5; Little Beaver, 2 20; New Castle 2d, 10; Pulaski, 1 07; Sharon 1st, 13 20. Washington—Claysville, 16 73; Forks of Wheeling, 16; Frankfort, 8; Waynesburg, 3 50; Wheeling 1st sub-ech., 10. Wellaboro—Elkland and Oerella, 11; Mansfield, 6; Wellaboro, 3 63. Westminster—Leacock, 12 53; Slate Ridge, 5; Wrightsville, 9; York Westminster, 5 50.

SOUTH DAKOTA.—Aberdeen—Groton 1st, 5. Southern Dakota—Canton, 3 50.

TENNESSEE.—Holden—Elizabethton, 1. Union—New Providence, 4 86.

WISCONSIN.—La Crosse—Galesville, 9 13. Lake Superior—Florence, 10; Menominee 1st, 15. Madison—Beloit 1st, 8; Kilbourne City, 2 35; Prairie du Sac, 9. Milwaukee—Milwaukee Holland, 6. Winnebago—Fort Howard, 2 50; Merrill 1st, 2 85.

PERSONAL.

Rev. A. F. Brucke's Bible class in sub-ech. of 1st

ch., Saginaw City, Mich., 5 11; Mrs. C. H. McCormick, Chicago, 15,000; Young People's Soc. of Christian Endeavor, Troy Woodside, N. Y., 1 07; Anon., 1; Mrs. M. T. H., New York city, 25; Miss Fannie E. Meyer, Oregon, Mo., 1; Mrs. Todd, Minneapolis, Minn., 1; Mrs. E. H. R., Bridgton, N. J., 10; C. Pa., 3; Religious Contribution Soc. of Princeton Sem., N. J., 8 03; Rev. W. L. Tarbet and wife, 2 40; Mrs. A. P.

Thompson, Phila., 10; J. A. Gould, Seattle, Wash., 10..... 15,077 61

Total receipts for February, 1890..... 20,356 83
Previously reported..... 31,263 30

Total since May 1, 1889..... \$51,620 13

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, FEBRUARY, 1890.

BALTIMORE.—Baltimore—Baltimore Boundary Ave., 36; Baltimore Broadway, 7; Bethel, 10. *New Castle*—Pencader, 10. *Washington City*—Gurley Memorial, 4 50; Washington Unity, 4 85. 72 85
COLORADO.—Boulder—Timnath, 3; Vailmont, 13 cts. *Pueblo*—Alamosa, 10; La Veta, 2; Mesa, 87; Pueblo Ist, 2 65. 104 78

COLUMBIA.—Oregon—Independence, 2; Oregon City, 4 00

ILLINOIS.—Alton—Lebanon, 4. *Bloomington*—Bloomington 2d, 100; Chenoa, 3 66. *Cairo*—Anna (sab-sch.), 4, 24; Esfield, 3 60; Tamaroa, 11. *Chicago*—Chicago 2d, 181 85; Chicago 41st St., 41 83. *Freeport*—Galena South, 31 70; Oregon, 9 30. *Maitoon*—Taylorville, 7 36. *Rock River*—Aledo sab-sch., 80 cts. *Schuyler*—Mt. Sterling, 25 65; Oquawka, 3 23. *Springfield*—Brush Creek, 2 47; Plagah, 1 73; Unity, 69 cts. 452 47

INDIANA.—Logansport—Bethlehem, 7 11; Centre, 6 05. *Muncie*—Marion, 2 29; Wabash, 3 75. *New Albany*—Madison Ist, 10 67. 29 87

INDIAN TERRITORY.—Choctaw—Wheelock, 1 00
Iowa.—Cedar Rapids—Cedar Rapids Ist, 61 67; Vinton, 18. *Council Bluffs*—Sidney, 7. *Des Moines*—Des Moines Westminister, 4 98; Hopeville, 1; Padora, 1. *Dubuque*—Lansing Ist, 3 51. *Fort Dodge*—Wheatland Ger., 7. *Iowa*—Bonaparte, 1 80; Martinsburg, 6; Middletown, 50 cts.; Montrose, 2; Primrose, 2 65; Sharon, 5 65; St. Peter's Evangelical, 7. *Iowa City*—Colorado Junction (sab-sch.), 1 80, 8 75. *Waterloo*—Dysart, 3; Marshalltown, 6; West Friesland Ger., 8 25. 150 78

KANSAS.—Highland—Horton, 7; Marysville sab-sch., 5. *Neosho*—Carlyle, 23 cts.; Chanute, 6 10; Cherryvale Ist, 4 81. *Topeka*—Leavenworth, 50. 72 64

KENTUCKY.—Ebenzer—New Concord, 10 00
MICHIGAN.—Detroit—Milford Y. P. S. C. E., 2 50. *Grand Rapids*—Graud Rapids Westminister, 10 13; Muir, 3. *Kalamazoo*—Schoolcraft, 3. *Lansing*—Concord, 1 15. *Monroe*—Coldwater, 2 32; Raisin, 1 80. *Saginaw*—Midland Ist, 4 50; Saginaw City Ist, 5 11. 43 51

MINNESOTA.—Mankato—Kasota, 4; St. Peter's Union, 7. *St. Paul*—Delano, 4; Maple Plain, 8; Minneapolis Andrew, 15; St. Paul Goodrich Ave. sab-sch., 3 04; St. Paul House of Hops sab-sch., 13 34. 54 38

MISSOURI.—Kansas City—Helden, 5 15. *Palmyra*—Hannibal, 15. *Platte*—Albany, 1 75; Hopkins, 3 46; Misspah, 2. *St. Louis*—Cuba, 3; Emmanuel Ger., 10; Webster Grove (sab-sch.), 5, 60; Zoar, 10. 100 35

NEBRASKA.—Nebraska City—Hickman Ger., 7 50

NEW JERSEY.—Elizabeth—Lamington, 20; Perth Amboy, 32. *Jersey City*—Jersey City Westminister, 5 60. *Monmouth*—Hurlington, 53 52; Jacksonville, 4; Matawan, 40 63; Providence, 3. *Morris and Orange*—Orange Ist Ger., 2. *New Brunswick*—Amwell 2d, 4; Bound Brook, 21; Trenton Prospect St., 44 69. *Newton*—Andover, 4 33; Belvidere 2d, 10 26; Phillipsburg Westminister, 5; Stanhope, 2; Stewartville, 10. *West Jersey*—Brainerd, 4; Haddonfield sab-sch., 55; Pittsgrove, 17. 342 93

NEW MEXICO.—Santa Fe—Las Vegas Ist, 4 00

NEW YORK.—Albany—Tribe's Hill, 4. *Binghamton*—McGrawville, 6 77. *Boston*—Quincy Ist, 5 68. *Brooklyn*—West New Brighton Calvary, 19. *Buffalo*—Springville, 5 75. *Cayuga*—Middian, 4; Owasso, 7 57. *Champlain*—Malone, 10 93. *Columbia*—Hudson Ist, 15 57. *Genesee*—Attica, 14 32. *Geneva*—Geneva Ist, 32 21; Manchester, 1 67; Phelps, 12 59; Romulus, 9 07. *Hudson*—Good Will, 10 20; Haverstraw Central, 42; Livingston Manor, 3; Rockland 2d, 1. *Long Island*—Greenport, 1 50; Southold, 15 50; Yaphank, 2. *Nassau*—Freeport, 8. *New York*—New York 5th Ave., 2915 16; New York Bethany, 9. *Niagara*—Barre Centre, 5. *North River*—Amenia, 8; Cold Spring, 10; Milton, 6; Poughkeepsie, 5 79. *Rochester*—Rochester St. Peter's, 30; Rochester Westminister, 12. *Steuben*—Andover, 3 50. *Syracuse*—Syracuse Memorial,

5. *Troy*—Lansburg Ist, 38 10. *Utica*—Clayville, 2 50; Sauquoit, 6 64; Utica Memorial, 30. *Westchester*—Bridgeport Ist, 45. 3352 02

OHIO.—Bellefontaine—Belle Centre, 3; Bellefontaine, 2 34; Forest, 4; Upper Sandusky, 5. *Cincinnati*—Cincinnati Ist, 6 40. *Cleveland*—Cleveland Ist, 31 50; Cleveland Case Ave., 97 20. *Columbus*—Groveport, 2. *Mahoning*—Ellsworth, 10; Massillon 2d (a friend of the church), 15; North Benton, 6. *Portsmouth*—Winchester, 2. *St. Clairsville*—Bellare 2d (sab-sch.), 6, 15; Birmingham, 1; Cambridge, 8; Martin's Ferry, 15 96. *Steubenville*—Minerva, 3; Newcomerstown, 5 20; Steubenville 2d, 19 23. *Wesley*—Berlin, 2 50; Wooster Ist, 44 50. *Zanesville*—Granville, 12 50. 310 83

PENNSYLVANIA.—Allentown—Beaver, 29; Bridgewater, 15 50; Millvale, 7; Pine Creek Ist, 4. *Blairsville*—Ebensburg, 2 05; Murrysville, 5. *Butler*—Jefferson Centre Ger., 2; Middlesex, 8. *Chester*—Ashmun, 15; Kennett Square, 3; West Chester 2d, 2. *Clarion*—Beech Woods, 15 25; Concord, 3. *Erie*—Coharnton, 4; Sugar Creek Memorial, 2; Sunville, 4. *Huntingdon*—Bald Eagle, 6 58; Curwensville, 8 64; Kyrletown, 1. *Lower Spruce Creek*, 10. *Lakewood*—Athena, 12; Harmony, 24; Kingston, 15; Monroeton, 5. *Lehigh*—Easton Olivet, 35 66. *Northumberland*—Bald Eagle and Nittany, 7 97; Bloomsburg Ist, 23 65. *Philadelphia*—Philadelphia 2d, 105 07; Philadelphia 10th, 456 25; Philadelphia Tabor, 36. *Philadelphia Central*—Philadelphia Arch St., 142 61. *Philadelphia North*—Germanstown Ist, 353 18; Norristown Ist, 17 34; Wissinoming, 1. *Pittsburgh*—Chartiers, 5; Homestead, 12; Pittsburgh Shady Side, 13 30. *Shenango*—Leasburg, 5. *Washington*—Forks of Wheeling, 16; Wheeling Ist (sab-sch.), 10, 66 27. *Wellbore*—Elkland and Osceola, 13; Wellsboro, 3 07. *Westminister*—Centre, 6. 1522 39

SOUTH DAKOTA.—Central Dakota—Miller, 4 45; Scotland, 2. 6 45

UTAH.—Wood River—Boise City, 5 00
WISCONSIN.—Milwaukee—Cambridge Ladies Missa Soc., 5; Milwaukee Holland, 5; Waupun, 5 15. 15 15

Total receipts from churches in February, 1890..... \$6,549 90

Total receipts from sab-schs. in February, 1890..... 103 98

LEGACIES.

Estate of Alexander Folsom, Bay City, Mich., in part, 3000; Estate of Thomas Hamilton, Steubenville, O., 89 50; Estate of James Boughten, Carlisle, N. Y., 66 84. 3,155 84

INTEREST ON PERMANENT FUNDS.

62 50; 75; 20 25; 36; 33; 27; 30..... 283 75

REFUNDED.

"D," 25; Rev. John B. Devins, 200; Rev. George Burlingame, 30; 33..... 288 00

MISCELLANEOUS.

From a friend, 3; Prof. E. P. Gilbert, 27 50; Mrs. A. P. Thompson, 10; Miss F. E. Meyer, 1; Mrs. J. R. Symmes, 1; Miss Margaret McAdam, 1; Rev. Luke Dorland, 2; Income from Hatch legacy, Rev. C. B. Gardner, trustees, 43; Lydia, 5; M. M., 2; Mrs. Mary S. Eichburn, 2 27; "C. Pa.", 2; Religious Contribution Society of Princeton Seminary, 6 69; Rev. W. L. Tarbet and wife, 1 80..... 131 26

Total receipts in February, 1890..... \$10,512 73
Total receipts from April 16, 1889..... 65,592 01

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, FEBRUARY, 1890.

ATLANTIC.—Fairfield—Ebenzer, 1. *South Florida*—Bar-tow, 3 66. 4 66

BALTIMORE.—Baltimore—Baltimore Alsquith St., 29 81; Baltimore Boundary Ave., 5; Baltimore Brown Memorial Infant class, 18; Baltimore Central, 41 91; Emmittsburg, 50; Frederick City, 26 25. *New Castle*—Pitt's Creek, 20 10, sab-sch., 2—28 10; Port Deposit sab-sch., 20; Wilmington Central, 259 44, sab-sch., 10 24—269 68; Wilmington Rodney St., 96 37. *Washington City*—Darnestown, 50, sab-sch., 10—60;

Falls sab-sch., Christmas, 1 80; Georgetown West Street, 21 91; Washington City Ist, 51 19; Washington 4th, 53 85; Washington Covenant, 8 58, sab-sch., 64 59—73 17; Washington North, 9 08; Washington Western Y. P. S. C. E., 10; Washington Westminister, 185. 1002 72

COLORADO.—Boulder—Vailmont, 96 cts. *Denver*—Brighton Y. P. S. C. E., 5; Denver Capitol Ave., 34 45. *Pueblo*—Canon City, 502; Del Norte, 14, sab-sch., 5 65—19 65. *Monte Vista*, 24; Rocky Ford, 8 25; Table Rock, 2; Trinidad Ist, 20. 616 31

COLUMBIA.—East Oregon—La Grande, 10 30. Idaho—Moscow, 5, sab-sch., 2 5;—7 50; Spokane River, 2. Oregon—Bethany Ger., 10; East Portland 1st, 12 53, sab-sch., 17 47—30; Eugene City, 5; Independence Calvary, 15; Lebanon, 17; Portland St. John's sab-sch., Christmas, 23; Portland 1st, 263 37. Puget Sound—Centralia, 3; Ellensburg, 13 20, sab-sch., 2 10—13 30. Southern Oregon—Medford, 11. 406 47

ILLINOIS.—Alton—Carrollton Y. P. S. C. E., 4 65; Jerseyville, 33; Plainville, 4 00. Bloomington—Hement, 30; Clinton, 27 64; Covell, 3 43; Gilman, 14; Minook, 12 28. Cairo—Cairo, 11 70; McLeansboro, 3; Metropolis, 9 60; Nashville Y. P. S. C. E., 1 73; Union, 1 47, sab-sch., 1 08—2 55. Chicago—Chicago 1st Y. P. S. C. E., 2 33; Chicago 3d sab-sch., 29 12; Chicago 8th, 51 80; Chicago Jefferson Park, 27 15; Evanston, 235 41, Y. P. S. C. E., 82—267 41; Hyde Park, 200; Maunteno, 43; Peotone, 144 10; Woodlawn Park, 75. Freeport—Belvidere, 35; Freeport 2d, 19 60; Galena South, 80 25; Hanover, 13; Linn and Hebron, 10; Rockford 1st, 65; Rockford Westminster, 31 23, sab-sch., 2 04—33 32. Maitton—Dudley, 8 75; Kansas, 18; Neoga, 14 30, sab-sch., 4 40—18 70; Tuscola sab-sch., 11 70. Vandalia, 13. Ottawa—Aurora, 19 10; Morris sab-sch., 10. Peoria—Altona, 4; Canton, 14 55; Elmira, 12 10; Yates City, 10 86. Rock River—Aldo, 33; Morrison Y. P. S. C. E., 9; Peunel, 9; Princeton, 62 71. Schuyler—Camp Creek, 24, sab-sch., 9—33; Carthage, 34 33; Chili, 3 25; Doddsville, 4 50; Elvaston, 19; Fountain Green, 4, Y. P. S. C. E., 2, sab-sch., 6—11; Macomb, 80; Mt. Sterling sab-sch., 70; Prairie City, 15, sab-sch., 9—19; Wythe, 20. Springfield—Irish Grove, 9; Pisgah, 7 96; Pleasant Plains, 8 52; Sweet Water, 3; Unity, 3 18. 1829 47

INDIANA.—Crawfordsville—Alamo, 5; Crawfordsville (Centre, 55 38; Judson, 2; Lafayette 1st, 10 16; Rockville, 28 75; Russellville, 3; Throntown, 26; North Union, 1. Fort Wayne—Fort Wayne 1st, 104 46; Kendallville, 11 54; Ligonier, 8 56. Indianapolis—Franklin, 38 45; Hopewell, 65; Indianapolis 4th, 19 80. Logansport—Logansport 1st Y. P. S. C. E., 1 70, sab-sch., 9 30—11; South Bend 2d, 8. Muncie—Kokomo, 6; Muncie, 47 70; Portland, 7 60. New Albany—Brownstown, 6; Hanover, 21 41; Sharon Hill, 8 78. Vincennes—Evansville Grace, 42 95; Princeton, 23; Terre Haute Moffat St., 3; Vincennes sab-sch., 5 84; Worthington, 5. White Water—Richmond, 84; Union, 6 75. 653 70

IOWA.—Oscar Rapids—Mt. Vernon, 6 10, sab-sch., 9—15 10. Council Bluffs—Bedford, sup. W. C. Dodd, Siam, 100 45; Cuning, sup. W. C. Dodd, Siam, 15; Emerson, for Siam, 48; Menlo, sup. W. C. Dodd, Siam, 22 25; Missouri Valley, for Siam, 9 50; Morning Star, sup. W. C. Dodd, Siam, 17 30; Norwich, 17 50; Villisca, 2 Y. P. S. C. E., 5—7; Walnut, sup. W. C. Dodd, Siam, 9 02; Woodbine, sup. W. C. Dodd, Siam, 10 50. Des Moines—Albia, 18; Dallas Centre, 11; Des Moines Westminster, 20; Grimes, 17; Hopeville, 1; Leon, 13, sab-sch., 8—16; Panora, 3; Perry, 9; Ridgedale, 16; Winter-set, 93 84. Dubuque—Centretown Ger., 2; Jesup, 4 16; Lansing Ger., 3, sab-sch., 5—8; McGregor Ger., 4; Oelwein, 5. Fort Dodge—Battle Creek, 5; Boone, 28, Y. P. S. C. E., 3; Japan, 8 75—34 75; Deham, 2; Rippey, 3 50; Sac City, for Siam, 50; Storm Lake, 1 15. Iowa—Burlington 1st, 77 45, sab-sch., sup. Ting Ying, China, 84—161 45; Fairfield, 39 53; Keokuk Westminster, 51 97; Middletown Y. P. S. C. E., 3; Ottumwa, 46 21. Iowa City—Brooklyn, 16 57; Tipton, 10. Waterloo—Albion, 9; East Friesland Ger., 22 60; Grundy Centre sab-sch., 15; Holland Ger., 2 50; Janesville, 4; La Porte City sab-sch., 21; West Friesland Ger., 7. 983 35

KANSAS.—Emporia—Burlingame, 24; Caldwell, 8; Marion, 12; Peabody, 16; Winfield, 23. Highland—Highland, 65. Larned—Burton, 6 02; Hutchinson, 53 98; Sterling, 12. Neosho—Chanute, 6 24, sab-sch., 2 93—9 17; Cherryvale, 6 10; Coffeyville, 2 65, sab-sch., 2 65—5 30; Columbus, 11; Fairview, 2 60; McCune sab-sch., 4 50; Moran, 2 40; Osage 1st, 28 77. Osborne—Osborne, 5. Solomon—Ellsworth, 7; Mankato, 16 02. Topeka—Bethel, 8; Edgerton, 3; Kansas City 1st sab-sch., 40. 383 86

KENTUCKY.—Ebenzer—Dayton, 6 50; Flemingsburg, 28 10; New Concord, 6. 40 60

MICHIGAN.—Detroit—Marine City, 7, sab-sch., Christmas, 17—24; South Lyon, 28 06; Stony Creek, 12 41. Flint—Morrice, 10; Crowsell, 9 58, sab-sch., 7 33—16 31; Marlette 2d, 3; La Moite, 2. Grand Rapids—Grand Rapids 1st, 35 50; Grand Rapids Westminster sab-sch., Christmas, 12 35. Kalamazoo—Schoolcraft, 8. Lansing—Brooklyn, 9; Tekonsha, 7 05. Monroe—Adrian, 75; Blissfield, 3; Kalsin sab-sch., 2 60; Tecumseh, 67. Saginaw—Emerson, 38. 358 28

MINNESOTA.—Mankato—Le Sueur, 16, sab-sch., 5—21. St. Peter's Union, 2; Worthington Westminster, 8. Red River—Red Lake Falls, 5. St. Paul—Minneapolis Andrew, 242 95; Minneapolis Franklin Ave., 14 55, sab-sch., 2 95—17 50; Minneapolis Highland Park, 19 03; St. Paul Bethlehem Ger. sab-sch., 5; St. Paul Goodrich Ave. sab-sch., 11 43; St. Paul House of Hope sab-sch., 12 96; Willmar, 4. Winona—Kasson, 7 28. 856 15

MISSOURI.—Kansas City—Holden, 7 20; Kansas City 2d (of which 30 for Eakin sch., Siam), 461 04; Sunny Side, 4. Oark—Eureka Springs Y. P. S. C. E., 2 50. Pulmyra—Canton, 5; La Grange, 5; Louisiana, 4 15; Milan, 7 50; New Providence, 2 25. Platte—Craig, 8; Fairfax, 4; New Point,

5 73; Oregon, 7 70; St. Joseph Westminster, 44, Y. P. S. C. E., 8 25—43 25; Stanberry, 1 25. 568 57

NEBRASKA.—Hastings—Aurora sab-sch., 2 50; Campbell Ger., 4; Hastings Ger., 3; Minden, 5 42, sab-sch., 2 58—8. Kearney—Buffalo Grove Ger., 13 15; Fullerton, 6; Wilson Memorial, 8; Lexington, 10. Nebraska City—Beatrice, 22 24; Blue Springs sab-sch., 7 02; Burchard, 10; Lincoln 2d, 28 60; Nebraska City sab-sch., for China, 20; Pawnee Y. P. S. C. E., 3; Plattsmouth, 54 80; Seward, 9 70, sab-sch., 7 57—17 27. Niobrara—Elgin, 1 60. Omaha—Blair, 5 67, Y. P. S. C. E., 1 58—7 25; Fremont, 45 44; Marietta, 4 50, sab-sch., 20 25—24 75; Omaha 1st, 75 61; Omaha Knox, 7 76. 374 89

New Jersey.—Elizabeth—Clinton, 100 46, Ladies' Miss. Soc., 33—133 46; Elizabeth Marshall St., Y. P. S. C. E., 7 37; Elizabeth Westminster, 914 66; Lamington, 50; Pluckamin sab-sch., 23 56; Springfield, 16, sab-sch., 31 63—47 63. Jersey City—Arlington sab-sch. Miss. Assoc., 20; Jersey City Clamont sab-sch., Willing Workers, 2; Jersey City Westminster, for return of S. Jessup to Syria, 43 86; Passaic, 50; Paterson 2d sab-sch., 40. Monmouth—Burlington, 18 86, sab-sch., 31 13—49 99; Farmingdale, 60; Forked River, 7; Lakewood, 93 61; Long Branch Y. P. S. C. E., 7; Manasquan, 37 15; Manchester sab-sch., 1. Morris and Orange—Hanover, 40; Madison, 439 18; Morristown 1st, Child's Miss. Soc., 30, Christmas, 42 20, W. F. Miss. Soc. account Miss Seward's salary, India, 300—542 20; Morristown South St., Men and Boys' Society for China, 150; St. Cloud, from aged German woman, 1; Summit, for Japan, 100. Newark—Bloomfield Westminster, 810 08; Calwell, 142; Lyon's Farms, 48 53; Montclair 1st, a friend, 50, sab-sch., Christmas, 22 42; Newark South Park, 890 62; Newark 8th Ave., 33 56. New Brunswick—Anwell 1st Y. P. S. C. E., 5; Dayton, 6 53, sab-sch., 10 51—35 71; Dutch Neck, 18 49, sab-sch., 8 24; Cranberry Neck sab-sch., 12 25; Parsanage sab-sch., 11 02—60; Flemington, 197 80; Frenchtown, 26; New Brunswick 1st, 187 76; New Brunswick 2d sab-sch., 20 50; Princeton 1st, 164 05, sab-sch., 91 80—255 85; Princeton 2d, in part, 30; Trenton 2d, 54 08, sab-sch., 12 46—65 54; Trenton Prospect St., 294 16. Newton—Anderson, 1 85, sab-sch., 13—2 98; Belvidere 2d, 84 82; Blairtown, 338, sab-sch., 62—400; Bloomsbury, 11 06; Deckertown Y. P. S. C. E., 6 13; Hackettstown sab-sch., 8 25; Harmony, 43, sab-sch., 12—55; Oxford 2d, 4 71; Stanhope, 5; Wantage 1st, 5; Washington sab-sch., 25. West Jersey—Atlantic City, 55; Bridgeton 2d, 28; Cedarville 1st, 6; Cedarville 2d, 4; Salem, 75. 6089 44

New Mexico.—Rio Grande—Allbuquerque Indian school sab-sch., 5 85. Santa Fe—Las Vegas 1st, 11. 16 53

New York.—Albany—Amsterdam 2d, 75; Batchellerville, 8 25; Carlisle 20; Charlton, 41 50; Jefferson, 24, sab-sch., 6—80. Johnstown Y. P. S. C. E., 100; Northville sab-sch., 10 31; Saratoga Springs 1st sab-sch., 42 90. Bingham—Cannonville, 10; Cortland, 122 36, sab-sch., 100—222 36; Coventry 2d, 1 25; McGrawville, 37 85; Massonville, 6; Nichols, 2 50; Smithville Flats, 11 95; Brooklyn Bthany, 15 49; Brooklyn Cumberland St. sab-sch., 15; Brooklyn Duryea, 114; Brooklyn Lafayette Ave., 1393 83; Brooklyn Mt. Olivet, 4; Brooklyn South 3d St., 46 75; Edgewater 1st, 4 09. Buffalo—Buffalo Central, support Sara Warner, China, 75; Buffalo Westminster, 110 66; Conewago, 5; East Aurora, 5; Silver Creek, 23; South Wales, 10; Springfield, 5, sab-sch., 2—7; Tonawanda sab-sch., Christmas, 31 60. Chempala—Auburn Westminster, 3 14, sab-sch., 7 66—11; Ithaca, 200; Owasco, 5; Port Byron, 13. Chempala—Malone, 57 71; Plattsburg Y. P. S. C. E., 5. Chemung—Havana, 9 35. Genesee—Attica, 175 08; Bergen sab-sch., 10 92; Bethany Centre sab-sch., 18 40; Castile, 40 68; Leroy, 50 50; North Bergen sab-sch., 4; Warsaw, 25. Genesee—Genesee 1st, 38 62; Oak's Corners, 4. Rev. H. Murdock, 5—9; Ovid Y. P. S. C. E., 6 50; Penn Yan, 75 94, sab-sch., 24 06—100; Phelps, 69 27. Hudson—Circleville sab-sch., 6; Cocheont, 5, sab-sch., 1—6; Jeffersonville Ger., 3; Middletown 2d, 19 34; Montgomery Y. P. S. C. E., 5; Ridgebury, 2 82. Long Island—Amagansett, 7; Bellport, 15; Bridgehampton, 20, Y. P. S. C. E., 2—22; Cutchogue, 20; Port Jefferson, 19; South Haven, 5. Lyons—East Palmyra, 8 33; Wolcott 1st, 6. Nassau—Comar, 5 80; Hempstead Christ ch., 32 29; Huntington 1st, 312 69. New York—New York 4th, Christmas, 50; New York 4th Ave., 296 43; New York 14th St., 68 75; New York Central, 246 42; New York Harlem sab-sch., Christmas, 64 63; New York Knox, 15; New York Madison Ave., 443 27; New York Mt. Washington sab-sch. Assoc., 8; New York Park sab-sch., 27 02; New York Romeyn Chapel, 5 67; New York Rutgers Riverside, 164 49; New York University Place, 7561 37; New York Washington Heights, 63 58. Niagara—Holley, 15 69; Knowlesville, 10; Tuscarora, 1 50. North River—Cold Spring, 95, sab-sch., 16—111; Newburgh Calvary, 10 53. Otsego—Fly Creek, 10; Gilbertsville, 2, sab-sch., 11 70—13 70. Rochester—Freeport, 73 06; Caledonia, 33 60; Honeoye Falls, 17; Livonia, 5; Mendon, 15; Rochester 3d, 383 24; Sparta 1st, 37 46; Sparta 2d, 13 15. Seneca—Addison sab-sch., 9 04; Arkport, 5 42; Campbell, 130; Howard, 8; Jasper, 7 09. Syracuse—Chittenango sab-sch., 80, Y. P. S. C. E., 12 68—42 66; Liverpool 34

Mexico, 71 40; Y. P. S. C. E., 4—75 40; Skaneateles, 18 59; Syracuse 4th, 122 34; sab-sch., 164 08—226 42; Syracuse Park Central, 203; Troy—Caldwell, 5; Glen Falls, 190; Y. P. S. C. E., 18—208; Johnsonville, 10; Lansingburg 1st, 109 26; Melrose Y. P. S. C. E., 2 25; Sandy Hill Y. P. S. C. E., 2 83; Schaghticoke, 6 25; Troy Memorial, 16; Troy Park, 50; Troy Second St., 30; Warrensburg, 14; sab-sch., 8; Y. P. S. C. E., 1 12—23 12; Waterford, 574 50. *Utica*—Holland Patent, 33; North Gage, 10; Norwich Corners, 3; Sauquoit, 14 41; South Trenton, 5; Vernon Centre sab-sch., 13 97; Waterville, 13 08; Westerville, 32 85; sab-sch., 102 85; Whitesboro', 25. *Westchester*—Bridgeport, 91 61; sab-sch., 125—216 51; Gilead, 33; Hartford, 40; Katonah sab-sch., Christmas, 38 22; Mahopac Falls sab-sch., 20; New Rochelle, 189 24; Rye, 175; Stamford Y. P. S. C. E., 11 08; Yonkers 1st, 10. 16,350 36
NORTH DAKOTA.—*Fargo*—Hunter, 3. *Pembina*—Larimore, 9 45. 12 45

OHIO.—*Athens*—Beres, 15; New Plymouth, 11 45; Pomroy, support Dr. Labaree, Persia, 63; Warren, for Persia, 6 70. *Bellefontaine*—Bellefontaine, 12 11; sab-sch., Christmas, 123 49—135 60; Bucyrus, 34; Forest, 5; Huntsville, 3 10; Mansfield, 7 40; Upper Sandusky, 8; sab-sch., 6—13; West Liberty sab-sch., 3 46. *Chillicothe*—Hillsboro', 161 65; sab-sch., 6 80—168 35; Salem, 112 64; sab-sch., 29 69; Y. P. S. C. E., 13 13—155 46. *Cincinnati*—Cincinnati Central sab-sch., 40; Cincinnati 3d, 43 15; Cincinnati Central sab-sch., of which 40 for China, 50; Goshen sab-sch., 6; Hartwell sab-sch., 10; Lebanon, 26; Mt. Carmel sab-sch., 6; Y. P. S. C. E., 2 15—5 15; Pleasant Ridge, 21 56; Springdale, 32 30; sab-sch., 5 37 30. *Cleveland*—Cleveland 2d, 200; Cleveland Case Ave., 86 40; Cleveland Euclid Ave., 276 54; Northfield, 8 50; North Springfield sab-sch., 15. *Columbus*—Central College, 25; sab-sch., 8 75—33 75; Columbus 2d, 110; London sab-sch., 10; Westerville, 6; sab-sch., 6—12; Worthington, 3. *Dayton*—Franklin sab-sch., 6; Monroe, 2 10; New Carlisle, 7; New Jersey, 12 55; sab-sch., 3 63—16 18; Oxford, 69 76; Seven Mile, 22 44; Troy, 103 44; Xenia, 28 35; Y. P. S. C. E., 1 50—29 83; Yellow Springs Y. P. S. C. E., 3 30. *Huron*—Fostoria, 14; Monroeville, 2 25; Y. P. S. C. E., 15 50; sab-sch., 15 50—31; Columbus 1st, 25; North Baltimore, 6 60; Turtle Creek, 3 73; Van Wert sab-sch., 20. *Maioning*—Massillon 2d, 15; North Benton, 16. *Marion*—Delaware, 150; Jerome, 2 25; Mt. Gilead, 20; Ostrander, 21; Providence, 1; Richmond, 5; sab-sch., 4—9; Trenton, 4; York, 5; Pastor, 5—10. *Maumee*—Delta, 5; Toledo 1st, 135 80; sab-sch., 40—175 80. *Portsmouth*—Ironton, 8 35; sab-sch., 28 65—35. *St. Clairsville*—Cadiz Y. P. S. C. E., 6; Martin's Ferry, 33 29; Mount Pleasant, 111 72; Short Creek, 7. *Steubenville*—Bakersville sab-sch., 9 05; Bethel, 18 01; Bloomfield, 5; East Liverpool, 50; sab-sch., 72 14—122 14; Hopedale, 17; Irondale, 516; Linton, 9 67; sab-sch., 3 10—12 77; Long's Run, 17 39; Madison, 3; Newcomertown, 320; New Cumberland, 11; Youth's Miss class, 3; sab-sch., 5—19; New Harrisburg, 10; Scio, 10; Smith's Id., 5; Steubenville 1st Y. P. S. C. E., 5. *Wooler*—Apple Creek, 5 84; sab-sch., 39 91—45 75; Dalton, 22 23; Doylestown, 21 53; Marshallville, 1; Millersburg, 10; Perryville, 2 05; Wayne, 8 68; Wooster 1st, 91 70; sab-sch., 13 95—105 65. *Zanesville*—Coshocton, 53 50; Keene, 8; sab-sch., 10—18; Mt. Zion, 23 40; sab-sch., 10 60—34; Reuville, 11 30. 3183 49

PACIFIC.—*Benicia*—Napa, 301. *Los Angeles*—Carpenteria, 5; Cusamonga, 2 35; Glendale, 25 etc.; San Diego, 29 80. *San Francisco*—Oakland 1st, 200 05; Oakland 2d, 10; San Francisco Calvary, 202 60; Walnut Creek, 8. *San Jose*—Milpitas, 3; Salinas, sab-sch., Christmas, 6. *Stockton*—Fowler sab-sch., 2 15; Grayson, 6 06; Woodbridge Bethel, 5. 780 25

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 8 24; sab-sch., 15—23 24; Allegheny North, 465 48; sab-sch., 170 38—665 86; Allegheny Providence, 251 15; Bakerstown, 23; Bellevue, 21 45; sab-sch., 10—31 45; Evans City sab-sch., 10; Freedom, 10; Glenfield, 5 26; Hillsdale, 25 50; Hoboken sab-sch., 2; Sewickly sab-sch., 596 43; West Bellevue, 14. *Blairsville*—Blairsville, 217 11; Braddock, 51 50; Johnstown, 21; Livermore, 10 40; Manor, 5; Murrysburg, 39; New Alexandria, 62 74; sab-sch., 12 52—75 26; Plum Creek, 30; Salem, 11. *Butler*—Buffalo, 17; Harlansburg, 13; New Hope, 9; New Salem, 10; North Washington, 23 18; Prospect, 4; Scrub Grass, 58; Summit, 6. *Carlisle*—Bloomfield, 13 35; sab-sch., 55 etc.—13 90; Newport, 20; Petersburg, 5 75; Shippensburg, 61 30. *Chester*—Bryn Mawr sab-sch. Miss. Assoc., 100; Chester 1st, 58. *Clarion*—Bethesda, 17; Brookville, 36; Callensburg, 13; Concord, 8 87; Rehoboth, 8. *Erie*—Bradford, 70 14; Cochranton, 4; Concord, 2; Corry, 5; East Greene, 3 50; Erie 1st, 88 73; Franklin, 131 07; Greenfield, 1; Greenville, 75; Mercer 2d, 13; Pleasantville, 28; Stoneboro', 1 66. *Huntingdon*—Birmingham Warrior's Mark chapel, 120 07; Houtzdale, 14 29; Hublersburg, 1; Lewistown, 33; Lick Run, 2; Little Valley Mite Soc., 8; Logan's Valley, 12; Lower Tuscarora, 24; Milesburg, 4 66; Mount Union sab-sch., 7. *Kittanning*—East Union, 1 95; Freeport, 32 70; Indiana sab-sch., 50; Jacksonville, 10; Midway, 2; Saltsburg, 69 58; Slate Lick, 24 31; West Glade Run, 26; West Lelanon, 10; sab-sch., 24 75—34 76; Worthington, 23. *Lackawanna*—Canton, 18; Carbondale, 197 3; Monroeton, 27; Scranton 1st, 444; Scranton

Green Ridge Ave., for China, 150; Sugar Notch sab-sch., 5; Wilkesbarre Memorial, for Mr. Tedford's sch., India, 143 98, for 1500 Siamese books, 32 52—176 50; Wilkesbarre Grand St. sab-sch., 88 08. *Lehigh*—Easton Brainerd, 703 68; Ferndale Ladies' Aid Soc., 15 20; Mauch Chunk, 44 72; Mountain Y. P. S. C. E., 1 10; South Bethlehem, 7 05. *Northumberland*—Bald Eagle and Nittany, 22 30; Derry, 6 15; New Columbia, 6; Washington, 53 45; sab-sch., 13 41; Allenwood sab-sch., 6 51—73 37; Washingtonville, 24 05; Williamsport 2d, 37 05. *Philadelphia*—Philadelphia 1st, 1647 84, for Ursiniah College, 500—2147 84; Philadelphia 3d, 100 82; Philadelphia 10th, 1247; Philadelphia Bethany Y. P. S. C. E., 10; Philadelphia Mariner's, 7 15; Philadelphia Scots, 25. *Philadelphia Central*—Philadelphia Bethlehem sab-sch., 20 28; Philadelphia Cohocksink, 47 79; sab-sch., 10 50; Second Street sab-sch., 2—60 29; Philadelphia Columbia Ave., 14 17; Philadelphia Covenant sab-sch., 60; Philadelphia Green Hill, 41 94; Philadelphia Memorial, 82 04; Philadelphia Oxford, 207 58; Philadelphia Princeton, 817 74; Philadelphia Spring Garden Y. P. S. C. E., 1 50; Philadelphia West Arch St., Dr. James Clark, 100. *Philadelphia North*—Bridenburg, 15; Chestnut Hill sab-sch., 100; Disston Memorial, 10; Doylestown sab-sch., 9 24; Falls of Schuylkill sab-sch., 50; Germantown 1st, 1674 39; Macalester Memorial, 2 63; Manayunk sab-sch., 25; Newtown, 105; Norriton and Providence, 10; Thompson Memorial New Hope chapel, 24 46. *Pittsburgh*—Bethel sab-sch., 43 25; Duquesne sab-sch., 10; McDonald, 50; McKee's Rocks, 15; Montours, 11; Mt. Washington, for China, 1 16; Pittsburgh 1st, 807 58; Pittsburgh 3d, 800; Pittsburgh 4th, 46 38; Pittsburgh 6th sab-sch., 35; Pittsburgh Shady Side, 52 25; Sharon, 79 32. *Redstone*—Belle Vernon sab-sch., 10; Little Redstone Y. P. S. C. E., 2 18; McKeesport, 813 43; sab-sch., 18 40; Stewart's Place, 1 70; Union Ave., 2 31—330 89; Mt. Pleasant Reunion, 27 31; New Providence, 21; sab-sch., 6—26; West Newton, 124 25. *Shenandoah*—Eaton, 2d, sab-sch., 21—44; Mahoning, 13; Rich Hill, 28 76; Unity, 40; Washington—Cove, 20; East Buffalo, 200; Forks of Whellling, 115; Lower Ten Mile, 13 47; New Cumberland sab-sch., 50; Upper Buffalo, 112 25; Upper Ten Mile, 22. *Wallerburg*—Becher Island, 4; Farmington, 3; Wellabro', 35 41. *Westminster*—Christ sab-sch., 24; Middletown, 31 40; Strasburg, 10; Union, 30; York 1st Y. P. S. C. E., 5. 15,900 86

SOUTH DAKOTA.—*Central Dakota*—Manchester, 150; Miller, 11 79; sab-sch., 5 72—17 51. *Southern Dakota*—Germantown, 5. 24 01

TENNESSEE.—*Union*—St. Paul's, 11 05
TEXAS.—*Austin*—El Paso sab-sch., 12 36; Georgetown, 8. 33 36
North Texas—Jacksonboro', 8; Wichita Falls, 10.
UTAH.—*Montana*—Boulder, 13; Boxman sab-sch., 10; Helena 1st, 76 21; sab-sch., 30—106 21. *Utah*—Hyrum Emmanuel, 1 75; Smithfield Central Y. P. S. C. E., 2. 182 96

WISCONSIN.—*Chippewa*—Baldwin, 4 35; Hudson, 18 10. *La Crosse*—Mauston Ger., 4; North Bend, 5. *Lake Superior*—Negaunee, 4 17; Oconto, 17 60; sab-sch., 28 40—46. *Madison*—Lodi sab-sch., 15; Marion sab-sch., Christmas, 9; Platteville Ger., 10; Poynette, 19 40. *Minacawke*—Milwaukee Calvary, 93 11; Somers, 4 66; sab-sch., 15 25—19 91; Waukesha, 21 53; sab-sch., 60 06—81 59. *Winnebago*—Neenah sab-sch., 11 15; Oxford, 7 50; Stevens Point sab-sch., 22 70. 370 98

WOMAN'S BOARDS.

Woman's Board of Missions, North Pacific, 51;
Woman's Occidental Board, 12 50; Woman's Board of Foreign Missions, New York, 2184 39;
Woman's Board of Missions, Southwest, 5;
Woman's Board of Missions, Northwest, 770;
Woman's Foreign Missionary Society, Philadelphia, 17,865 44. 27,883 33

LEGACIES.

Estate Henry A. Kerr, New York, 4432 02; Estate Alexander Folsom, Bay City, Mich., 4500; Legacy Mary Smith, Bangor, Pa., 200; Estate Thos. Hunter, Steubenville, (1), 89 50; Estate William E. Dodge, 5000; Legacy James Boughton, Carlisle, N. Y., 66 34; Legacy O. F. Davis, Omaha, Neb., 2000; Estate Preserved Smith, Dayton, O., 10,000; Estate Wm. W. Auman, Allegheny, Pa., 1400; Estate J. W. Edwards, 750. 23,437 86

MISCELLANEOUS.

C., Pa., 22; Eliza H. McKinney, St. Paul, Minn., 2 50; Rev. W. L. Tarbet and wife, 4 48; L. S. Piper, Lyons, Neb., 6 50; Mrs. J. H. Gill, Reading, O., 2; Rev. W. E. Honeymann, 10; N., 133 50; William Schram, Kearney, Neb., 4 85; J. H. Righter, N. Y., 500; Jane B. North, Talula, Ill., 1; Eliza C. Howell, Boulder, Col., 1; J. C. Comsch, Deckertown, N. J., 30; Rev. D. Wells, D.D., 5; H. A. Smith, Ala., 10; From a friend in Colorado, 2 50; Mrs. Mary D. Biddle, Phila., 100; Miss Margaret Hamilton, 10; Mrs. John Herron,

Sedalia, Mo., 15; J. C., 10; N. T., 2; W. W. Lyon, N. Y., 50; From a friend, Maumee, O., 3; Rev. E. F. McLean, New Bloomfield, Pa., to con. L. M., 16 20; Mr. E. W. Thwing, 10; Rev. Geo. T. Crisman, Hastings, Neb., for China, 15; Sarah M. Dickson, Phila., for J. A. Eakin's work, Siam, 50; Haplund, 250; F. J. S., 100; R. R. Taylor, D.D., Beverly, N. J., 100; W. H. Blackford, West Lafayette, O., 30; Students in Middle University, N. C., 6 54; Students and faculty of Lane Sem., for Rev. J. C. Garritt, China, 150; W. J. Hancock, 200; Mrs. Mary S. Eichbaum, Ohi., N. Y., 8; Mrs. L. F. Aufder Helde, Red Bend, Mo., 25; Rev. E. R. Baker, Oregon, Ill., 5; Thos. Beer, Bucyrus, O., 25 50; Cash, 20; A friend, 30; Rev. and Mrs. J. H. Sherrard, 5; Samuel E. Couver, Dillsburg, Pa., 2; Tithe of a foreign missionary, 38 80; Mr. John W. Auchincloss, N. Y., 95; Mrs. M. Skay, Sr., 5; G. W. Skay and wife, 5; Religious Contribution Soc., Princeton Theo. Sem., 34 65; Virgil M. Davitt, M.D., Quincy, Ill., for China Medical Miss., 10; S. and M., 7 65; Rev. A. C. Good, Bellevue, Pa., 20; Cash, 5; Marianne

W. Lee, De Land, Fla., 10; Students of Wabash College, Ind., 6; Mollie Clements, Albuquerque, N. M., 5; Rev. Samuel Ward, Emporia, Kan., 1; Rev. Samuel Dodd, Garfield, N. Y., 2 50; Charles Strong, N. Y., 10; From a friend, 20; Mrs. J. B. Halstead, Batavia, N. Y., 50; J. B. M., 100; Rev. E. G. Ritchie, Tungchow, China, 15; Rev. Wendell Prime, D.D., 100; Rev. Franklin Rhoda and friends, San Francisco, Cal., 100; Thos. McPherson, Matney, Oregon, 25; M. Todd, Minneapolis, Minn., 6; A widow's mite, Slick Lake, 5; Rev. Geo. W. Fisher and wife, Neoga, Ill., 2 50; Rev. W. W. Atterbury, N. Y., 50; E., 2; A friend, 60; J. T. Morton, London, England, sup. mountain missionary, Persia, 1000; E. P. Dunlap, 5; Missionary Soc., Petchaburi, Siam, 16 40; Native churches, Ningpo, China, 16 70..... 2,802 89

Total amount received in February, 1890..... \$109,351 97
Total amount received from May 1, 1889..... 421,334 01

WILLIAM DULLES, JR., Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, FEBRUARY, 1890.

BAUTEMORE.—Baltimore—Ellicott City, 50 cts.; Emmittsburg, 52 68. Washington City—Clifton, 1; Herron, 1. 55 18
CATAWBA.—Yadkin—Freedom East, 1; Nazareth, 1. 2 00
COLORADO.—Boulder—Timnath, 3; Vailmont, 12 cts. Denver—Central City 1st, 5 50. Pueblo—Pueblo, 2 65; Trinidad 1st, 10. 21 27
COLUMBIA.—Idaho—Spokane Falls Centenary, 4 00
ILLINOIS.—Alton—Chester 1st, 2. Bloomington—Normal, 12 70. Cairo—Anna, 7; Enfield, 2 80; Tamaroa, 10; Wabash, 2. Chicago—Chicago 41st St., 47 92; Chicago Covenant, 81 40; Chicago Immanuel, 129 32; Maywood, 8. Freeport—Galena South sab-sch., 18. Mattson—Charleston, 8 67; Paris, 5; Taylorville, 5; Vandalia, 6 75. Ottawa—Waltham (sab-sch., 2). Peoria—Low Point, 5. Rock River—Aledo sab-sch., 80 cts. Schuyler—Appanoose, 10; Bardolph sab-sch., 4. Springfield—Pisgah, 3 45; Unity, 1 16. 247 65
INDIANA.—Crawfordsville—Crawfordsville Centre, 35; Marshfield, 1; Montezuma, 1; Rock Creek, 1; Rockfield, 1; Rockville, 10 32; State Line, 1. Fort Wayne—Fort Wayne 3d, 8 17. Indianapolis—Indianapolis 1st, 63 65; Indianapolis 4th (sab-sch., 4 60; 13 18. Logansport—Rensselaer, 3 47. Muncie—Portland, 2 50; Wabash, 3 75. New Albany—Madison 1st, 9 20. Vincennes—Evansville Walnut St., 20. 174 24
INDIAN TERRITORY.—Muscoogee—Red Fork, 4 20
IOWA.—Cedar Rapids—Scotch Grove, 2. Council Bluffs—Sidney, 5; Villisca, 3 62; Walnut, 3 55. Des Moines—Des Moines Westminster, 2 57; Des Moines Ger. sab-sch., 2 28; Panora, 1. Fort Dodge—Cherokee, 9; Fonda, 6; Paulina, 5 75. Iowa—Middletown, 5 cts.; Monroe, 2; St. Peter's Evangelical, 2. Iowa City—Deep River, 4 34; Ladora, 3 46. Waterloo—East Friesland Ger., 6; Tama City, 1 41; Toledo, 4 82. 64 80
KANSAS.—Emporia—Belle Plaine, 2; El Paso, 1; Waverly, 11 25; Wichita West Side, 8 55. Highland—Highland, 6 25. Neosho—Carlyle, 22 cts.; Chanute, 5 41; Cherryvale, 4 59; Glendale, 3; Parsons, 22 57. Topeka—Wakarusa, 2. 66 85
KENTUCKY.—Ebensburg—New Concord, 50 cts. Transylvania—Concord, 6. 5 60
MICHIGAN.—Grand Rapids—Tustin, 1. Lansing—Concord, 6 15; Eckford, 3 37. Monroe—Cold Water, 3 22; Monroe, 34 50; Raisin, 2 80. Saginaw—Flint, 38; Lapeer, 30 52; Westminster, 7 68. 127 24
MINNESOTA.—St. Paul—Minneapolis Andrew, 44 25; St. Paul Goodrich Ave., sab-sch., 4 39; St. Paul Swedish, 3 51; White Bear (sab-sch., 4 28), 12 14; Willmar, 4. Winona—Albert Lea, 7 64. 75 93
MISSOURI.—Pulvers—Brookfield, 5; Hannibal, 10. Platte—Albany, 2 35; Stanberry, 1 40. St. Louis—Cuba, 3; Emmanuel Ger., 3; Zoar, 10. 89 75
NEBRASKA.—Kearney—Fullerton, 2 60. Nebraska City—Hickman Ger., 6; York 1st, 6 60. Omaha—Omaha Ambler Place, 3; Omaha 1st Ger., 5; Tekamah, 5 65. 23 85
NEW JERSEY.—Elizabeth—Elizabeth Madison Ave. sab-sch., 7 88. Monmouth—Farmingdale, 10. Morris and Orange—Flanders Y. P. S. C. E., 2; Mt. Freedom, 5; Orange Bethel, 17 56; Orange Ger., 3. New Brunswick—Milford, 21 05; New Brunswick 1st, 64 33. Newton—Belvidere 2d, 3; Stanhope, 2; Stewartville, 16; Stillwater, 5 18. West Jersey—Williamstown, 13 73. 170 25
NEW MEXICO.—Santa Fe—Las Vegas 1st, 3 00
NEW YORK.—Albany—Tribes Hill, 4. Binghamton—McGrawville, 6. Brooklyn—Brooklyn Trinity, 5; Edgewater 1st, 28 70. Buffalo—Silver Creek, 6; Springfield (sab-sch., 2 75), 7 55. Cayuga—Auburn 2d, 17 68; Auburn Central (sab-sch., 4 57), 13 55; Auburn Westminster, 6. Champlain—Berkmantown, 3. Chemung—Spencer, 14. Columbia—Hudson.

35. Genesee—Attica, 21 48. Geneva—Bellona, 4. Hudson—Good Will, 1 20; Odsville, 4. Long Island—Greenport, 1 50; West Hampton, 15; Yaphank, 2. Nassau—Lilip, 22. New York—New York Bethany, 9; New York Harlem, 109 90; New York Washington Heights, 17 91. North River—Freedom Plains, 7; Newburgh 1st, 18 54; Poughkeepsie, 5 79; Westminster, 5 04. Otsego—Springfield, 16. Rochester—Lima, 18 70; Rochester 3d, 25. Steuben—Cuba, 7. Syracuse—Amboy, 5; Chittenango 1st, 16; Onondaga Valley, 5 50; Skaneateles, 12 50; Syracuse Park Central, 10. Troy—Johnsonville, 2. Ulster—Sauquoit, 12 17. Westchester—Bridgeport, 33; New Rochelle, 47 81; Patterson, 3 25; Rye, 50. 654 77
OHIO.—Bellefontaine—Bellefontaine, 2 34; Marietta, 1 25. Chillicothe—Bloomington, 14. Cincinnati—Cincinnati 7th, 15. Cleveland—Cleveland 1st, 33 50; Cleveland Case Ave., 18; Willoughby, 20. Columbus—Bethel, 1 10; Bremen, 1 40; Columbus 2d, 44; London, 5; Rush Creek, 4 50. Huron—Huron, 3 55; Monroeville, 2 96. Maumee—Toledo Westminster, 32 31. St. Clairsville—Barnesville, 7 58; Bellaire 1st, 2; Bellaire 2d (sab-sch., 5), 10; Cambridge, 4; Farmington (sab-sch., 1 26), 3 51; Kirkwood, 14 83; Morristown, 2; Pleasant Valley, 2. Steubenville—Annapolis, 3; Beech Spring, 7; Linton, 2 50; New Harrisburg, 3; Steubenville 2d, 28 30; Still Fork, 4. Wooster—Fredericksburg, 4 50; Perryville, 1 50. Zanesville—Jefferson, 4; Keene, 7; Martinsburg, 15 04. 324 67
PACIFIC.—San Francisco—San Francisco Westminster (sab-sch., 22 50), 60 25
PENNSYLVANIA.—Allegheny—Allegheny North sab-sch., 95; Glasgow, 2; Millvale, 10 05; Pine Creek 1st, 4. Blairsville—Beulah sab-sch., 11 47; Cross Roads, 10; Ebenburg, 2 05; Manor, 3; Murrysville, 5. Butler—Jefferson Centre, 1; Middlesex, 7. Carlisle—Bloomfield, 8 40; Dauphin, 6; Harrisburg Pine St., 140 37; Shermansdale, 2 78. Chester—Downtown Central, 7 37; West Chester 2d, 1. Clarion—Bethesda, 3; Brockwayville, 4 75; Concord, 3. Erie—Belle Valley, 3 44; Cochran, 4; Corry, 8; Greenville, 25; Meadville 1st, 8; Sugar Grove, 8; Tideoute, 7; Warren, 200. Avonning—Bethesda, 2 65; Indiana, 47 35; Salisbury, 28 30. Lackawanna—Hawley Y. P. S. C. E., 3; Olyphant, 3 18; Scranton Green Ridge Ave., 28. Lehigh—Allen Township, 5; Bangor, 7 18; Easton 1st, 1 50; Mahanoy City, 8 97; Mauch Chunk, 48 58; Shenandoah, 9 52. Northumberland—Bloomsburg, 11 84; Lewisburg, 33 50. Philadelphia—Philadelphia Labor, 39; Philadelphia Westminster, 16 59. Philadelphia Central—Philadelphia North Broad St., 8. Philadelphia North—Chestnut Hill (sab-sch., 25), 75; Doylestown sab-sch., 4. Germantown 1st, 10; Germantown Market Sq., 42 51; Germantown Redeemer, 33 82; Harmon, 20. Pittsburgh—Chartiers, 8; Concord, 3; Middletown, 11; Pittsburgh 3d, 310 32; Pittsburgh East Liberty, 92; Pittsburgh Shady Side, 16 63; Racoon, 33 25; Verona sab-sch., 6 77; West Elizabeth, 7. Redstone—Dunlap's Creek, 13; Laurel Hill, 44; Uniontown, 16 50. Shenango—Enon, 10; Hopewell, 26 50; Mahoning, 5; Petersburg, 2. Washington—West Union, 2. Wellaboro'—Wellsboro', 3 07. Westminster—York Calvary sab-sch., 10. 1763 69
SOUTH DAKOTA.—Central Dakota—Scotland, 4. Southern Dakota—Montrose Band, 3. 7 00
TENNESSEE.—Holston—Elizabethton, 1; Mount Bethel, 3; Timber Ridge, 2. 6 00
TEXAS.—Austin—Austin 1st, 14 00
UTAH.—Montana—Dillon 1st, 2 60
WISCONSIN.—Lake Superior—Menominee, 7. Madison—Poynette, 2 74. Milwaukee—Milwaukee Calvary, 40 88. 50 62
Total..... 3,974 41

MISCELLANEOUS.

A friend, Fullerton, Neb., 6; James McMillen, 6000; Miss Caroline Van Voohis, Castleton, N. Y., 6; Rev. A. F. Brusk's Bible-class 1st ch., Saginaw, Mich., 5 11; Estate of Alexander Folsom, Bay City, Mich., 3000; Mrs. M. E. Boyd, Women's Executive Committee, 2771 86; "Mill box," 5; Misses M. and L. Cummins, St. Clairsville, O., 50; Young men of Westminster church, Detroit, Mich., 40; Washburn St. Bible-school, Scranton, Pa., 9 80; Rev. E. G. Ritchie, Ingchow, China, 5; Miss Fannie Meyer, Oregon, Mo., 175; Legacy of Alexander McMillen, 66 84; Mr. and Mrs. A. D. Ellis, Monroe, Mich., 65; James T. Inlay, Hamilton, O., 5; Mrs. B. J. Brown, Ogdensburg, N. Y., 60; Mrs. John Arthur, Pittsburgh, Pa., 10; Mrs. John Herron, Sedalia, Mo., 8; J. C. Shepard, Garden City, Mo., 5; Rev. G. W. Fisher and wife, Neogo, Ill., 2 50; Miss Sarah Slade, Kelloggsville, N. Y., 7; "T. B. C.," Rochester, Pa., 20; 1st Congregational ch., Malone, N. Y., 82 80; Mrs. W. P. Thompson, Philadelphia, Pa., 10; Miss Mary S. Eichhorn, Obl. N. Y., 5; Rev. W. L. Tarbet and wife, Springfield, Ill., 3 60; Religious Contribution Society of Princeton Seminary, 6 69; "C.," Pa., 8; Cash, unknown, 7.....

Total specials for February.....\$12,222 56

DIRECTS.

To Henry D. Woods, Carthage, N. C., for School.—1st ch., New York, 50; Brick ch., New York, 50. 100 00
To B. L. Glenn, for Kennedy Grace School, Riceboro', Ga.—Mrs. Annie C. Kennedy, 25 00

RECEIPTS FOR HOME MISSIONS, FEBRUARY, 1890.

ATLANTIC.—East Florida—San Mateo, 10 00
BALTIMORE.—Baltimore—Frederick City, 15 25. New Castle—Pitt's Creek sab-sch., 8 40; Smyrna, 27 76. Washington City—Clifton, 8; Darnestown and sab-sch., 10; Hermon, 8; Washington City Covenant and sab-sch., 52 58; Gurley Memorial, 16 40. 146 39

COLORADO.—Boulder—Rawlins, Mrs. Eliza France, 9 50; Timnath, 20; Valmont, 75 cts. Denver—Denver Westminster, 30. Pueblo—Elmoro, 3; Engle, 4; La Veta, 8; Las Animas sab-sch., 20; Pueblo 1st, 15 90; Trinidad 2d, 5. 111 15
COLUMBIA.—Idaho—Coeur d'Alene, 8; Spokane River, 2. Oregon—Marion, 4; Octorara, 8; Pleasant Grove, 10; Portland 1st, 692 03. Puget Sound—Carbonado, 5; Tacoma 2d, 20; Vancouver, 10; Wilkeson, 2 50. 761 53

ILLINOIS.—Alton—Collinsville, 43; Hillsboro', 33; Troy, 4. Bloomington—Chatsworth, 10; Chenoa, 12 81. Cairo—Anna, 20; Enfield, 8 80; Richview, 3; Tamaroa, 20. Chicago—Evanston 1st, 100; Pullman 1st sab-sch., 8 66; Y. P. S. C. E., 6 46; 26 37. Freeport—Galena South, 71 86. Mattoon—Dudley, 3 50; Paris, 10; Taylorville, 10; Tuscola sab-sch., Christmas off, 11 50. Ottawa—Aurora 1st, 8 05; Mendota, 102 91; Ottawa 1st, 40 25; Waltham, 9 40. Peoria—Peoria 1st, 35. Rock River—Aledo sab-sch., 4 80; Edgington, 35 50; Morrison sab-sch., 3 29; Peniel sab-sch., 5; Pleasant Ridge, 2. Schuyler—Camp Creek sab-sch., 9; Oquawka, 26; Prairie City, 10; Quincy 40 50; Rushville, 25. Springfield—Pisgah, 6 91; Unity, 2 33; Rev. W. L. Tarbet and wife, 7 20. 758 48

INDIANA.—Crawfordsville—Bethany, 108 55. Fort Wayne—Bluffton, 11; Columbia City, 7 75; Ligonier, 14 55; Troy, 3. Logansport—Goodland, 2 50. Muncie—Portland, 5; Wabash, 22 50. New Albany—Jefferson sab-sch., 3; Oak Grove, 2. Vincennes—Oakland City, 12 50; Sullivan, 5. White Water—Greensburg, 87 70; Rising Sun, 5; Shelbyville 1st, 35 70. 825 75

INDIAN TERRITORY.—Cherokee Nation—Tahlequah (sab-sch., 2 82), 13 62. Choctaw—Big Lick, 5 25; Philadelphia, 2 23. Muscogee—Acheda, 2; Tulsa, 6. 29 10

IOWA.—Cedar Rapids—Mechanicsville, 8; Scotch Grove, 4. Council Bluffs—Council Bluffs 1st, 54 96; Hamburg, 13; Shenandoah sab-sch., 23 56; Sidney, 18; Villisca, 8 34. Des Moines—Hopedale, 2. Dubuque—Mt. Hope, 3; Pine Creek, 11; Rowley, 6; Volga City, 5; Zion, 5 60. Fort Dodge—Boone Y. P. S. C. E., 8 75; Dedham, 2; Spirit Lake, 4. Iowa—Martinsburg (sab-sch., 2 14), 25; Middletown, 3; Morning Sun, 25 58; New London, 5 68; St. Peter's Evangelical, 8. Waterloo—Ackley, 35; Clarksville, 5; Dysart, 5; La Porte City, 20; Morrison, 15; Nevada, 9 34; Salem, 12; Tranquility, 7. 862 79

KANSAS.—Emporia—Brainerd, 6; El Paso, 2; Osage City, 19 08; Potwin, 4; Wichita Oak St. (sab-sch., 1), 11; West Side, 5 80. Larned—Arlington, 5; Halsted, 10; Medicine Lodge, 9 50. Neosho—Blue Mound, 2 05; Carlyle, 1 40; Chanute, 2 50; Girard, 20; Pittsburgh, 5 55; Pleasant Hill, 1 95;

For salary of E. F. Eggleston, Danville, Va.—Holbrook ch., Virginia, 8 00

For Cotton Plant School, Elvaston, Ill., 7 85
For salary of A. B. Lawrence, Lexington, N. C.—Thomasville ch., N. C., 1; Lexington ch., N. C., 1. 2 00

For Mary Allen Seminary, Crockett, Tex.—Mrs. A. C. Caskey, Detroit, Mich., 45; Sab-sch. class, Mt. Airy Pres. ch., Philadelphia, Pa., 45; King's Daughters, Batavia, N. Y., 80; Ladies' Aid Society, Newark, N. J., 45; King's Daughters, Penn Yan, N. Y., 45; Ladies' Bible-class, Evanston, Ill., 50; Mrs. Allen D. Sheldon, Detroit, Mich., 50; Earnest Workers, Hyde Park, Ill., 25 23; L. M. S. and Y. L. M. S., Afton, Iowa, 45; King's Daughters, Wichita, Kan., 11 25; Ladies' Miss. Soc., Gloversville, N. Y., 15; Mabel Pepper, Aledo, Ill., 15; Sab-sch. East ch., St. Paul, Minn., 22 50; Earnest Workers, Kansas City, Mo., 29; 2d ch., Dallas, Tex., 4 62; Missionary Society, Woodlawn, 5; West-Bay City, Mich., 21 62; Ladies' Aid Society, Newark, N. J., 30; Y. L. M. S., Aledo, Ill., 30. 564 32

For Scotia Seminary, Concord, N. C.—Miss Jennie Baird, Washington, Pa., for building, 56; Mrs. C. E. Oakley, Buffalo, Minn., School, 6; Mrs. A. B. Derry, Shelbyville, Ill., School, 15; Mrs. S. D. Acheson, Pittsburgh, Pa., School, 15; King's Daughters, Holland Patent, School, 25; Amsterdam, N. Y., 5. 102 00

Total directs for February.....\$899 17
Total receipts from all sources for February, 1890.....\$17,006 14
Previously reported.....89,499 56

Total to date.....\$97,505 70
Receipts for same months last year.....80,615 65

Increase over last year.....\$16,890 05

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

Pleasanton, 1 10; Toronto, 8; "Tithes," 1 38; Yates Centre, 5; Rev. J. C. Wilson, 3. Osborne—Hays City, 15. Solomon—Blue Stem, 1; Ellsworth, 6; Sylvan Grove, 1; Vesper, 3. Topeka—Edgerton, 3 20; Gardner, 3 60; Lawrence 1st, 48 77; Stanley, 2; Topeka Highland Park, 10; Wamego, 11 11. 223 99

KENTUCKY.—Ebeneser—New Concord, 10. Transylvania—Burkesville, 15 50. 25 50

MICHIGAN.—Detroit—Marine City, 18; Unadilla, 5. Flint—Bad Axe, 5; Bingham, 5; Brockway, 4; Fremont, 3; La Motte, 3; Mariette 2d, 8; Verona, 5. Kalamazoo—Plainwell sab-sch., 5; Sturgis, 10. Lansing—Albion, 40; Concord, 6 90. Monroe—Coldwater, 11 49. Petoskey—Cadillac, 38 50; Walloon, 2. 164 89

MINNESOTA.—Duluth—McNair Memorial, 3; Thomson, 2. St. Paul—Minneapolis Andrew, 100; Bethany, 3; Stewart Memorial, 46; Westminster (sab-sch., 18 19), 738 19; Red Wing, 69; St. Paul Goodrich Ave. sab-sch., 8 11; House of Hope sab-sch., 15 09. Winona—Canton, 3; Henrytown, 2; Lanesboro', 3; Washington, 5 25; Winona 1st sab-sch., 50. 1047 64

MISSOURI.—Kansas City—Kansas City 3d (sab-sch., Miss. Band, 57 cts.), 5 67. Osark—Golden City, 1 50; Lockwood, 2; Neosho, 8; Shiloh, 4 40; Waldensian, 10 60; Rev. J. C. Shepard, 4 10. Paimyra—Hannibal, 75; Milan, 7; Sullivan, 7; Unionville, 11 20. Platte—Cameron, 4; Gallatin, 4; Grant City, 6; Rockport, 2; Savannah, 4. St. Louis—Cuba, 19; Kirkwood sab-sch., 53; Pacific, 3 75; St. Louis Society of Earnest Workers, 23; 35 90. 332 40

NEBRASKA.—Hastings—Kenesaw sab-sch., 3 80; Marquette 7 50. Kearney—Berg, 6; Cherry Creek, 4; Fullerton, 6; Ord, 10. Nebraska City—Alexandria sab-sch., 2 70; Fairmont (sab-sch., 3), 11; Hickman Ger., 11; Humboldt, 10. Pawnee City Y. P. S. C. E., 3; Table Rock (sab-sch., 1 52), 10 50. Niobrara—Emerson, 5 67; Wakefield, 14; Rev. W. W. Jones, 3. Omaha—Lyons, 50 cts. 117 37

NEW JERSEY.—Elizabeth—Elizabeth 3d, 238 67; Rahway 2d, 125. Jersey City—Jersey City Bergen 1st, 266; Paterson 2d sab-sch., 40. Monmouth—Allentown, 50; Burlington, 59 75; Farmingdale, 30; Jacksonville, 4; Providence, 4. Morris and Orange—New Providence Y. P. S. C. E., 5 50; Orange 1st Ger., 5; 2d, 682 87; Central, 500; Pleasant Grove, 20; Schooley's Mountain, 22 50; Stirling (sab-sch., 3 82, Rev. A. C. Dill, 15), 31 79. Newark—Montclair 1st, 45 55; Newark Wickliffe, 37 60. New Brunswick—Dayton sab-sch., 10; Flemington Y. P. S. C. E., 13 20; Milford Y. P. S. C. E., 2 26; Princeton 2d, in part, 20. Newton—Andover, 3 77; Oxford 2d, 6 09; Stanhope, 5; Stewartville, 77; Stillwater, 11; Wantage 1st, 20. West Jersey—Janvier, 4; Pittsgrove, 24; Williamstown (sab-sch., 10), 35 56. 2399 01

NEW MEXICO.—Arizona—Phoenix 1st, 7. Rio Grande—Albuquerque Ind. sch., 5 21. Santa Fe—Las Vegas 1st, 2. 21 21

NEW YORK.—*Albany*—Albany 2d, 253 75; Batchellerville, 3 25; Tribe's Hill, 10. *Binghamton*—Cortland (sab-sch., 200), 270 12. *Boston*—Windham, @, 1. *Brooklyn*—Brooklyn 1st Lafayette Ave., @, 128; Throop Ave. (sab-sch., Miss. Assn., 100), 147 50; Trinity, 40; Edgewater 1st, M. C., 4 09. *Buffalo*—Allegany, 1 50; East Aurora sab-sch., 13 55; Panama, 5; Ripley, 12; Springfield (sab-sch., 2 35), 11 55. *Cayuga*—Auburn 2d, 37 96; Weedsport, 68. *Chenango*—Belmont, 20; Burke (Y. P. S. C. E., 2), 20; Malone, 80 08; Peru, 1 90. *Chemung*—Breesport, 5. *Columbia*—Hudson 1st, 235. *Genesee*—Attica, 71 59; Bergen 1st (Cougl) sab-sch., Miss. Band, 10 93), 46 57; North Bergen sab-sch., 4; Oakfield, 10; Portageville, 8 55; Warsaw, @, 25; Wyoming, 6 38. *Geneva*—Romulus, 23 36. *Hudson*—Good Will, 7 44; Haverstraw 1st, 18; Montgomery, 80; Monroe, 50; White Lake, 2 25. *Long Island*—Bridgehampton, 15; Seiden, 3 40; Yaphank, 11 58. *Lyons*—Lyons 1st, 73 71; Newark, 47 85. *Nassau*—Comac, 5 30; Freeport, 35. *New York*—New York 5th Ave., @, 5; 14th St., 33 26; Bethany, 22; Covenant, 548 36; Madison Sq., @, 100; North, 100; Spring St., 41 68. *Niagara*—Middleport, Y. P. S. C. E., 1 09. *North River*—Amenia South, 37 31; Cold Spring, @, 10; Poughkeepsie, 35 89; Wappinger's Falls, 13 25. *Rochester*—Nunda, 20. *St. Lawrence*—Canton, 30; Carthage, 9 08; Morristown, 6 78; Theresa, 14 83; Watertown Stone St., 10. *Steuben*—Addison sab-sch., 9 05. *Syracuse*—Amboy, 14; Chittenango sab-sch., 30; Mexico, 74 90; Pompey Cong'l, 20. *Troy*—Salem (sab-sch., 28 45, Y. P. S. C. E., 2 05), 60 50; Schaghticoke sab-sch., 6 30; Warrensburg, 5. *Utica*—Sauguott, 15 13. *Westchester*—Bridgeport sab-sch., 120; Darien Y. P. S. C. E., 2; Greenburg, @, 2; Greenwich, 20 25; Patterson, 11; Stamford 1st, 452 17; Thompsonville 1st Y. P. S. C. E., 5 50; Yonkers Westminster, 120. 3922 51

NORTH DAKOTA.—*Fargo*—Lisbon L. H. M. S., 5 00. OHIO.—*Athens*—Nelsonville, 10 40; New Matamoras, 7. *Bellevue*—Bellevue, 14 05; Upper Sandusky, 6. *Cincinnati*—Cincinnati 1st, @, 2 08; 2d sab-sch., 40; 4th, 11; Central sab-sch., 50; Montgomery sab-sch., 20 50; Springdale sab-sch., 5. *Cleveland*—Ashtabula, 10 95; Cleveland 1st, 192; Milton, 3 50; Northfield, 27. *Columbus*—Columbus 1st (sab-sch., 25), 200; 2d, 110; London, 74; Lower Liberty, 25. *Huron*—Fostoria, 32; Huron (sab-sch., 2 53), 14 10. *Lima*—Lima Main St., 4. *Mahoning*—Massillon 2d, a friend, 15; North Benton, 10. *Marion*—Delaware, 106; Mt. Gilcard sab-sch., 4 16. *Maumee*—Delta, 6; Hicksville, 8; Maumee, a friend, 3; Waterville, Mr. Haskins, 1. *Portsmouth*—Eckmanville sab-sch., 2 55; Winchester, 5. *St. Clairsville*—Bellair 2d (sab-sch., 15, Misses M. and L. Cummins, 35), 75; Birmingham, 2; Weege, 2. *Steubenville*—Dell Roy, 11 50; Potter Chapel, 16; Smithfield, 5; Steubenville 2d, 51 91; Still Fork, 8. *Wooster*—Apple Creek (sab-sch., 8 83), 22; Berlin, 2; Doylestown, 7 46; Marshallville, 1; Plymouth, 6 50. *Zanesville*—Keene sab-sch., 7; Utica, 18; Zanesville 2d, 84 26. 1338 92

PACIFIC.—*Bentley*—San Rafael, 20; Santa Rosa, 19. *Los Angeles*—El Cajon, 7 50; Los Alamos, 7; Ontario, 5; Pomona, 17 15; San Diego 1st, 54 60. *Sacramento*—Arbuckle, 5 75; Corning Station, 2; Marysville, 4; Red Bluff, 40; Redding, 8 45; Willows, 2 50. *San Francisco*—San Francisco Chinese, 13. *Stockton*—Visalia, 10. 215 95

PENNSYLVANIA.—*Allegheny*—Concord, 5; Pine Creek 1st, 3; Springfield, 9; Tarentum sab-sch., 5 50. *Blairsville*—Ebensburg, 12 71; Murrysville, 31; Turtle Creek, 7 22. *Builer*—Allegheny, 3; Jefferson Center Ger., 3; Middlesex (sab-sch., 7), 15 60. *Carlisle*—Chambersburg Falling Spring, in part, 100; Dauphin, 6; Rocky Spring, 5; Silver Spring, 15. *Chester*—Chester 2d, 9 73; Kennett Square, 5; Wayne sab-sch., 20; West Chester 2d, 2. *Carlton*—Bethesda, 6; Mount Pleasant, 1; Concord, 5. *Erie*—Belle Valley, 4 20; Cochranton, 4; Erie 1st, 100; Mercer 2d, 40; Northeast, 102 20; Sugar Grove, 3. *Huntingdon*—Altoona 1st, 68; Hubersburg, 2; Millsburg, 4 70; Mt. Union (sab-sch., 6), 27; Penfield, 6. *Kittanning*—Bethesda, 8 77; Indiana, 62 30; Salsburg, 49 27. *Lackawanna*—Arbuckle, 10; Columbia Cross Roads, 5 50; Hawley, 8; Rushville, 3; Stevensville, 4; Sylvania, 8 25; Ulster, 3. *Lehigh*—Fernside L. A. S., 10. *Northern Berks*—Berwick, 11 60; Buffalo, 40 62; Lycoming, 52; Muncy, 10; New Berlin, 19 05; Shiloh, 4; Warrior Run, 5 43. *Philadelphia*—Philadelphia 1st, 1124 09; 2d, @, 5; W. Spruce St., 579 96. *Philadelphia Central*—Philadelphia Crookwink (Second St. Mission, 4 43, sab-sch., 12), 39 21; Memorial, 95 51. *Philadelphia North*—Doylestown sab-sch., 5 75; Germantown Market Square, 148 38; Mt. Airy, 52 45;

Norriston and Providence Pastor's Aid, 19; Springfield, 6 73. *Pittsburgh*—Chartiers, 31; Knoxville, 7 75; Miller's Run, 12; Pittsburgh 2d, @, 512; Shady Side, 33 25; West Elizabeth, 10. *Redstone*—Dawson, 9; Little Redstone Y. P. S. C. E., 2 17; New Providence (Rev. J. McClintock, 10), 20; Rehoboth, 37. *Washington*—Wheeling 1st, 167 70. *Wellsboro*—Wellsboro, 19 01. *Westminster*—Chestnut Level, 27 77; Christ sab-sch., 24; Donegal, 10; Mt. Joy infant class, 2 13. *West Virginia*—Casaville, 5; Hughes River, 6 50. 3966 08

SOUTH DAKOTA.—*Central Dakota*—Scotland, 4 46. *Dakota*—Good Will, 29 97. *Southern Dakota*—Harmony, 5; Union Centre, 5; White, 4. 48 43

TENNESSEE.—*Holston*—Greenville, 11 04; Jeroldstown, 2; Mt. Bethel, 5; Timber Ridge, 6. *Union*—Clover Hill, 3; Hebron (sab-sch., 2 20), 11 20; Hopewell, 7; New Salem, 3 45. 48 69

TEXAS.—*Austin*—Austin 1st, 5; El Paso, 15; Menardville, 27 75. 27 75

UTAH.—*Montana*—Bozeman sab-sch., 8 89; Helena 1st sab-sch., 37 07. *Utah*—Ogden, in part, 13 85; Springfield, Miss Fannie Dalley, 5; Presbyterian Missionary Society, 16. *Wood River*—Boise City, 30; Soldier, 2. 112 81

WISCONSIN.—*La Crosse*—Bangor, 1 80; Neillville (sab-sch., 1), 6. *Lake Superior*—Returned by a missionary, 225. *Madison*—Beloit 1st, 14; Lodi, 11; Oregon, 4; Poynette, 17 07. *Milwaukee*—Barton, 8; Milwaukee Calvary, 124 48; Holland, 22 56. *Winnebago*—Fort Howard, 4; Neenah sab-sch., 7 88; Oxford, 6; Winneconne, 6 92. 458 71

Woman's Executive Committee of Home Missions, 16,500 00

Total received from churches, February, 1890..... \$33,467 00

LEGACIES.

Legacy of Olive S. Chamberlain, dec'd, late of Kalamazoo Co., Mich., 31 35; Estate of Alexander Folsom, dec'd, late of Bay City, Mich. (in part), 4500; Eleazar T. Slater, dec'd, late of Ridgeway, N. Y., 1356 88; Bequest of Thomas Hamilton, dec'd, late of Ohio, 89 50; Estate of Oscar F. Davis, dec'd, late of Omaha, Neb., in part, 2000; William E. Dodge, dec'd, late of New York, @, 5000; Estate of James Boughton, dec'd, late of Carlisle, N. Y., 66 34; Preserved Smith, dec'd, late of Dayton, O., 10,000; Mrs. John F. Foster, dec'd, late of Quogue, L. I., 100; Catherine S. Bailey, dec'd, late of Philadelphia, Pa., 477 50. 26,725 22

MISCELLANEOUS.

M. W. Lyon, N. Y., 50; Returned by sundry missionaries, 372 91; Rev. Edwin P. Robinson, Orchard Park, N. Y., 20; H. M. Schieffelin, N. Y., 100; F. J. S., 100; Hapland, Chicago, 250; Rev. Dr. W. M. Hunter, Pittsburgh, Pa., 5; Rev. J. W. Gillette, Kane, Pa., 5; Hon. W. J. Heacock, Gloversville, N. Y., 200; Canandaigua, N. Y., 12 50; Rev. Enos P. Baker, Oregon, Ill., 5; Mrs. Cyrus Dickson, Montclair, N. J., 200; Rev. E. W. Hitchcock, D.D., Philadelphia, Pa., 25; W. H., 10; Rev. Charles Jewett, Collins, N. Y., 50; A friend in Springfield, Mass., 5; A country pastor, 5; Rev. Samuel Ward, Emporia, Kan., 3; J. C. Henry Co., Ill., 10; Marianne W. Lee, Deland, Fla., 10; Miss Mollie Clement, Albuquerque, N. M., 5; Friend, Lake City, Minn., 5; S. I. H., 5; A friend, 10; Rev. E. G. Ritchie, Tungchow, China, 10; Rev. Wendel Prime, D.D., New York, 100; Cash, 1000; C. Pa., 14; Religious Contribution Soc. of Princeton Seminary, N. J., 40 15; J. D. Brown, Athens, O., 50; Miss Fannie E. Meyer, Oregon, Mo., 1; Rev. Luke Dorland, D.D., Hot Springs, N. C., 5; J. A. M., 10; Rev. W. A. Aterbury, D.D., N. Y., 50; A friend, 50; Mrs. J. H. Synnmes, Philadelphia, Pa., 1; Miss Margaret McAdam, 1; J. A. Gould, Seattle, Wash., 10. 2,805 56

Total received for Home Missions, February, 1890, \$62,997 78

Amount received from April 1, 1889, to March 1, 1890..... 610,533 77

Amount received during same period of last year, 525,058 49

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, FEBRUARY, 1890.

COLORADO.—*Boulder*—Valmont, 2 cts.; Timnath, 1. *Pueblo*—Pueblo 1st, 53 cts. 1 55

COLUMBIA.—*Idaho*—Coeur d'Alene, 1. *Oregon*—Pleasant Grove, 1; Marion, 1; Octorara, 1. 4 00

ILLINOIS.—*Chiro*—Enfield, 2 90. *Chicago*—Brookline, 2 19; Lake Forest 1st, 122 95. *Freeport*—Linn and Hebron, 2. *Rock River*—Aledo sab-sch., 16 cts. *Schuyler*—Prairie City, 1. 4 00

Springfield—Pisgah, 1 16; Unity, 39 cts.; Rev. W. L. Tarbet and wife, 1 20. 133 15

INDIANA.—*Muncie*—Portland, 55

IOWA.—*Cedar Rapids*—Mechanicsville, 2; Lyons, 5. *Des Moines*—Independence 1st, 9. *Iowa*—Middletown, 10 cts. *Iowa City*—Columbus Junction (sab-sch., 2 10), 8 25. *Waterloo*—Ackley, 5. 29 45

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| KANSAS.— <i>Emporia</i> —Wichita Oak St., 2. <i>Neosho</i> —Coffee-vill., 1. 8 00 |
| MICHIGAN.— <i>Lansing</i> —Concord, 23 cts. <i>Monroe</i> —Cold-water, 1. 1 23 |
| MINNESOTA.— <i>St. Paul</i> —Goodrich Ave. sab-ech., 1 98 |
| Minneapolis Andrew, 5. <i>Winona</i> —Winona 1st sab-ech., 10. 18 98 |
| NEW MEXICO.— <i>Santa Fe</i> —Las Vegas, 4 00 |
| OHIO.— <i>Cleveland</i> —Cleveland 1st, 6 30; Case Ave., 7 20. |
| <i>Columbus</i> —London, 5. <i>St. Clairsville</i> —Farmington, 2 38. 20 88 |
| TEXAS.— <i>Trinity</i> —Dallas 2d, 2 07 |
| Total received from churches..... \$219 63 |

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FEBRUARY, 1890.

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| <i>Binghamton</i> —Bainbridge, 15 75. <i>Brooklyn</i> —Mt. Olivet, 2 25. <i>Champlain</i> —Malone, 50 10. <i>Chermung</i> —Elmira 1st, 80. |
| <i>Columbia</i> —Hudson 1st, 20. <i>Geneva</i> —Romulus Y. P. S. C. E., 1 50; Orleans, 2. <i>Hudson</i> —Washingtonville 1st, 20; Middle-town 2d, 52; Nyack 1st, 6 12; Good Will, 10. <i>Long Island</i> —Westhampton, 5; Middle Island, 7 39. <i>Lyons</i> —Walcott 1st, 5 49; Junius, 3. <i>Nassau</i> —Freeport, 19. <i>North River</i> —Salt Point Westminster, 3 80; Poughkeepsie, 20. <i>Osage</i> —Hibertsville, 19. <i>Rochester</i> —Rochester North Y. P. S. C. E., 4; 1st, 250. <i>St. Lawrence</i> —Potsdam 1st, 35. <i>Syracuse</i> —Syracuse Park Central, 12 18. <i>Troy</i> —Cohoes 1st, 39 52. <i>Utica</i> —Clayville, 2. <i>Westchester</i> —Mt. Kisco, 8. 699 10 |

MISCELLANEOUS.

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| Mrs. Mary S. Eichburn, Obi., N. Y..... 5 00 |
| Total..... \$704 10 |

RECEIPTS FOR MINISTERIAL RELIEF, FEBRUARY, 1890.

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| ATLANTIC.— <i>East Florida</i> —St. Augustine 1st, 28 25 |
| HALTIMORE.— <i>Baltimore</i> —Baltimore Brown Memorial sab-ech., 36 70. <i>New Castle</i> —Pencader, 10; West Nottingham, 20 55. <i>Washington City</i> —Washington Gurley Memorial, 6. 101 51 |
| COLORADO.— <i>Boulder</i> —Timnath, 6; Valmont, 23 cts. <i>Denver</i> —Denver Central, 286 45. <i>Pueblo</i> —La Veta, 1 50; Pueblo 1st, 4 77. 298 95 |
| COLUMBIA.— <i>Oregon</i> —Independence Calvary, 3; Portland 1st, 324 02. |
| ILLINOIS.— <i>Chico</i> —Anna, 12; Carmi 1st, 17 50; Tamaroa, 18. <i>Chicago</i> —Lake Forest 1st, 269 15. <i>Mattoon</i> —Taylorville, 5; Tower Hill, 4 25. <i>Olvera</i> —Aurora 1st, add'l, 1 20; Waltham, 8. <i>Peoria</i> —Altona, 3. <i>Rock River</i> —Aledo sab-ech., 1 44; Dixon, 20 55; Norwood, 10. <i>Schuyler</i> —Appanoose, 12; Oquawka, 11 24; Quincy 1st, 42 14. <i>Springfield</i> —Pisgah, 1 16; Unity, 39 cts. 437 02 |
| INDIANA.— <i>Crawfordsville</i> —Eugene, 2 38; West Lebanon, 1. <i>Muncie</i> —Kokomo, 6; Peru, 32 64; Portland, 8 50; Wabash, 6 75. <i>New Albany</i> —Madison 1st, 10 40. <i>White Water</i> —Aurora, 5. 66 66 |
| INDIAN TERRITORY.— <i>Chickasaw</i> —Caddo, 10. <i>Muscogee</i> —Achena, 2. 12 00 |
| IOWA.— <i>Council Bluffs</i> —Council Bluffs 1st, 30 80. <i>Des Moines</i> —Panora, 1. <i>Fort Dodge</i> —Fort Dodge 1st, 28 69. <i>Jowa</i> —Bonaparte, 2 42; Middle-town, 90 cts.; Primrose, 1 73; Sharon, 3; St. Peter's Evangelical, 6. <i>Jowa City</i> —Brooklyn, 12. <i>Waterloo</i> —Rock Creek Ger., 2; Union Ger., 4. 91 04 |
| KANSAS.— <i>Emporia</i> —Wichita Oak St. (1 from sab-ech.), 5. <i>Highland</i> —Blue Rapids, 11 10; Clifton, 3. <i>Neosho</i> —Carlyle, 40 cts.; Cherryvale 1st, 2 45; Iola, 6. <i>Osborne</i> —Wakeeny, 3 60. 81 55 |
| KENTUCKY.— <i>Ebenezer</i> —New Concord, 2 00 |
| MICHIGAN.— <i>Detroit</i> —Erin, 5; Mount Clemens, 5. <i>Grand Rapids</i> —Tustin, 1. <i>Lansing</i> —Concord, 2 07. <i>Monroe</i> —Cold-water, 2. <i>Saginaw</i> —Marlette 2d, 2 50; Midland 1st, 8 10; Saginaw City 1st, class of Rev. A. F. Bruske, 5 14; Westminster, 7 68. 38 49 |
| MINNESOTA.— <i>St. Paul</i> —Minneapolis Shiloh, 21 04; St. Paul Goodrich Ave. sab-ech., 3 48. 24 52 |
| MISSOURI.— <i>Kansas City</i> —Holden 1st, 6 95; Kansas City 1st, 81 73. <i>Palmyra</i> —Hannibal, 25. <i>Platte</i> —Barnard, 2; Hopkins, 12 75; Savannah, 3; Tarkio, 4 03. <i>St. Louis</i> —Cuba, 5; Emmanuel Ger., 10; Kirkwood sab-ech., 57; Zoar, 10. 167 53 |
| NEBRASKA.— <i>Kearney</i> —Fullerton, 3 75. <i>Omaha</i> —Omaha 1st Ger., 6. 9 75 |
| NEW JERSEY.— <i>Elizabeth</i> —Clinton, 31 58; Elizabeth 1st, 188 45; Plainfield 1st, 29 19; Plainfield Crescent Ave., 600; Springfield, 16. <i>Jersey City</i> —Paterson East Side, 32 50. <i>Monmouth</i> —Burlington, 25; Hightstown (5 from sab-ech.), 45. <i>Morris and Orange</i> —Hanover, 20; Madison, 11; Morristown South St., 178 84; Orange Bethel, 17 55; Summit Central, 148 75. <i>Newark</i> —Bloomfield 1st, 146 10; Montclair 1st, 78 32; Newark Wickliffe, 10. <i>New Brunswick</i> —Pennington, 20 27. <i>Newton</i> —Belvidere 2d, 12; Stanhope 1st, 3; Stewartville, 18. 1888 30 |

MISCELLANEOUS.

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| Religious Contribution Society of Princeton Seminary, N. J..... 1 34 |
| Total..... \$220 90 |
| Less amount refunded to New York Synodical Aid Fund..... 88 20 |
| Total received for Sustentation, February, 1890..... \$132 70 |
| Total received for Sustentation from April 1, 1889. 4251 08 |

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., N. Y.

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| Miscellaneous transferred from Sustentation, viz.: |
| April, 1889, D. H. Gowing, Syracuse, N. Y., \$10 00 |
| May, 1889, Francis E. Duncau, Union Falls, N. Y., 20 |
| June, 1889, Rev. I. S. Simpson, E. Constable, N. Y., 3 00 |
| January, 1890, "A friend," 25 00 |
| January, 1890, Through Rev. W. B. Lucas, 50 00 |
| 88 20 |
| Total received for New York Synodical Aid Fund February, 1890..... \$792 30 |
| Total received from April 1, 1889..... 7799 82 |

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., New York.

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| <i>West Jersey</i> —Brainerd, 4; Cape Island, 16; Pittsgrove, 20; Woodbury, 72 75. 1744 30 |
| NEW MEXICO.— <i>Santa Fe</i> —Las Vegas 1st, 25 00 |
| NEW YORK.— <i>Albany</i> —Tribes Hill, 4. <i>Binghamton</i> —Marathon, 5 27; Nineveh, 11 24. <i>Boston</i> —Newburyport 2d, 10; South Boston 4th, 30. <i>Brooklyn</i> —Brooklyn 1st German, 12; Brooklyn Rose St., 67 61. <i>Buffalo</i> —Springville (3 from sab-ech.), 7 20. <i>Cayuga</i> —Auburn 2d, 25 02. <i>Champlain</i> —Beekmantown, 3; Chazy, 12 36; Malone 1st, 21 87. <i>Columbia</i> —Hudson 1st, 80. <i>Genesee</i> —Attica, 35 80. <i>Hudson</i> —Chester C. E. Soc., 8; Good Will, 2 16; Livingston Manor, 3; Nyack 1st, 24 50; White Lake, 7 27. <i>Long Island</i> —Greenport, 8; Yaphank, 3. <i>New York</i> —New York Bethany, 15; New York Central, 385 08. <i>North River</i> —Amenia, 20; Cold Spring, add'l, 10; Lloyd, 7 76; Poughkeepsie, 10 42; Westminster, 9 48. <i>Osage</i> —Cherry Valley, 56 93; Richfield Springs, 28 68; Stamford 1st, 15. <i>Rochester</i> —Rochester 3d, 76 96. <i>St. Lawrence</i> —Sackett's Harbor, 6. <i>Steuben</i> —Almond, 5. <i>Utica</i> —Clayville, 2 08; Sauquoit, 12 27. 1041 88 |
| OHIO.— <i>Bellefontaine</i> —Bellefontaine, 4 21; Upper Sandusky, 7. <i>Cleveland</i> —Cleveland 1st, 61 70; Cleveland Case Ave., 14 40. <i>Columbus</i> —Columbus 2d, 68. <i>Lima</i> —Columbus Grove, 8. <i>Makona</i> —North Benton, 6. <i>Mamers</i> —Kunkle, 10. <i>Portsmouth</i> —Winchester, 2. <i>St. Clairsville</i> —Martin's Ferry, 26 42. <i>Steubenville</i> —Minerva, 3; Steubenville 2d, 8 58. <i>Zanesville</i> —Zanesville 2d, 24 50. 242 12 |
| PACIFIC.— <i>Bendigo</i> —Bolinas, 5. <i>Los Angeles</i> —Los Angeles Boyle Heights, 7; San Pedro 1st, 3. <i>Sacramento</i> —Roseville, 6; Vacaville, 6. 27 00 |
| PENNSYLVANIA.— <i>Allegheny</i> —Beaver, 36; Glasgow, 2; Millvale, 15 36; Pine Creek 1st, 4 50; Pleasant Hill, 3. <i>Blairsville</i> —Blairsville, 36 50; Ebensburg, 3 69; Murrysville, 9; Pine Run, 8 90. <i>Butler</i> —Jefferson Centre Ger., 1; Sunbury, 12. <i>Cristite</i> —Burnt Cabins, 3; Harrisburg Covenant, 6 56; Harrisburg Pine St., Miss Florence Divens' class, 5; Lower Path Valley, 7. <i>Chester</i> —Kennett Square, 5. <i>Erie</i> —Cochranon, 4; Erie 1st, 89 60; Sugar Creek Memorial, 2; Sunville, 4; Tideoute, 11; Westminster, 3. <i>Huntingdon</i> —Bald Eagle, 6 58; Milroy, 5 11; Mt. Union, 16. <i>Kittanning</i> —Apollo, 15; Saltsburg, 20 23. <i>Lackawanna</i> —Langcelyffe, 110; Wilkesbarre Grant St., 14 18; Wyoming, 3 50. <i>Lehigh</i> —Allen Township, 10; Ferndale Ladies' Aid, 15 20; Leighton, 2 73. <i>Philadelphia</i> —Philadelphia 1st, 279 96; Philadelphia 3d, 50; Philadelphia West Spruce St., 467 17. <i>Philadelphia Central</i> —Philadelphia North Broad St., 139 40; Philadelphia Northminster, 168 59. <i>Philadelphia North</i> —Chestnut Hill infant class, 25; Germantown 1st, add'l, 100; Jeffersonville Centennial, 10; Jenkintown, 15; Newtown sab-ech., 21 06; Thompson Memorial (New Hope, 7 24), 18 24; Winsinoning, 1. <i>Pittsburgh</i> —Chartiers, 9; Mingo, 6; Oakdale, 22 10; Pittsburgh Shady Side, 16 62. <i>Redstone</i> —Browsville, 8; Dawson, 5; Mt. Pleasant, 17; Tyrone, 3. <i>Shenango</i> —Enon, 9. <i>Wellaboro</i> —Wellsboro', 5 52. <i>Westminster</i> —Chestnut Level, add'l, 3. 1888 30 |
| SOUTH DAKOTA.— <i>Southern Dakota</i> —Mitchell, 8 25 |
| WISCONSIN.— <i>La Crosse</i> —Bangor, 1 50. <i>Lake Superior</i> —Ishpeming, 12 45; Menominee 1st, 10. <i>Milwaukee</i> —Cedar |

Grove, 11; Milwaukee Immanuel sab-sch., 27 89; Milwaukee Perseverance, 6 10.

68 94

From the churches..... \$6,648 78

FROM INDIVIDUALS.

Rev. W. C. Cattell, 50; Mrs. J. McD. Root, Conn., 25; Thank-offering from O. P. H., 2 50; Ladies' Union Home Miss. Soc., of Harrisburg, Pa., 128; Anonymous, Pa., 10 cts.; "In memoriam of Mrs. Catherine S. Bailey, Pa." 100; Mrs. Myron Phelps, Ill., 100; Balance of legacy from Thomas Vernon, N. Y., for current fund, 500; James M. Dewar, N. Y., 3; Mrs. John Herron, Mo., 7; Marianne W. Lee, Fla., 10; Miss Jane L. Cathcart, Pa., 30; Miss Jane C. Latimer, Pa., 5; Mrs. Thompson, Philadelphia, Pa., 10; "A friend," Philadelphia, Pa., 5; Rev. E. G. Ritchie, Tung Chow, China, 5; Miss Fannie Meyers, Mo., 1; R. M. Olyphant, N. Y., 50; Miss Margaret McAdam, Pa., 1; Mrs. T. H. Symmes, Pa., 1; Rev. Luke Dorland, N. C., 2; Rev. J. J. Marks, Cal., 50; Mrs. Mary S. Elchburn, N. Y., 8; Mr. and Mrs. G. W. Skeg, Cal., 5; "C. Pa." 6; Religious Contribution Society Princeton Theological Seminary, 12 04; Rev. W. L. Tarbet and wife, 1 20...

1,115 84

Interest from permanent fund..... 795 50

Total for current fund in February..... \$8,560 12

PERMANENT FUND.

(Interest only used.)

Balance of legacy of Mrs. Barbara Shutter, St. Paul, Minn..... 58 27
Legacy of Mrs. Mary J. Kingsbury, Brooklyn, N. Y., twenty shares of the Joseph Dixon Crucible Company..... 1,500 00
One Bond of Pitkin Co., Colorado, from Rev. Wm. Ottinger, Philadelphia..... 100 00
Legacy of Alexander Folsom, Kalamazoo, Mich. (on account)..... 750 00
Legacy of Preserved Smith, Dayton, Ohio..... 2,000 00
Legacy of Miss Phoebe L. Smith, Chicago, Ill. (on account)..... 10,800 00

Total for February, 1890..... \$22,968 39

Total received for current fund since April 1, 1889, 109,464 29

W. W. HEBBETON, Treasurer.

[NOTE.—\$44.50 of the amount credited in November number of THE CHURCH AT HOME AND ABROAD to Western 1st church, *Presbytery of Wooster*, has been turned over to the Board of Education, for which it was contributed. The \$5 credited in the December number of THE CHURCH AT HOME AND ABROAD to *Albia church, Des Moines Presbytery*, should have been placed to the credit of *Albion church, Waterloo Presbytery*.]

RECEIPTS FOR SABBATH-SCHOOL WORK, FEBRUARY, 1890.

ATLANTIC.—*South Florida*—Tarpon Springs sab-sch., 8 00
BALTIMORE.—*Baltimore*—Baltimore Brown Memorial sab-sch., 25; Churchville, 8 88. *New Castle*—Wilmington Hanover St. sab-sch., 9 84. *Washington City*—Washington Gurley, 1 10.
COLORADO.—*Boulder*—Timnath, 2; Valmont, 7 cts. *Pueblo*—La Veta, 7 50; Pueblo, 1 59.
COLUMBIA.—*Oregon*—Independence Calvary, 8 00
ILLINOIS.—*Chgo.*—Anna, 10; Tamaroa, 6. *Chicago*—Englewood 60th St., 6; Oak Park sab-sch., 10. *Fresport*—Linn and Hebron, 3. *Rock River*—Aledo sab-sch., 48 cts. *Schuyler*—Appanoose, 11; Oquawka, 1. *Springfield*—Pisgah, 1 73; Unity, 69 cts.
INDIANA.—*Grayfordville*—Marshfield, 1; State Line, 1. *Muncie*—Marion, 6 60; Portland, 1 55; Wabash, 2 25. *New Albany*—Madison Ist, 8 70.
INDIAN TERRITORY.—*Chickasaw*—Caddo sab-sch., 6 50. *Choctaw*—Wheelock, 1.
IOWA.—*Cedar Rapids*—Scotch Grove sab-sch., 4. *Council Bluffs*—Sidney, 7. *Iowa*—Bonaparte, 3 20; Libertyville, 2; Middletonton, 30 cts.; Primrose, 1 52; Sharon, 8 85. *Iowa City*—West Liberty sab-sch., 4 38. *Waterloo*—Cedar Falls, 6 49.
KANSAS.—*Emporia*—Quenemo, 2. *Highland*—Clifton, 6. *Neosho*—Carlyle, 14 cts. *Osborne*—Hays City, 1 85. *Solomon*—Minneapolis sab-sch., 6 59.
KENTUCKY.—*Benezet*—New Concord, 1 00
MICHIGAN.—*Grand Rapids*—Big Rapids Westminster, 5 53; Fustlin, 1. *Kalamazoo*—Edwardsburg sab-sch., 7 16. *Lansing*—Concord, 69 cts.; Homer, 8. *Monroe*—Coldwater, 2 25. *Saginaw*—Lapeer sab-sch., 12 02; Saginaw City Ist sab-sch., 5 11.
MINNESOTA.—*St. Paul*—Minneapolis Andrew, 10 00
MISSOURI.—*St. Louis*—Cuba, 2 00
NEBRASKA.—*Kearney*—Fullerton, 2 20
NEW JERSEY.—*Elizabeth*—Elizabeth Marshall St., 21 26; Plainfield Ist sab-sch., 25. *Jersey City*—Jersey City Westminster sab-sch., 15; Paterson 2d sab-sch., 30. *Morris and Orange*—Elmwood sab-sch., 40; Orange Ist sab-sch., 100; Orange Central, 100. *Newark*—Montclair Ist, 51 45; Newark 6th sab-sch., 100; Newark Calvary sab-sch., 25. *New Brunswick*—Princeton Ist sab-sch., 50 90; Trenton Prospect St., 44 57. *Newton*—Newton, 25; Stanhope, 3; Swartswood, 6.
NEW MEXICO.—*Rio Grande*—Laguna, 14. *Santa Fe*—Las Vegas Ist, 4.
NEW YORK.—*Albany*—Ballston Spa sab-sch., 30; Schenectady East Ave., 4 60. *Boston*—Newburyport 2d sab-sch., 15. *Brooklyn*—Brooklyn Throop Ave., 25. *Buffalo*—Allegany sab-sch., 1; Springville (sab-sch., 2 30), 5 58. *Cayuga*—Aurora sab-sch., 30 87. *Champlain*—Malone, 10 93. *Columbia*—Hudson, 35. *Geneva*—Attica, 17 90. *Geneva*—Phelps sab-sch., 10. *Hudson*—Good Will, 72 cts.; White Lake, 7 25. *Long Island*—Greenport, 8 50; Southampton sab-sch., 80 82; Yaphank, 1. *North River*—Cold Spring, 2; Marlborough, 1; Poughkeepsie, 3 47; Westminster, 8 29. *Rochester*—Rochester Westminster sab-sch., 6 80. *Seuben*—Andover sab-sch., 8 86. *Syracuse*—Casenovia, 11 67. *Utica*—Sauquoit, 7 82. *Westchester*—Bridgeport sab-sch., 160.
OHIO.—*Bellefontaine*—Bellefontaine, 1 40. *Cincinnati*—Cincinnati Ist, 6 40. *Cleveland*—Cleveland Ist, 18 90; Cleveland

Case Ave., 10 80. *Columbus*—Columbus 2d, 40 50. *Mahoning*—North Benton, 8. *Mawnee*—Toledo Ist Ger., 2. *Steubenville*—Steubenville 2d, 15 64. *Zanesville*—Granville, 6.

PACIFIC.—*San Francisco*—San Francisco Calvary sab-sch., 13 35. *Stockton*—Fowler, 5; Visalia, 2.
PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch., 50; Beaver, 25; Bridgeview, 15 50. *Blairsville*—Ebensburg, 1 23; Murrysville, 8. *Butler*—Amity, 8; Middlesex, 5. *Clarion*—Callensburg, 3; Concord, 2. *Lackawanna*—Bennett, 15 40; Tunkhannock, 15 10. *Lehigh*—Allen Township, 5. *Northumberland*—Williamsport 3d, 10 74. *Philadelphia North*—Chestnut Hill sab-sch., 17 25; Doylestown sab-sch., 4; Germantown 2d, 80 03; Jeffersonville, 7 50; Neshauney Warwick sab-sch., 12. *Pittsburgh*—Chartiers, 3; Pittsburgh East Liberty, 18; Pittsburgh Shady Side, 6 65. *Reddons*—West Newton, 8 90. *Sherango*—Pulaski, 1 07. *Washington*—Waynesburg, 3 50. *Wellboro*—Elkland and Oceoles, 3; Wellboro', 1 84. *Westminster*—New Harmony sab-sch., 6 91.
SOUTH DAKOTA.—*Southern Dakota*—Scotland, 1 00
UTAH.—*Montana*—Bozeman sab-sch., 27 77
WISCONSIN.—*Madison*—Portage sab-sch., 1 40. *Milwaukee*—Milwaukee Holland, 5; Milwaukee Immanuel sab-sch., 27 89.

Received from churches, February, 1890..... \$927 57
Received from Sabbath-schools, February, 1890..... 895 85

Total from churches and Sabbath-schools, February, 1890..... \$1,823 22

MISCELLANEOUS.

Interest from Trustees, 67 50; Interest J. C. Green Fund, 157 50; L. L. S. Phila., Pa., 1; Interest from Trustees, 3; Mrs. N. H. Minegar, Wyoming, Pa., 1; George Perry, S. Dak., 3; Rev. D. Evans, Minn., 1 89; Thomas H. Haug, S. Dak., 52 cts.; Alex. Ross, Mich., 8 85; G. T. Dillard, S. C., 80 cts.; Wm. P. Wilson, Mich., 10 cts.; H. C. McBury, Cal., 3 75; G. W. Vansickle, Fla., 4 06; D. S. Baker, Tenn., 20 cts.; A. friend, Beverly, N. J., 5; Mrs. A. P. Thompson, Philadelphia, Pa., 10; Miss Fannie E. Meyer, Oregon, Mo., 1; T. W. Synnot, Wenonah, N. J., 150; Rev. Luke Dorland, Hot Springs, N. C., 2; Mrs. J. H. Symmes, 1; Miss Margaret McAdam, 1; M. J. Spencer, Tyrone City, N. C., 1; Interest from Trustees, 1 14; Rev. R. M. Loughridge, Red Fork, Ind. Ter., 2 75; Mrs. Mary S. Elchburn, Ohi, N. Y., 2 28; "C. Pa." 1; Religious contribution Society of Princeton Seminary, N. J., 4 01; Rev. W. L. Tarbet and wife, Ill., 1 80.

431 35

Total receipts for February, 1890..... \$2,254 57

Amount previously acknowledged..... 64,100 78

Total contributions since April 1, 1889..... \$66,355 85

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

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All manuscripts offered for publication or relating to the editorial conduct of the magazine should be addressed to the Editor.

The Editor's office is in Room 31, Publication House, 1334 Chestnut Street. He may ordinarily be found in that room from 9 A.M. to 12.30 P.M.; after that time, at his residence, 204 South Forty-first Street, Philadelphia, where he does most of his writing, and where his friends and the friends of THE CHURCH AT HOME AND ABROAD are always welcome.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.

FEBRUARY.—The Indians of the United States.

MARCH.—Home Missions in the older States.

APRIL.—Woman's work.

MAY.—The Mormons.

JUNE.—The South.

JULY.—The Roman Catholics in our land.

AUGUST.—Our immigrant population.

SEPTEMBER.—The Mexicans.

OCTOBER.—The treasury of the board.

NOVEMBER.—Our missionaries and missionary teachers.

DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

| | MOUTH. | SEND COLLECTION TO |
|-------------------------|----------------------------|---|
| 1. Foreign Missions, | January, | William Dulles, Jr., <i>Treasurer</i> . |
| 2. Aid for Colleges, | February, | C. M. Charnley, |
| 3. Sustentation, | March, | O. D. Eaton, |
| 4. Sabbath-school Work, | May, | C. T. McMullin, |
| 5. Church Erection, | July, | Adam Campbell, |
| 6. Ministerial Relief, | September, | W. W. Heberton, |
| 7. Education, | October, | Jacob Wilson, |
| 8. Freedmen, | December, | J. T. Gibson, |
| 9. Home Missions, | Whenever deemed advisable, | O. D. Eaton, |

GENERAL INDEX.

Those who wish to find readily what relates to Home Missions, Foreign Missions, or any one branch of our Church's work, will find it easy to do so by careful use of this index.

| | PAGE |
|---|----------------------------|
| EDITORIAL, | 483-491 |
| HOME MISSIONS.—NOTES, | 492-494 |
| “ “ OFFICIAL COMMUNICATIONS, | 519-522 |
| “ “ LETTERS, | 523-526 |
| “ “ CONCERT OF PRAYER, | 529-534 |
| FOREIGN MISSIONS.—NOTES, | 494-496 |
| “ “ CONTRIBUTED ARTICLES, | 501-503, 504-514, 515, 516 |
| “ “ OFFICIAL COMMUNICATIONS, | 517-519 |
| “ “ LETTERS, | 527, 528 |
| “ “ CONCERT OF PRAYER, | 535-548 |
| PUBLICATION AND SABBATH-SCHOOL WORK, | 550-554 |
| CHURCH ERECTION, | 555-559 |
| MINISTERIAL RELIEF, | 559, 560 |
| CHILDREN'S CHURCH AT HOME AND ABROAD, | 563-568 |

CONTENTS.

| | |
|--|----------|
| EDITORIAL.—All Ministers Pastors—Dr. Kingsbury on the Sabbath—Flag-raising at Nephi—American Egypt—How to Extend our Circulation—Woman's Sphere—A Lady's View of the Papal Church—About Sending Boxes to Missionaries—Rum and African Missions—Foreign Mission Work of Southern Presbyterians—Indian Education—General Assembly at Saratoga Springs, | 483-491 |
| HOME MISSION NOTES.—\$875,000—Increased Number of Missionaries—Population of Texan Cities—New Secretary—Dwight Mission—Contributions—Rev. J. A. Menaul—Communication, | 492-494 |
| FOREIGN MISSION NOTES.—New York Indians—Minister Sickels on Siam—Miss McBeth's Work—Missionary Work in Mexico—Famine in Japan—Comparative Religion in Japan, | 494-496 |
| CONTRIBUTED ARTICLES (See cover, page 1), | 497-516 |
| OFFICIAL COMMUNICATIONS.—Panoramic View of Eastern Asiatic Missions, A. Mitchell, D.D.—Synod of Tennessee, J. M. Davies, D.D.—Synod of Missouri, Rev. A. Walker—California and Nevada, Rev. J. S. McDonald—New Mexico and Arizona, Rev. J. A. Menaul, | 517-522 |
| HOME MISSION LETTERS.—Tennessee, Rev. J. E. Rogers—Indian Territory, William Durant—Kentucky, Rev. D. Blythe—North Carolina, Rev. A. M. Penland—Missouri, Rev. J. H. Gehrett—California, Rev. C. R. Nugent—Arkansas, Rev. H. A. Tucker—Maryland, S. A. Gayley, | 523-526 |
| FOREIGN MISSION LETTERS.—Persia, Rev. E. W. St. Pierre—China, Rev. J. N. Hays, | 527, 528 |
| CONCERT OF PRAYER.—The South and Africa—The South—A Quarter Century's Work for Freedmen—Present Outlook for Freedmen—Missions in Africa—Gaboon and Corisco Mission—Liberia Mission—Incidents of Missions in Western Africa, W. Rankin, Esq.—The Fang Tribe of Western Africa, Rev. A. W. Marling—Behind the Coast Belt, Rev. A. C. Good, | 529-549 |
| PUBLICATION AND SABBATH-SCHOOL WORK.—Publications—Needs of Wisconsin—Work in Wyoming—Letters from Missionaries, | 550-554 |
| CHURCH ERECTION.—Year's Work—Harper Memorial Church—Anadarko Manse—One of Several Responses—Value of Manse Fund, | 555-559 |
| MINISTERIAL RELIEF.—Report to General Assembly, | 559, 560 |
| GLEANINGS AT HOME AND ABROAD.—Makhzan Mosihi—An Educated Ministry—Iceland, | 561 |
| MINISTERIAL NECROLOGY, | 562 |
| CHILDREN'S CHURCH AT HOME AND ABROAD.—Oroomiah—Little Tong Wong—Beginners in Mission Work—A Missionary's Mother—Watermelon Teaching Geography, | 563-568 |

THE CHURCH

AT HOME AND ABROAD.

JUNE, 1890.

ALL MINISTERS PASTORS.

The Church of Christ is one. There is one flock and one shepherd. Every true disciple of Christ not only "believes in the holy catholic Church," but is a member of it—is therefore entitled to shelter in any of his folds, and entitled to be fed and cared for by any one of his shepherds. All true ministers of Christ are shepherds of his flock,—responsible to him for pastoral care of his sheep wherever they may find them, and to the full extent of their opportunity to feed or to defend them, or to recover them if gone astray.

From the perils and miseries of this evil world, from the grievous wolves that spare not the flock, from the roaring lion seeking whom he may devour, there is only one defence, only one refuge. It is in Christ, whose infinite sufficiency cannot be adequately represented without various, diverse and even apparently contradictory types. Thus, in a single discourse he calls himself "the good shepherd," and "the door" through which both the sheep and his under-shepherds must enter in.

In its relations to him the flock is one, and every true minister belongs to his corps of under-shepherds. To every one of them he says, even as he said to Simon Peter, "Lovest thou me?"—then "feed my sheep." That is, "Be a shepherd of my flock."

There is a special and restricted sense in which ministers are made pastors of partic-

ular congregations by the action of presbyteries sanctioning the people's choice; but there is a general sense in which their pastoral character and work are not to be restricted to a single congregation.

All ministers are pastors of Christ's flock; therefore they should all always cultivate the pastoral spirit, should feel the pastoral responsibility, should be always ready for all pastoral functions, should ever affectionately and prayerfully keep on their hearts the sweet burden of the pastoral care.

SECRETARIES.

In our Presbyterian organization of the Church there is a considerable number of ministers to whom is largely entrusted the practical management of the principal departments of the Church's organized work. They are laboring in the work of procuring and training ministers, or in that of distributing them through the wide field and sustaining them in their appointed locations; in that of erecting houses of worship, sanctuaries, folds of the flock; in that of providing and circulating Christian literature; in the special work of the Church for her children—the Sabbath-school work. Our ministerial roll bears the names of a pretty large number of ministers thus engaged, not having oversight of particular congregations.

A minister called to such work and engaged in it should feel that his is still a pas-

toral work, to be pursued with the pastoral spirit. We question whether an ordained minister of Christ has a right to continue in such work any longer than he finds himself able to do this. Let him leave his place as soon as he finds that he cannot keep it without losing the pastoral spirit or marring his pastoral character. No work is fit to be done by a minister, no work is worthy to engage a minister's consecrated energies, except as it is designed and adapted to promote the welfare of the flock of Christ. This general work puts the minister into correspondence with Christ's people and ministers on sacred themes, and takes him largely among the congregations of Christ's people—into their pulpits and their homes. It gives him much direct and influential intercourse with people who need to be converted or need to be sanctified. The work itself is not worthily regarded nor worthily done if the study of it and the doing of it is not a means of religious quickening and religious culture to him who does it, always increasing his fitness to help and to bless the souls with which it brings him in contact. All the opportunities of such work should ever be diligently and watchfully and faithfully so used. Wherever one goes on such business, in whatever pulpit he preaches, in whatever home he is entertained, at whatever hearth or table he sits conversing, with whomsoever he holds correspondence, he is always holding communication with minds on topics that have intimate relations with fundamental Christian truth and with all Christian experience. Let him keep near to Christ; let him thoughtfully and prayerfully keep himself in the love of Christ and love of the souls for which Christ died; and he will find frequent opportunities of benefiting such souls. Such ministers there are, whose occasional presence in any pulpit and whose visits in any parish are most helpful of all pastoral work and watching. The

lambs and the sheep in every fold bestow upon them a generous measure of the confidence with which they regard their own particular shepherd; they expect from them at every visit some good bestowment of spiritual food, and doubtless, "when the chief Shepherd shall appear," they also "shall receive a crown of glory that fadeth not away" (1 Pet. 5:4).

TEACHERS.

The work of Christian education in our country has also been largely committed to Christian ministers. Most of our colleges have ministers presiding over them, and ministers occupy many of their chairs of instruction. There are also some academies or preparatory schools in which ministers are engaged, teaching or presiding over them. This is well. It deserves the consideration of wealthy Christian men whether more such institutions should not be endowed, in an age when the tendency is so strong to surrender education to the state, and when the tendency of state education is so strongly to cold and stiff secularization. But ministers should take and hold such positions only as virtual pastors, in the true pastoral spirit, with loving, serious, religious care of souls; and no layman should be put in charge of such schools who has not the same spirit which a Christian people desire in their pastor. If these are made places of elegant retreat for men whose ordination has proved an irksome restraint to them—men whose enthusiasm for letters or science is not hallowed by and subordinated to their enthusiasm for saving souls, but quite overshadows it and chills it out of them—we might better let them be avowedly secular places. There are ministers who find in colleges and schools most precious pastoral charges, and who do watch for the souls of all their pupils in the true pastoral spirit. They are known and honored and loved as spiritual fathers of many who have been

their pupils, and are held in affectionate and reverential regard in the communities in which they have lived, just as the most faithful pastors are held who labor in pulpits and parishes.

It is sometimes appointed to one who has had pastoral care of a congregation to take some such educational seat. It may have become evident that his gifts or experiences have fitted him better for such a chair than for a pulpit. He should accept such a position, not as going out of the ministry, but going to a position in which he can best fulfill his ministry. Not for a day should he ungird his mind from the sacred sense of pastoral responsibility, but be ever, in the school, the same watcher for souls as in the parish.

Those who have a voice in calling men to such positions should not feel as if men will do for them whose piety is not of so high a tone that they could be recommended to congregations. Choose rather the man to whose care you dare commit the most precious souls in your community—the youth, whose salvation he will do more to secure, or more to prevent, than will probably be done by the occupant of any pulpit.

MISSIONARIES.

These may seem to be sent quite away from the fold, out into the wilderness. So indeed they are; but they are sent after the lost sheep. He who left his ninety and nine in the wilderness and went after the one that had gone astray was not the less a shepherd

then. Never did he so strongly exemplify the shepherd spirit as when he was making that search, and when he laid the recovered wanderer upon his shoulders.

Such is the work of the missionary—none the less so that in seeking he transforms the object of his search. Those whom missionaries go to seek and to gather into the fold of Christ are not indeed his sheep until the search and the call take effect by the power of the Holy Spirit energizing them. This is so, at least, in the beginning of all missions to heathen; and it is so, in a great degree, in the beginning of evangelistic labor in the new portions of our own country. In no other place, for no other work, is the pastoral spirit more necessary to high success; for no other is it more needful to cultivate the best pastoral methods. In old congregations also a large part of the pastor's work and care and prayer must relate to those who, by instrumentalities over which he presides if not always by his personal and direct endeavors, are to be made members of the flock of Christ, then beginning to hear and to know his voice and to follow him. Happy is that minister who lives so near to Christ, and is so filled with his spirit, that for men to hear and obey him is ever the same as to hear and obey the voice of the chief Shepherd!

The missionary may properly and hopefully regard himself as the shepherd of a flock elect, a flock to be gathered for Christ and whom already Christ could call by their names.

One of the most venerable ministers of our Church, Rev. A. Kingsbury, D.D., writes, expressing his gratification at the reports in our April number (copied from the *Evening Post*) of what some powerful business corporations, especially railroad companies, are doing to prevent intemperance in the men

whom they employ, and urges the importance of those companies and their great employer, the Post-office Department, putting a stop to their desecration of the Sabbath. We quite agree with Dr. Kingsbury that corporations and governments which require their servants to desecrate the Sabbath

will not be very successful in making them temperate.

Rev. W. N. P. Dailey writes from Nephi, Utah, of the public raising of the national flag over the mission-school building, and the promise to the donor to keep it floating on every school-day of the year. Addresses were made by Governor Thomas, Chief-justice Zane and Judge McBride.

He speaks also of the meeting of the Presbytery of Utah; of the organization of the Huntington Presbyterian Church of Nephi with eleven members, three of whom were received on profession of their faith. Evening services were held in the main room of the large court-house, attended by large and appreciative audiences. He says:

Nephi is taking on new life, and is surely destined to become the third city in Utah. She is already this in commercial importance. With a population close to 5000, beautifully laid out streets, a \$40,000 water works system, and surrounded by mountains of gypsum, ochre, salt, marble, iron, gold, silver, coal, etc., she must go on increasing in population and wealth.

He rightly regards these patriotic and secular advantages and encouragements as urgent reasons for promptness and energy in our church work. No political or secular remedies can cure the moral and social evils of Utah. The gospel only can do this.

EGYPT.—That portion of southern Illinois whose borders are washed by the Ohio and the Mississippi, as they approach their point of junction, bears no slight resemblance in its physical features to the ancient land by whose name it is sometimes called. Quite fitly its principal city was named for the old Cairo on the Nile. A recent letter from a beloved minister in this American Egypt says:

Presbyterianism is not indigenous here. . . . All the early settlers were poor whites from

the South. . . . The migration from the North was attracted by the rare capacities of these hills to grow fine fruit. My father was one of the first of these. He came thirty-three years ago. Most of the settlers from the North were unbelieving and infidel. Both these, the northern and southern elements, afforded unpromising material for Presbyterian churches. But through great labor and after years of aid from the Board of Home Missions, good, strong, self-supporting churches have been built up at Carbon-dale, Cobden and Anna, the three principal towns in this famous fruit region.

After helping Cobden to a house of worship and self-support, I served other feeble Presbyterian churches. At Cartersville, a mining town of thirteen hundred people, with seven active saloons, we built the first house of worship in the place. I raised a considerable portion of the cost at St. Louis.

What weighs on my mind is the thought of the "regions beyond," the outlying country off the lines of railroad where we, as a church, are doing nothing, and where the only religious privileges the people have is a monthly preaching service by some native ignorant minister who cannot help his people have a Sabbath-school.

This earnest, unselfish man, having had experience of colporteur work in his student days, now feels that he would willingly itinerate, as an evangelist on horseback, in that same region the destitutions of which he so forcibly portrays. Does not Presbyterianism need cavalry as well as artillery?

Very gratifying evidence of a desire to extend the circulation of THE CHURCH AT HOME AND ABROAD, and thus to increase its usefulness, comes to us from various directions. A lady in eastern New York writes:

I spent yesterday afternoon reading the May number of THE CHURCH AT HOME AND ABROAD, and have carried out your suggestion on page 390 to the letter. I will enclose one dollar in a letter to Mr. Black

to send the magazine to a home missionary who does not already receive it. After reading our own copy month by month it is sent to a missionary in the foreign field. . . . It seems a pity that this valuable magazine should not be in the hands of every home missionary.

We may be permitted to add that missionaries are not the only class of persons among whom such cases may be found by all who would like to help in such a way. But they must be sought. They will not ask for such kindness.

WOMAN'S SPHERE.

It has often enough been said and written and printed that "woman's sphere in this world is in the home." Does not the declaration need modification? If we should so far revise and amend it as to make it read, "The centre of woman's sphere is in the home," probably no educated woman or man would take exception to it. The central supremacy of domestic influence over all the wholesome influences which woman can exert is unquestioned. But the effort to circumscribe and confine that influence within a family dwelling-place belongs to those faiths and politics within which no home exists. There are zenanas and harems, but no homes, outside of Christendom. The home is a Christian institution as distinctly as is the Sabbath. Home is not so properly the product as the producer of Christian civilization.

She who is most thoroughly and most intelligently Christian, as wife and mother, daughter and sister—in her housekeeping, her child-rearing, her entertaining of strangers and of neighbors, all her home work and life—is least capable of circumscribing her benevolent desires and her gracious influence by the walls of her dwelling or the fence that surrounds it. She "washes the saints' feet" in many another dwelling, and "her own works praise her in the gates."

The wide diffusion of her influence abroad, according to her providential calls and opportunities, does not—surely it need not—diminish nor mar her gentle and potent in-

fluence at home. It may rather purify and enrich it. The *Lutheran Missionary Journal* answers the question, *Has missionary work been helpful to women?* in an excellent article, from which we quote:

Here is where interest in missionary work becomes of real benefit to woman. Her thoughts are drawn from herself, her worries and cares, to others. She becomes interested in those who are not so fortunate as herself, and the more she realizes the blessings she has that others have been deprived of, the more anxious she becomes that they shall receive help. The many little wants, the gratification of which seemed indispensable to her happiness, she is willing to leave ungratified, that she may save the nickels and the dimes to send the gospel to some sister whose life has never been brightened by the joys of the Christian religion. The hours spent in the missionary meeting are restful and helpful to her, and she only begins to realize the many blessings which crowd upon her, when she compares her life with that of the women in heathen countries, and [reflects] that for all these blessings she is indebted to the gospel of Christ.

In thinking and planning for the good of others her own soul has been blessed, and she more fully realizes what a blessing the gospel has been to her and her household. She finds that those committed to her care in the home circle, the children who gather around her knee for instruction and who are always ready to be interested in whatever interests mother, are eager and willing to hear from her lips all about those who sit in the shadow of heathen darkness. And she has the glorious privilege of training

Christian workers, who will take up the work and carry it forward to completion when she is called to lay it aside. She also has the blessings which come to God's workers, who are helping to spread the gospel and hastening the time when it shall be preached to all people.

A lady correspondent writes expressing earnest dissent from an expression in one of the FOREIGN MISSION NOTES, sent *By the Secretaries*, in our May number, page 399. It is the closing sentence of a note filling three columns. The whole note is a clear exposure and vigorous condemnation of the assumptions and pretensions of the papal hierarchy and of the insidious attempts of its advocates and agents to blind the American people to its real, unaltered character and purpose. That closing sentence is an emphatic affirmation of charitable regard for the *Christian people* in the papal church, who are under the domination of that hierarchy. It is as follows:

That there are tens of thousands of sincere Christians in the Roman Catholic communion, that as a body of believers *it is a Christian Church*, none can doubt.

In respectful, earnest "protest against this statement," our correspondent writes:

Is it possible for that to be a *Christian Church* which dethrones Christ in the human soul? Is that a *Christian Church* which gives to a mere man the power to forgive sin, attributes regeneration to baptism, and sanctification to the *mass*, and to the priestly incantation of extreme unction?

Is that a Christian Church which forever inserts a priest between the soul and the heavenly Father?

Is it not rather a system which fulfills to the letter the prophecy of that "wicked" who shall be revealed sitting in the temple of God showing himself that he is God?

The difference between our correspondent and the secretary is in the use of terms,

and not, we believe, in the essence of their thought. The secretary recognizes "a body of believers," "tens of thousands of sincere Christians in the Roman Catholic communion," and regards them as constituting "a Christian Church." He regards the *papal hierarchy* as an usurping power—we are not sure that he would object to calling it an anti-Christian power—which has subjected these people and intends to subdue the whole American nation and all other nations under its unholy dominion. He abhors this hierarchy as earnestly as our correspondent. But he does not call it the *Roman Catholic Church*. He gives that designation to its spiritually-enslaved *body of believers* whose emancipation into the liberty of the gospel he desires.

It is the same difference in the use of terms which occasions the debates in General Assemblies on the attitude which a Protestant Church should hold toward the Romish Church in respect to its ministry and their administration of Christian ordinances.

It is not easy to make sure that those who discuss these questions use terms and phrases in exactly the same sense. No such discussion can be brought to a satisfactory conclusion so long as one party calls the *papal hierarchy* the *Roman Catholic Church*, and the other gives that name to the *body of believers* dominated by that hierarchy.

Our correspondent can fairly claim that papists themselves mean *the hierarchy* when they say *the Church*, every time. She may fairly ask whether the different use of the phrase by Protestant writers is not misleading.

The first sixteen pages of this magazine are the last to be printed, that we may say our latest words in these notes. Just before closing these a letter comes to us from the experienced lady to whom our readers are

indebted for the article on "Motherhood and Missions" in this number. Most willingly do we give our readers this "other side," clearly recognizing its truth and importance. Mrs. Tracy says:

In the last number of *THE CHURCH AT HOME AND ABROAD* I see a suggestion, which you indorse, that instead of sending boxes of dolls, etc., to foreign fields, the donors give their value, and let the missionaries purchase the articles as they may see fit. Is not this a question to which there is another side? I used to look at the subject in just that same light, and many a time I have thought, with a sigh of regret, of how much might have been done with the money spent in the preparation and sending of these boxes.

But some years ago I was visiting a friend connected with another mission, who a day or two before had received a large box from the home land. I was somewhat surprised at the evident pleasure and interest she showed in the contents, and said to her, "If, instead of these articles, the money which has been expended on them had been sent to you, could you not have made better use of it?" She promptly answered, "Yes, but you forget the other side. Think of the love for the cause which has been fostered in the hearts of the children who dressed these dolls. Think of the knowledge they have gained, while as their fingers were busy with the dresses they have learned of the people and country for which their gifts have been destined. Think of the tie which links the child who made this kurti (jacket) to the little heathen girl who will wear it. Can we afford to ignore all these precious helpful influences?" I could make no reply; and later experiences have convinced me that my friend was right.

Then, too, there is something in favor of it on our side of the ocean. Articles purchased in the country would be looked upon as gifts from the missionary herself, and too often be regarded as merely a fair compensation to the scholar for her attendance. But when the child knows her doll really came from America, and the dress was made by a little girl no older than herself, she holds her treasure in a new light. As I have seen the scholars looking with wonder at the neat little stitches and dainty bits of trimming, I knew they were learning important lessons, which could have been taught in no other way.

We only add the suggestion that those

intending such gifts will do well to consult the particular missionaries to whom they will send them, as to what is the best way in each particular field.

The *Missionary Herald* (May, page 177) thus corrects some statements which have been widely published concerning the quantity of ardent spirits exported from Boston to Africa:

As the result of inquiries made at the Boston Custom-house we are glad to say that there has been a great decrease in the amount of ardent spirits sent to Africa from this port. The following table gives the exportation of rum and other spirits since July 1, 1882, down to the first of April of this year. In each case the year ends with July 1.

| Year. | Gallons Exported. |
|------------------------------|-------------------|
| 1883, | 737,236 |
| 1884, | 576,268 |
| 1885, | 803,437 |
| 1886, | 737,650 |
| 1887, | 646,205 |
| 1888, | 694,716 |
| 1889, | 297,008 |
| To April 1, 1890 (9 months), | 167,302 |

If the exportations for the remaining three months of 1890 should be at the rate of the previous nine months, the amount exported would be 209,127 gallons. Now this is 209,127 gallons too much, but it is pleasant to notice that it is nearly a third less in amount than the exports of the preceding year, and only one third, and in some cases one fourth, the amount of several preceding years. While we rejoice over the decrease that we can chronicle, there should be no slackening of effort to put a complete stop to this nefarious traffic.

THE MISSIONARY of the *Presbyterian Church* (U. S.) is one of the most highly valued of our exchanges. Its May number is an exceedingly interesting one, and gives a very encouraging view of the foreign mission work of that Church. We copy a

part of an article entitled "The Encouragement and the Call":

The foreign mission work of our Church during the past year has been much blessed of God. Fourteen new missionaries have been sent to the field—a number larger than in any previous year. A mission of great interest has, by order of the General Assembly, been undertaken in the Congo Free State of Africa. Thirteen other missionaries are now under appointment, desiring to go to the various fields in which our Church is making known the gospel of Christ, and others have made application for appointment. In carrying on the work of the past year the supplies of our treasury have been better than ever before; and though the work has been so much enlarged, all the expenses have been met without borrowing a dollar from any quarter during the year, an experience almost without precedent in the history of this work. Our heavenly Leader, therefore, has done much to encourage us as a Church; and to the ear that listens it would seem almost as though a voice were now speaking from heaven, bidding us to expect great things from him, and to attempt greater things for him in this broad and blessed enterprise to which he has summoned us—the evangelization of the whole world.

Success in this work means enlarged responsibility. We have now seventy-eight missionaries in our foreign force, besides a considerable staff of native helpers. The new mission to the Congo is necessarily expensive. As we said on a former occasion, our Church, though one of the smaller of the households of faith, has gone nobly forward, and has stationed her representatives in the grandest mission fields in the world—in China, Japan, Brazil, Africa, Mexico, as well as in Greece and Italy. And now the question of the hour is, Will she stand up fully to the weight of responsibilities which she has assumed? Will she continue to advance, as she has gone forward heretofore, following the banner of her Lord, and trusting in his presence and aid, that she may achieve for him far higher results in the years to come than she has even thought of in the past?

The resources placed in her hands by her Lord are ample for this. They need only to be drawn out by true spiritual motives and consecrated to him.

Is there one item in this account, one word in this appeal, which is not as appropriate to the Presbyterian Church (U. S. A.) as to her younger sister? Has our record for the year just closed been as creditable? Is the call to us for the coming year less urgent?

INDIAN EDUCATION.—Of 293 Indians who have been instructed at Hampton, General Armstrong says:

They are employed as follows:

| | |
|---|----|
| Regular teachers, | 12 |
| Catechists of Episcopal Church, | 8 |
| Episcopal or Presbyterian missionaries, | 6 |
| Physician, nurse, school employes, | 14 |
| Agency farmers, | 2 |
| Agency police, | 2 |
| Agency herders, | 3 |
| Agency clerks, | 1 |
| Agency stables, in charge of, | 4 |
| U. S. infantry, | 1 |
| U. S. scouts and interpreters, | 3 |
| U. S. surveying force, | 5 |
| Working at trades, | 18 |
| Working their own farms, | 63 |
| Raising stock (their own), | 7 |
| Running stores of their own, | 2 |
| Pupils at other schools, | 35 |
| Girls well married in homes, | 42 |

Twenty-five of these have married boys also from Hampton school.

This report is made after careful investigation by responsible parties, and is not a vague guess or general impression.

Responding to some harsh and not clearly proved assertions made by persons unfriendly to the Hampton and Carlisle schools, Mr. C. C. Painter, agent of the Indian Rights Association, appositely says:

If it be true that many of the Indians educated at these schools resume the blanket when they return to the reservation life, and do this from choice and not from necessity, because they find a sentiment which they

are not able to stand against, and not because the Carlisle uniform wears out, and, having no money with which to replace it, they accept the blanket which our benignant Congress votes them, then why not try the experiment of putting the three fourths of the boys who have not been in school, but who laugh at the boy who has, also into school, and educate them to the point where they will stand with and help those who otherwise are under great temptations to go back to the old life?

A man who has ten sons of school age to educate, and is able to do it, will find it cheaper and better to put them all in school at once, and, if there is any value in education, these boys will all help to lift each other up. If he puts one in school and gives the others encouragement to live in ignorance and idleness, the nine will do much to destroy what is done for the one.

THE GENERAL ASSEMBLY at Saratoga Springs will probably be in about the middle of its sessions when this number is issued. The boards of the Church, whose work it is a principal function of this magazine to explain and to advocate, will have rendered their reports for the year 1889-90; the usual popular meetings for promoting the several departments will have been held; the voices of secretaries, of missionaries, of pastors and elders will have been heard; and our thousands of readers will have offered earnest prayer for the divine guidance of the Assembly in its deliberations upon that vast and various work—one work in many departments—and its directions concerning the prosecution of that work by its various agencies for the next year.

When these words are read by those who will thus have prayed, ought they to doubt that that prayer has been answered? If, before the Assembly meets, we ought to pray for God's presence and guidance for our

representatives, expecting what we ask, on the ground of God's promise, can we afterward rightly deny or doubt that such divine presence and guidance have been vouchsafed? If some of the decisions and directions of the body for which we have thus prayed should not be in accordance with my personal opinion or vote, or with yours, or yours, may you or I take that for decisive proof that God has not guided the Assembly? Is it more certain that we have the mind of Christ, than that his mind has directed the Assembly to which his providence and our votes have committed such responsibility and such authority? This is not claiming that ecclesiastical assemblies are infallible, but it is intended to remind minorities and critics that neither are they infallible, and to suggest that we may err by being more swift to criticise those who are, for the time, in authority over us, than to obey them within the sphere of their acknowledged authority. Especially do we urge that, in matters of administration and of practical work, our individual opinion that a better way might have been chosen than that which has been chosen by competent authority, does not excuse us from loyally giving the appointed method the best that is in us in the effort to make it successful. Our time to debate and to criticise was before the authoritative vote was taken. After that, if we are good soldiers, it is ours to obey—to work heartily on the lines appointed.

Perhaps these thoughts have equal application to the unusual question before this year's General Assembly, concerning the revision of our Confession of Faith. But this magazine exists for the promotion of the Church's practical work, not for the discussion of her system of doctrine. But all its readers love her doctrine and can pray for divine guidance in all her efforts to assure herself of the best presentation of it.

HOME MISSION NOTES.

BY THE SECRETARIES.

\$875,000.—Two years ago it was noted in these columns that the \$800,000 recommended by the General Assembly had been given by the Church less only two per cent.

One year ago the same ratio was handsomely maintained. The \$850,000 asked for was reached within two per cent.

It is to be regretted that this year so good a tale cannot be told again. But, for whatever reason, the Church has not this time followed its own good example. It had set its own pace, and a steady and sufficient one, for several years back; but this year, just at the end of the course, it has lagged behind. The Assembly of 1889 asked for \$875,000, or only 5½ per cent. advance on the receipts of the previous year. But the Board has received only about \$831,000, or about a thousand dollars less than the income of last year. Collections from churches amount to \$19,000 less than last year. The deficit is somewhere about \$80,000.

It is somewhat disappointing that the great Presbyterian Church, having stood by its Board so staunchly for some years past, should this year fall so far short of the moderate ratio of increase proposed by its General Assembly, and urged upon the Board by the fast-growing needs and the clamorous calls from all quarters for new work. There has been no undue or hasty expansion. The moderate increase in expenditure in the earlier months seemed justified by the then increasing receipts. Since then the Board has resolutely declined to increase appropriations whenever possible.

The only remedy for this shortcoming is a constant and general effort to obtain contributions from all congregations and Sabbath-schools, and a patient cultivation of the gracious habit of Christian giving, especially among the young. There is no more encouraging sign for the future than the large amount and the rapid increase of gifts to home missions from the young people of our

congregations in Sabbath-schools and societies; and this interest should be fostered and expanded, as a sure guarantee for the next generation.

One year ago the Board reported to the General Assembly an increase of 106 missionaries over the year before. This year an addition of about one hundred is noted. That seems a large ratio of expansion. In view of the debt with which the year closed, some might question the prudence of so great an increase. It should be remembered, however, that the General Assembly a year ago asked the churches to give the Board about 5½ per cent. more than had been given the year before; and if this had been done, an addition of six per cent. to the number of missionaries would not have seemed too large. Then again, the falling off in the Board's income was just at the close of the year, the receipts of the preceding months having given reason to expect that the year's income would reach the mark set by the Assembly, or even exceed it; and further, the pressure for new work and more men has far outrun the expansion which the Board has allowed. Those who pray for the enlargement and success of the work ought to criticise, not the enlargement which answers their prayers, but the Church's failure to pay for it. There are many who are always ready to say, and are saying now, that the Board ought not to run into debt; and yet would any one of these be willing to retrench by recalling any of these one hundred new missionaries from the ever-widening field?

In the article on the synods in the April number the population of several of the cities of Texas was very greatly understated. Dr. Little, our synodical missionary, sends us the figures which these places now claim, which would give Austin more than twice

as many people as the article stated, Taylor four times and Fort Worth five times. No doubt the large figures are at least nearer the fact than the small ones, though the latter were taken from data which seemed both recent and reliable. The mistake, which we hasten to correct, affords another opportunity for calling attention to the marvellous growth and the multiplying needs of this vast state as a home mission field. W. L.

Dr. McMillan arrived at the office of the Board of Home Missions April 10, and was heartily welcomed to his new post. He will return west in June to attend to his final duties as president of the College of Montana and close his connection with that institution.

On page 418 of the May number, *Dwight Mission, Indian Territory*, was inadvertently described as "long maintained by our Foreign Board." It should have been, of course, "the American Board." The facts were correctly stated in a subsequent paragraph on page 420. The Presbyterian Board of Foreign Missions formerly had several missions and missionaries under its care in the Indian Territory, but "Old Dwight" was never among them.

Of the 6727 churches reported to the last General Assembly, 1880, or about twenty-eight per cent., made no contributions to the Board of Home Missions. The figures for the year just closed are not yet available, but would not widely differ from these. It would be natural enough to conclude at first thought that these churches would be found in the list of those aided by the Board, as unable even to support themselves. It should be known and noted, however, that the fact is just the contrary. There is no one of its rules on which the Board more positively insists than the requirement of a home mission collection from every church aided by its funds. A failure in this is always noted, and the delinquent church is required to make good the omission. However small the contribution may be in por-

portion to the aid extended, it is none the less insisted on, and with hardly an exception it is actually paid. The non-contributing churches, then, whether weak or strong, are not the home mission churches. This puts the case of these non-contributing churches in a new light, and not a pleasant or creditable one. It is painfully unsatisfactory that so large a number of congregations, which can and do bear the expense of their own church privileges, should habitually give nothing to mission work at home, to say nothing of that abroad. How to bring these churches to admit and perform their duty is a problem which the Board has long sought in vain to solve, and to which the Church at large should seriously address itself. The remedies for the evil are doubtless to be found in various directions. Every pastor and stated supply should make it his business to see that this cause, whether popular or not, is annually presented to and pressed on his people for their contributions. Elders and deacons should fulfill their bounden duty as ordained church officers to stand by their pastor and brace him up to the work, instead of disheartening and hindering him by apathy or even positive discouragement, as is no doubt often the case; and they should be specially forward in urging a collection when the pulpit is vacant, and in securing prompt remittance of the proceeds—a point not infrequently neglected. A stated clerk in a strong country presbytery some years ago, by a little urgent correspondence, prevailed on half a dozen negligent churches to fill half or two thirds of the previously vacant columns. An active and resolute elder in the Presbytery of Rochester a year or two since plied the delinquent congregations with appeals until all had given to this Board except two; and not succeeding with these, at the last minute he sent contributions for them out of his own pocket, in anticipation of their own action, and thus filled the Board's blanks that year. A home mission committee that means business, or a single determined minister, could partially or wholly remedy this fault in every presbytery; and there is hardly a non-giving congregation in which

there is not some one elder who might, if he would, secure at least some small contribution to the Board, however indifferent or disaffected the people might be.

We call attention to the communication of Rev. James A. Menaul, our synodical missionary for New Mexico and Arizona (page 522). It gives an interesting and encouraging view of our work among the Mexicans, and is another proof of the vast opportunity that is open to our Church for the redemption of this people from ignorance and Jesuitism. About a year ago we called

attention to Chaparito, the place he speaks of, and to the great need of a school in that community, and of the good work that could be done if one were opened. A lady in California assumed the support of the mission, including the teacher's salary. The school has been opened about six months; the missionaries have also preached there as regularly as possible. The results are given in Mr. Menaul's letter. We are satisfied that there are hundreds of just such communities, in which just as good work could be done if we had the money to send the missionaries.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The long and interesting letter published in the New York *Herald* of February 9 from the pen of Mr. John Habberton, in regard to the condition of the Indians of western New York, constitutes an important addition to the literature of the Indian question in the Empire State. Without any such testimony having been sought by the Presbytery of Buffalo or any of the parties concerned in vindicating the Indians as against the published reports of Judge Draper and the findings of the legislative committee, the grounds which the presbytery took in the discussion are very fully substantiated by this disinterested witness, who, in a very painstaking manner, investigated the whole subject on the ground. He gave particular attention to the Tuscaroras, looking into their domestic, economic, moral and religious condition most thoroughly. If his conclusions are correct, the Tuscaroras are about as well regulated a community as can be found in western New York, not, of course, comparable with the highest cultivation found among whites, but up to the moral average when all classes, high and low, are considered. That the orderly character of the Tuscaroras compares most favorably with tens of thou-

sands of white men to be found in the purlieus of a city like Buffalo seems very certain. It is on the whole well that the question of the condition of the New York Indians has been so thoroughly discussed. May we not hope that it will lead to a quickening influence on the part of the Indians themselves, who are by no means free from a laudable pride, at the same time that it will bring into definite shape those sympathies on the part of white men which will rally to the support of the Indian's rights?

A recent issue of the New York *Evangelist* has the following:

Hon. D. B. Sickels, formerly United States minister to Siam, gave an interesting lecture on that country, its history, scenery and people, in Mt. Vernon on a recent evening. He spoke in high terms of our missionaries, of the esteem felt for them by all classes, not excepting the king and his household. Col. Sickels regards the young king as the most enlightened and humane of the potentates of the far East.

Miss S. L. McBeth in a recent letter gives the following interesting facts:

At the communion of the Lord's Supper the Sabbath after Christmas, twenty-one were re-

ceived into the Kamiah church on profession of faith in Christ. Three of these were from among the heathen of Joseph's band. On the following Sabbath another was received and baptized. The Kamiah church now numbers two hundred and ninety-eight members. Two from Meadows Creek, who also professed conversion at the meetings, will probably unite with the church in the community to which they belong.

MISSIONARY WORK IN MEXICO.

From an interesting article in the *Christian at Work* by Rev. J. Milton Greene, D.D., we take the following statement, compiled by Rev. H. W. Brown:

The following are the churches at work in the republic, with the date of commencement and the names of the states in which they are laboring respectively:

- I. American Baptist Home Missionary Society—1863. In six states, viz., Coahuila, Nuevo Leon, Tamaulipas, San Luis Potosi, Aguas Calientes and Mexico.
- II. Episcopal Missions—1869. In four states, Mexico, Morelos, Guerrero and Hidalgo.
- III. Friends' Mexican Mission—1871. In two states, Tamaulipas and San Luis Potosi.
- IV. Presbyterian Board of Foreign Missions—1872. In twelve states, Nuevo Leon, Coa-

huila, San Luis Potosi, Durango, Zacatecas, Hidalgo, Mexico, Michoacan, Guerrero, Vera Cruz, Tabasco and Yucatan.

- V. Methodist Episcopal—1873. In seven states, Guanajuato, Queretaro, Hidalgo, Mexico, Puebla, Oaxaca and Vera Cruz.

- VI. Methodist Episcopal (South)—1873. In seventeen states, Nuevo Leon, Chihuahua, Sonora, Sinaloa, Durango, Jalisco, Coahuila, Tamaulipas, San Luis Potosi, Guanajuato, Aguas Calientes, Michoacan, Mexico, Hidalgo, Puebla, Morelos and Vera Cruz.

- VII. Presbyterian (South)—1874. In two states, Tamaulipas and Nuevo Leon.

- VIII. Associate Reformed Presbyterian—1880. In two states, Tamaulipas and Vera Cruz.

- IX. A. B. C. F. M.—1882. In three states, Chihuahua, Sonora and Jalisco.

- X. Southern Baptists—1884. In five states, Nuevo Leon, Coahuila, Tamaulipas, Zacatecas and Aguas Calientes.

- XI. Cumberland Presbyterian—1886. In two states, Aguas Calientes and Guanajuato.

It will thus be seen that only three states remain without a missionary representative, viz., Colima, Campeche and Chiapas. The Baptist Church has recently sent one of its pumber to the latter state with a view of establishing work there. The accompanying statistical table will furnish detailed information as

STATISTICAL TABLE.

| | Baptist (North). | Baptist (South). | Episcopal. | Friends. | Methodist (North). | Methodist (South). | A. B. C. F. M. Congregational. | Presbyterian (North). | Presbyterian (South). | Presbyterian Associate Ref. | Presbyterian Cumberland. | Grand Total. |
|----------------------------------|------------------|------------------|------------|----------|--------------------|--------------------|--------------------------------|-----------------------|-----------------------|-----------------------------|--------------------------|--------------|
| Foreign Workers, ordained..... | 5 | 7 | 1 | 2 | 9 | 12 | 6 | 7 | 2 | 2 | 2 | 55 |
| Foreign Workers, unordained..... | 5 | 1 | | 8 | 11 | 12 | 6 | | 2 | | 1 | 43 |
| Foreign Workers, Ladies..... | 1 | 1 | 2 | 4 | 9 | 13 | 8 | 10 | 3 | 1 | | 50 |
| Foreign Workers, Total..... | 11 | 9 | 3 | 9 | 29 | 37 | 15 | 17 | 7 | 5 | 6 | 148 |
| Mexican Workers, ordained..... | 5 | 1 | 5 | 9 | 12 | 27 | 1 | 26 | 6 | 2 | | 94 |
| Mexican Workers, unordained..... | 5 | 3 | 8 | 1 | 20 | 31 | 9 | 24 | 4 | 2 | | 102 |
| Mexican Teachers..... | 4 | 3 | 5 | 2 | 33 | 27 | 8 | 44 | 4 | 2 | | 132 |
| Other helpers..... | 5 | 2 | 1 | 1 | 10 | 9 | 6 | | | | 1 | 34 |
| Total..... | 19 | 9 | 13 | 13 | 75 | 94 | 24 | 94 | 14 | 6 | 1 | 362 |
| Grand Total all Workers..... | 30 | 18 | 16 | 22 | 104 | 131 | 39 | 111 | 21 | 11 | 7 | 510 |
| Congregations..... | 13 | 6 | 34 | 11 | 68 | 110 | 18 | 85 | 35 | 11 | 2 | 398 |
| Communicants..... | 800 | 51 | 2500 | 120 | 2104 | 3489 | 270 | 5033 | 450 | 205 | | 14,523 |
| Theological Seminaries..... | 1 | | | | 1 | 2 | 1 | 1 | 1 | 1 | | 8 |
| Theological Pupils..... | 2 | | | | 16 | 10 | 9 | 16 | 4 | 2 | | 59 |
| Boarding-schools..... | 1 | 1 | | 3 | 3 | 7 | 2 | 2 | 1 | | | 21 |
| Boarding Pupils..... | | 4 | 60 | 130 | 94 | 276 | 10 | 60 | 14 | | | 648 |
| Day-schools..... | 4 | 1 | 2 | 3 | 20 | 25 | 8 | 89 | 4 | | | 108 |
| Day-school Pupils..... | 150 | 32 | 90 | 76 | 1500 | 885 | 180 | 1267 | 120 | 31 | | 4386 |
| Sunday-schools..... | 10 | 2 | 1 | 7 | 81 | 48 | 12 | 32 | 14 | 6 | | 136 |
| Sunday-school Teachers..... | 31 | 4 | 5 | 25 | 2 | 139 | 32 | 90 | 22 | 13 | | 403 |
| Sunday-school Scholars..... | 250 | 41 | 70 | 220 | 1200 | 1790 | 445 | 1795 | 320 | 200 | | 6331 |
| Publishing Houses..... | 1 | | | 1 | 1 | 1 | 1 | 1 | 1 | | | 6 |
| Papers issued..... | 1 | | | 3 | 2 | 2 | 1 | 2 | | | | 11 |
| Church Buildings..... | 2 | 2 | 2 | 4 | 17 | 87 | 2 | 17 | 8 | 2 | 1 | 89 |
| Parsonages..... | 1 | | | 1 | 15 | 10 | 1 | 8 | | | | 36 |
| School Buildings..... | 2 | 2 | | 1 | 8 | 1 | 1 | 2 | 1 | | | 18 |

to the relative strength of these various bodies and the results achieved by them.

Dr. Greene also speaks impressively of the providential preparation in Mexico for the work which missionaries are now doing. He says:

Long before the living messenger appeared on Mexican soil, proclaiming the word of life, thousands were found in the attitude of spiritual restlessness, looking and longing for a purer faith and worship and a worthier code of morals than those furnished them by an apostate church.

Hence, when our first missionaries arrived in the city of Mexico, at least two congregations of evangelical worshippers already existed and constituted the nucleus of our churches as since organized. Two of the brethren most honored in our missions to-day began to preach the word to these assemblies. In connection with this providential preparation of the people for the gospel should be mentioned the pioneer work effected by the American Bible and Tract societies in this land, long before the arrival of any missionary. Nothing is more common in our evangelizing tours among the rural districts than to see or hear of Bibles and tracts that were in the possession of the people and enforcing their silent messages, accompanied only by the still small voice of the divine

Spirit, years before the organization in Mexico of the regular missionary work.

There seems to be a chronic state of famine in Japan, at least the returns show a large number of deaths from starvation year by year, and within the last seven or eight years the mortality from this cause has increased several fold. Thus, the Department of Home Affairs reported in 1884 50 deaths from starvation; in 1885, 120; 1886, 1100; 1887, 780; 188, 1403, and in 1889, 2600. It may be that the increase is largely due to more complete returns, but in any event let us hope that such is not the result of the new civilization.

The columns of the *Japan Daily Mail* are constantly used in discussions on Agnosticism, Buddhism and Christianity, comparing the three. Europeans as well as Japanese are joining in the discussion against Christianity and in favor, some of Buddhism, others of Agnosticism. It is very evident that Christianity must thoroughly understand itself and understand its foes in a country like Japan. There has been in no mission field of the world such a ferment of thought, theory and speculation as is now going on in Japan.

LADY DUFFERIN FUND.—The fifth annual meeting was held in Calcutta at the close of January, the viceroy presiding. "A list was given of 238 students who are studying at different medical schools, and it is mentioned that several past students are now doing well in private practice or in connection with institutions under the fund. It is added that many native states are sending students to be trained at the central colleges, and several acts of liberality in the foundation of scholarships and the giving of prizes are also mentioned. Many native gentlemen spoke, and one of them, the Honorable Mr. Nulkar, expressed the confidence that the day would soon come when the women of India would wonder how they ever got on without professional help from their own sex. It was mentioned that the Maharajah of Durbhungah had established a complete hospital at his own headquarters, and that Rai Dhunput Singh Bahadur had offered to bear the entire cost of a female dispensary at Moor-

shedabad."—*Missionary Herald of Presbyterian Church in Ireland.*

On Christmas day Lal Tewari, a Brahmin, at present in the employ of the Maharajah of Burdwan, exchanged his proud position among his Hindu friends for the position of a humble disciple of Christ. To a European it is hardly possible to realize what a sacrifice, from the point of view of worldly ambition, is implied by this baptism. Such a sacrifice is only possible to one surely convinced of the claims of Christ. Lal Tewari's present occupation is that of money collector, from which circumstance he has adopted the name of the apostle Matthew, that collector who left his place at the receipt of custom and followed Jesus. This convert will require much grace to withstand the temptations and persecution with which he is sure to meet, and the prayers of Christians are asked on his behalf.—*Church of Scotland Mission Record.*

CONTRIBUTED ARTICLES.

ELMIRA COLLEGE.

A. W. COWLES, D.D.

The first American college had its beginning in a classical high school in Newtown, Mass., to which the colonial government gave an appropriation of about two thousand dollars. This was in 1636. Rev. John Harvard, A.M. (Cambridge, Eng.), a sturdy Puritan pilgrim and strict Calvinist, at his death in 1638 left a bequest of \$4000 to the school at Newtown. In grateful recognition of this gift, the General Court gave a charter by which the Newtown high school became a college, in imitation of the colleges which formed the universities of Cambridge and Oxford, and called it Harvard College; and to add new dignity to the town, changed its name from Newtown to Cambridge.

The first American college for women, designed to be fully equal in courses of study and thorough scholarship to the better class of colleges for men, was opened in 1855, in

a village of southern New York which in its first settlement was called Newtown, but at the time of its incorporation received its feminine name Elmira, as if it were an accidental prophecy of its future honor.

The founding of Elmira College marked the commencement of a new era in the higher education of women. The quarter century immediately preceding had witnessed noble and successful efforts in establishing female seminaries, some of which were of great excellence and high grade. These mainly depended upon the personality of their proprietors, chiefly women, whose high character and executive skill gave them deserved success. It was, however, impossible to transfer to successors the personal influence, affection of pupils and educational skill which gained the well-earned reputation of the founders, who in many instances,

after a period of successful labor, retired with a handsome fortune, leaving the seminary as a new business enterprise to some one else. There was no accumulation of educational forces, no conservation of what had been gained, no expectation of permanence and increased value.

Mrs. Emma Willard of Troy having reached a very high degree of success in her seminary, first at Middlebury, Vt., and afterwards at Troy, N. Y., made a most strenuous effort to secure funds for its permanent endowment. She addressed an able plea to the legislature of New York, and enlisted the approval and co-operation of Governor De Witt Clinton. She frankly stated that female seminaries were necessarily temporary. She well claimed that the personal interests of proprietors would not allow the expense of procuring suitable apparatus, libraries and other appliances for thorough instruction, and they could not afford to employ the best-qualified teachers or keep up a high standard of scholarship, lest it should displease patrons who desired only an easy, agreeable and fashionable education for their daughters.

Mrs. Willard endeavored to obtain a legislative appropriation for the endowment of a female seminary of advanced grade. She distinctly stated that such a seminary was not designed to be a college, but to give an education entirely adapted to women, including religious instruction, literature, domestic duties, art, music and dancing. The course to be continued for three years, beginning at the age of fourteen. Her effort to secure an endowment entirely failed.

Miss Z. P. Grant, the intimate friend and counsellor of Mary Lyon, made an effort to give permanence to the seminary at Ipswich, Mass., but without success. Mary Lyon, with her high Christian courage and with a plan designed to meet the wants of those of very limited means, established Mt. Holyoke Seminary, but with no thought of its ever becoming a college.

These efforts, with their varied degrees of failure and success, gave rise to the inquiry, Why may not all the well-tried excellences of our older colleges, with a few special

adaptations, be made available for the higher liberal education of women, and to any degree of proficiency which their talents, industry and desire for Christian usefulness may render desirable? There could be no good reason why women should not be as well taught by the best teachers, and with as good apparatus and the best books of reference, as if they were men. It was also believed that the associated college life, with its varied friendships, its class-feeling, its society intimacies and its loyal love for Alma Mater, might be of very great value in the education of women. Of course, college life for women must be purified from the objectionable elements so common in our colleges for men. It was believed to be possible to furnish an almost ideal home-life in a well-regulated Christian college for women, which might be and ought to be a constant training in self-control, spontaneous kindness and mutual helpfulness; not by compulsory drill, but by feeling that it is perfectly safe to trust and love each other. College life might be the best preparation for a future home-life, for Christian social life and for church-life for young women, and also a superior professional preparation for the highest positions as teachers.

Such was, in general principles, the ideal before the minds of those who resolved to take the next step upward, from the highest and best female seminaries, of which the Troy seminary and Mt. Holyoke were types, to a true college for women. The name Female College was even then becoming common at the South and West; but in no instance, so far as we can learn, did it signify a required course of study higher than that of Troy or Mt. Holyoke, although to a few were granted the legal right to confer degrees. Among these were the Female College at Macon, Ga., and the Wesleyan Female College at Cincinnati. Almost all grades of female seminaries and joint-stock institutions adopted the title Female College, and this has been a serious obstacle in the way of the recognition of the true rank of Elmira College.

In the year 1851 a number of distinguished ministers and laymen met in Albany to con-

sider the matter of establishing a real college for women, in advance of the best female seminaries, designed to furnish a much higher systematic education, with the best methods of instruction, by a college faculty, with permanent organization into special departments, and with endowments which should secure a continued and increasing growth, with a permanent place and honorable rank among the most valuable and distinguished educational institutions of the country. After careful consideration, it was resolved to establish such a college somewhere in the state of New York.

In the following year, 1852, a charter was obtained locating the institution at Auburn, with the title Auburn Female University, with an able board of trustees from all parts of the state and representing the various Christian denominations. A financial secretary was put into the field, to gather subscriptions and enlist the Christian public in this new institution. This secretary was Rev. Harvey A. Sackett, whose wife, Mrs. D. E. Sackett, had been prominent among a noble band of Christian teachers in New England and New York who were earnestly devoted to the uplifting of the standard of education for women, and had established a number of very superior seminaries. Prominent among these were the seminaries in Utica, Geneva, Canandaigua and Leroy. It was principally due to Mrs. Sackett and her husband that the idea of founding a college for women was brought to the special attention of the gentlemen who held their first conference on this subject in the consistory-room of the Second Reformed Dutch Church of Albany. Dr. Wyckoff, Hon. Amos Dean and Hon. Luther Tucker of Albany, Dr. Beman of Troy, Dr. Mandeville of Hamilton College, Dr. Hickok of Auburn, Dr. Hogarth and Prof. Boyd of Geneva, Dr. Kendrick of Rochester, and other prominent educators, gave the enterprise their hearty approval and co-operation, and actively served on the board of trustees.

Great difficulty was encountered in raising funds. The new era of great donations had not yet come. With an encouraging prospect of pecuniary help from Elmira, the

question of location was reconsidered and the proposed institution transferred from Auburn to Elmira in 1853, and rechartered in 1855 as the Elmira Female College. Mr. Simeon Benjamin, an elder in the First Presbyterian Church, became warmly interested in the enterprise. He became chairman of the board of trustees and also treasurer of the college, and by his able financial management, and generous advances and gifts of much-needed funds at critical times, he gained for the college its secure though moderate pecuniary success, and left a generous legacy upon condition that the synod would take the college under its care. The donations and legacy of Mr. Benjamin, extending through the first ten years of the college history, amounted to the sum of \$80,000. During this period the college also received from the legislature \$35,000, from the Maxwell brothers, Geneva, \$10,000, and more recently from the Marquand estate \$25,000, and from local subscriptions at various times \$50,000. But this all came so slowly that the college has always labored under great difficulty in putting itself in favorable attractive comparison with the new colleges for women which began with abundant means, and which have never felt need of economy.

Elmira College has been compelled by comparatively limited means, as well as by conscientious principle, to offer excellence of instruction and the best possible training of the personal character of students as its most important attractions and elements of value, so that while waiting anxiously for donations and legacies it might become more and more clear that the college was unquestionably worthy of them and would surely make the best possible use of them. It needs additional resources to give progress and wider usefulness to all its most excellent beginnings. It knows just how to make every dollar that may be given most valuable in promoting the Christian training of women in the last years which they may give to their systematic higher education before entering upon the responsibilities of life.

Elmira College is now in its thirty-fifth

year, with a most valuable experience of well-proved methods, and having a large and loyal constituency of alumnae in all quarters of the globe. More than two thousand women have received more or less of their education within its walls. The college has never taken a step backward, but has

raised its standard, increased its requirements for admission and exacted thorough work in all classes. Under sanguine hopes of future growth and generous aid, the college has determined to abolish its preparatory department and devote its strength to higher and strictly college work.

The foregoing interesting history of one of our Church's most valuable literary institutions has been prepared, at our suggestion, by one whose own life-work has been a great part of that history. Yet his modesty has kept him from writing a single word which indicates this or remotely intimates it. We think it right, therefore, to present to our readers (a large number of whom have been his pupils) this miniature portrait of Dr. Cowles, and the following brief statements communicated by Rev. S.

W. Pratt, long resident in the vicinity and a vigilant friend and for many years one of the synodical examiners of Elmira College:

Rev. Augustus W. Cowles, D.D., LL.D., was born in Schuyler county, and not far from Watkins, N. Y., and while yet an infant, by the removal of his father to Geneva, N. Y., he became a resident of that beautiful village where his youth was spent.

Here he prepared for college at the Geneva Lyceum, where he had for associates such men as Drs. William Hogarth, Samuel Hall, Austin Phelps, J. Jermain Porter, Edward

French, J. Clement French and others, among whom he was distinguished for scholarship. Graduating at Union College in 1841, he taught thereafter for two years, and a part of his time while in the seminary with that eminent teacher Jacob Abbott, in his school for young ladies. After finishing his theological course at Union Theological Seminary, he preached for ten years at Brockport, N. Y. In 1856 he was called to the presidency of Elmira College. Besides presiding over the college, he has at times filled the chairs of Latin and Greek, and all the time those of Mental and Moral Philosophy, Christian Evidences, Biblical Literature and Esthetics.

Mr. Pratt speaks in high praise of Dr. Cowles as a teacher, comparing him with his own great teacher, Mark Hopkins, and also emphasizing his personal influence over his pupils—the great power of the true teacher. He justly says:

The college itself and its alumnae are the best witnesses to his worth and work. At the age of seventy, and while in the full vigor of mental power, he retires from the executive work of the college to continue in his beloved work of teaching. Rev. Wilson Phraner, D.D., was elected to the presidency of the college, and entered most vigorously and hopefully upon his office in the autumn of 1889, but was soon forced to retire because of failure of health, not, however, without leaving abundant fruit of his brief administration. Rev. C. Van Norden, D.D., was elected to the presidency, and has entered upon his duties with an ability and a zeal and a popularity among the students which promise immediate good and growth to the college.

Built upon such foundations, the Presbyterian Church may be proud of the college of its Synod of New York; and it requires no prophet's ken to foretell for it great prosperity in the near future.

MOTHERHOOD AND MISSIONS.

MRS. N. M. TRACY.

Among the heroes of this nineteenth century, none should hold a higher place than the mothers of our missionaries.

I know of one who has struggled through long years of poverty and widowhood, that her son might have the best possible education to fit him for usefulness; and now that he is able and willing to care for her, that she might rest after so many years of toil, she bids him go and preach of Jesus among the heathen.

This she does, not with tears and moans as though it were a sacrifice, but with the light of a loving peace on her countenance, and a joyous ring in her prayer of thanksgiving that God has accepted her offering, and counted her son worthy to be his messenger.

The true missionary spirit must be implanted by the holy Spirit of God; but he uses such mothers to foster and develop it.

I had often wondered what the training had been in one family from which we num-

ber four on the foreign field, with others working for the cause at home. Not long ago I learned the secret. It was the mother's mite-box which always stood on the mantel shelf. That mother and her children denied themselves many luxuries that the box might be filled with pennies for the heathen. What marvel then that as their treasure increased in distant lands their hearts were there also? If the past and present generations have produced such mothers, what may we not look for in that which is to come?

Never before, as in the past twenty years, have the women of our land been so roused to intelligent work for missions. I do not say they are more consecrated, but the Lord has opened a way for a vast increase of knowledge and of facilities for work. With mothers possessing the self-denying, consecrated spirit of former times, combined with the intelligent zeal of later years, may we not hope for an increase of power in the missionaries on the field?

Closely linked with thought of the mothers of missionaries comes that of missionary mothers. The family circle is the one great earthly joy on mission fields. Father, mother and children in missionary homes are united in peculiar intimacy. There are no social duties to separate them, no divided interest in their work nor in their amusements. They live for each other and for the good they can do. But with these special joys come peculiar duties and sharper trials.

In this land we have churches, Sabbath-schools and Christian companions. To no one or all of these agencies may the mother delegate her responsibility; but they are helps, and the child is not likely to grow up with a one-sided character.

In missionary families the training of their children rests on the parents alone. Just such Christians as they themselves are will their children be. All outside influence is for evil. Most carefully must they guard their little ones from the vileness of the heathenism around them, and often, what is more to be dreaded, the association with English-speaking playmates. Except in their own homes they know no Sabbaths, and in their own language no teachings except from parents' lips.

A mother once told me that nothing ever weighed on her more than the thought that her opinions and example were moulding the characters of her children, with no influence to counteract what might be wrong in her teachings and life.

I cannot pass over, yet how can I touch upon, the one great trial which comes to every missionary mother. All others are as nothing to it, and it lies before her as a shadow from the first breath of her infant child. The day will come when she must choose one of three courses: the parents must give up the work so dear to them, where they are so much needed; the mother must leave her husband to go with her children to the home land, or the children must be sent away alone. In no other way can the sacred trust to train her child for usefulness be secured.

It is not so much the acquisition of book

knowledge which requires this separation. For this the parents themselves might be the teachers. It is the general knowledge which can be obtained only from association with a community of educated people. They must also be sent to a Christian country that they may be fitted for whatever God may direct as their life business. The openings for employment in any heathen land are few; in many none. Other reasons for this separation might be given; it is enough to say that it is inevitable. Which of the three ways is best, none but the parties themselves can decide in each case.

Let me bring before you one more picture of motherhood in missions. It is the brightness of this picture which gives strength to bear the darkness of the other.

By experience of motherhood a missionary is most completely fitted for the training of mother converts. They begin their new lives with no more idea how to train their children or care for their homes than the children themselves. True Christians though they may be, they cannot at once shake off their silly superstitions. They need a wise head and firm hand to guide them, but more than this, they need the tender, sympathetic patience which is most completely developed in woman through motherhood. Almost always the first question asked by women in zenanas is, "How many children have you?" The ignorant, degraded heathen woman and the refined, cultured Christian woman meet on one common ground: *they are mothers*; each understands the hopes, joys and sorrows of the other as no one else can.

Often when sickness comes the Christian mother, from her experience in the nursery, can furnish some simple remedy which will bring relief to the little sufferer and joy to her heathen sister's heart. Or it may be the tender Shepherd takes the lamb that the mother may be drawn to follow. Then for a time, in the agony of her grief, she will heed no word of comfort. But when strength to weep is gone, she calmly submits to her destiny. This is the hour when the Christian mother can come and with loving sympathy tell her how our Jesus, even as when on earth, takes the little ones in his arms.

"Your child is safe and happy," she may say, "and if you will but believe on this Jesus you will see it again."

It may seem that the seed falls on stony ground, but such words cannot fail to touch the mother heart. "My child is safe and happy," she repeats again and again to herself, and thus a thought of love to him who is caring for her babe is born within her.

It may be that the Christian mother's child is taken, and the heathen woman looks to see her crushed with grief as she has been. But no; she comes with a saddened countenance, it may be, but no repining, and her story is still of the love of him who has taken her child to himself. Ignorant as the woman may be, she cannot fail to appreciate and wish to possess a religion which can bring such peace in the time of sorest sorrow. Even that trial of sending the children home may touch the heart when words have failed.

A heathen woman cannot understand how

a mother can deliberately part with her child, and when she learns that for the sake of the gospel being made known to her and her people the parents stay with them, she realizes, as never before, the power of Christian love.

We must not overlook the influence which the family circle exerts. It is a constant wonder to heathen people how a child can be made obedient without blows and harsh words, or truthful when it is to its apparent interest to be false. The missionary mother is often burdened with the thought that she does so little mission work. Could there be better work than that which she is so obscurely doing? Slowly and silently, yet surely, the seeds of influence which she has sown are germinating in the hearts of those around her. "What shall the harvest be?" God only knows. No self-denying act for the Master can ever be lost. How many such are found in motherhood in missions!

FRANZ DELITZSCH.

REV. H. J. WEBER, PHILADELPHIA.

"The Lord is our peace and his mercy our hope" were the words which the greatest German Old Testament scholar of the present day, Franz Delitzsch, wrote under his portrait. The name of Franz Delitzsch is known in the four quarters of the globe. Born at Leipsic, Germany, as the child of poor parents, on the 23d of February, 1813, he was baptized on the 4th of March following in the Church of St. Nicholas of his native city. This proves conclusively that he was not a born Jew. Seventy-seven years later, on the 4th of March of this year, he was called to his reward.

The boy and youth received his preparatory education in the *Rathsfreischule* and the *Nicolai Gymnasium* of Leipsic. On entering the university Delitzsch at first devoted himself with great enthusiasm and remarkable energy to the study of philosophy. But at this juncture a change took place in the young man's life. He became a Christian. He acknowledged himself greatly indebted spiritually to a company of devoted

Christians, with whom he at that time became acquainted. Among these Christians we name two missionaries of the London Missionary Society, Messrs. Goldberg and Becker. They kindled in him, we are told, the unusual and lasting zeal for the spiritual welfare of the Jews, and they, with Dr. Julius Fuerst, called his attention to the treasures of the Jewish literature. Delitzsch turned to the study of Hebrew, of the Old Testament, of the rabbinical literature, and felt that he had found the vocation of his life. So early as 1836, when but twenty-three years old, Delitzsch published his "earnest," bearing the title "History of the (post-biblical) Jewish Literature." Nevertheless he was obliged to wait until 1846 before he received an appointment as regular professor. In 1846 he was called to Rostock, 1850 to Erlangen and 1866 to Leipsic, where he remained until his death, March 4, 1890.

He worked assiduously. Even two or three days before his death he asked to be propped up in bed and worked pen in hand.

In his exegetical work it was his constant aim to *reproduce* the biblical thoughts. He ingeniously grasped the central idea and expressed it quite frequently in a surprisingly beautiful and poetical form.

As a Hebraist and as an exegete Dr. Delitzsch was without a superior. Even his theological opponents recognized his "superb faculty of nice discrimination on the basis of independent grammatical research" (so Diestel). Delitzsch was ever willing to learn from friend or foe. In minor points his convictions often changed. When at Leipsic the writer regularly met the father, Franz Delitzsch, in the lectures of his well-known son, Friedrich Delitzsch, who has made his mark in Assyriology. He, the aged man, still endeavored to reap from the new field of Assyrian discoveries.

In character he was a kind, warm-hearted man. He was full of the spirit of love. His irenical disposition led him to endeavor compromise, to present the truth of both parties, whether these antagonistic parties were Antisemites and Semites, or Orthodoxy and Criticism. We all know it depends on the point of view whether a semicircle seems convex or concave.

The irenical tendencies of Delitzsch may have led him to make too great concessions to the critical school in theology; but his childlike relation to Christ Jesus as his

Lord and Saviour, as the centre of his life, remained unshaken ever after he found Christ in early manhood. With great self-denial he did practical missionary work among Jews and Christians; among Jews through his well-known translation of the New Testament into Hebrew and his quarterly, "*Saat auf Hoffnung*," among Christians through his many lectures before missionary societies of his native town.

How Delitzsch endeavored to show the way of life to others may well be illustrated by a personal letter he wrote me at a time when critical questions troubled me not a little. He wrote: "The Lord bless you and turn your eyes more and more to the one thing needful, to the Invisible and Eternal. May he concentrate your endeavors to the one end, that God, that our Lord, may be glorified through you. He to whom God hath sealed the forgiveness of his sins through the blood of Jesus Christ cannot become a Rationalist. It is true that German theology is running on an inclined plane and in a centrifugal direction. Let no one *decentralize* you. The centre is Jesus Christ. In him, who is our hope, I remain," etc.

Christ, our crucified and risen Redeemer, was the centre, the grand and constant centre, of the life and theology of Franz Delitzsch.

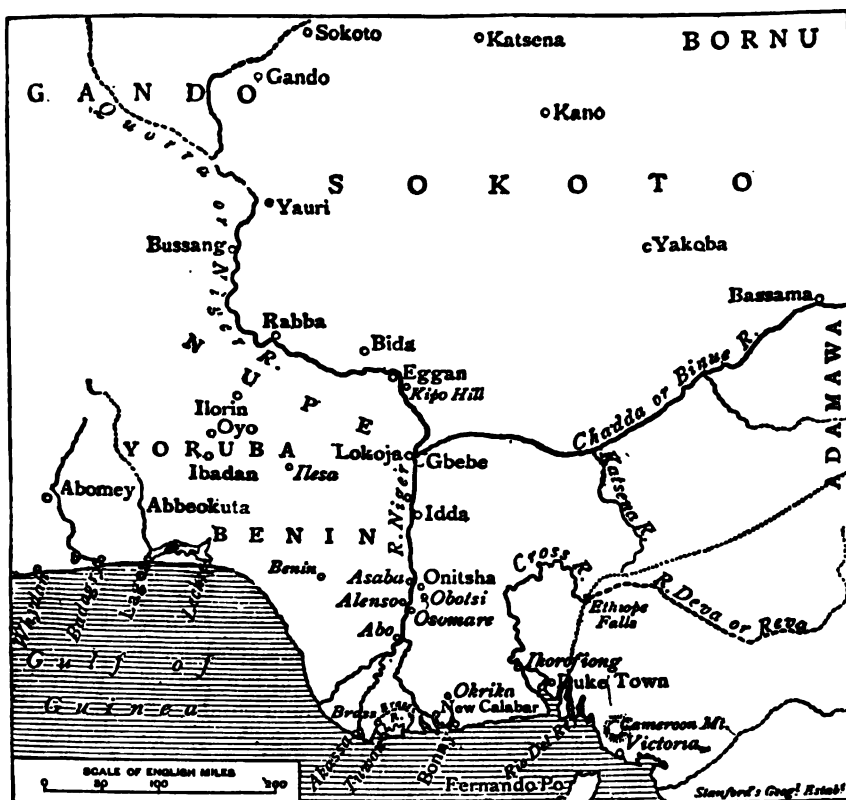
THE UPPER NIGER AND SOUDAN MISSIONS.

REV. JAMES JOHNSTON, A.S.A., BOLTON, LANCASHIRE, ENGLAND.

"Advance" is the celebrated watchword of the Church Missionary Society with regard to these missions. The missionary stations instituted three quarters of a century back on the shores of northwest Africa will immediately become the bases whence to reach interior tribes, kingdoms and states. In the proclamation of the Light of the world to the Dark Continent the Church Missionary Society has had a royal share. Its east African, Nyanza and Uganda missions, and also the Egyptian mission, form complements to the missions westward at Sierra Leone, Yoruba and the Niger, which

represent extensive property, costly outlay, admirable organization and brave-hearted pioneers. The *personnel* of the new crusaders, the hopeful anticipations, the immense field of action, and the double conflict with paganism and Mohammedanism, will enlist the watchful attention, generous sympathies and fruit-blessing prayers of troops of friends in far-off climes.

The Niger, emptying itself into the Gulf of Guinea by some twenty-two branches which flow through the channelled mangrove-crowned islands of its delta, is particularly known as the second greatest river



of western Africa. Rising in the Kong Mountains and coursing northeasterly toward Timbuctoo, and again south-southeastward, joined in lat. $7^{\circ} 40' N.$ by the Binue from the sandy depths of the central Soudan, the Niger has an estimated length of 2500 miles. Not unlike other African rivers, its varied landscape contrasts have been the theme of Mungo Park, Caillé, Lander, Allen, Barth and all its leading explorers. Three names designate the divisions of this mighty waterway: the Niger Delta, the Lower Niger and the Upper Niger. Thousands of natives occupy the lower half of the Niger Delta, which runs fifty miles inland with a zigzag coast line of upwards of two hundred miles. The pestilential effluvia from fetid mud-banks have a lamentable counterpart in superstitions, witchcraft, cannibalism and the white man's fire-water. Nevertheless, from these malarial haunts and thickets of barbarism dark-skinned heralds have borne to the inner tribes the "wonderful words of life."

A further ascent of one of the winding channels places the voyager on the bosom of the Niger proper. The verdure-clad rocky heights which guard the shores are gradually supplanted by low-lying hills and grassy park-land. Differing racial groups inhabit the country, foremost of which are the Ibos, skilled in the arts of demonology. The Haūsas, a fine bronze-colored and polished race, fifteen millions in number, who have recently adopted the Mohammedan rites, are first approached, north of whom spread the dominions of the powerful Sultan of Sokoto. Of the Mohammedan states which stretch north and east, Mr. Wilmot-Brooke writes: "From vast walled cities of fifty, eighty, even a hundred thousand inhabitants, caravans are always streaming out—to the south to raid for slaves, to the north African states across the Sahara to sell them. Weavers, dyers and shoemakers work hard in the streets of these great cities, manufacturing the ample clothing that the people wear, and exhibit this remarkable spectacle

of African civilization. From eight degrees latitude to the borders of the Sahara, and for 3500 miles from west to east, this vast region of the Soudan stretches from the Atlantic to the Red Sea, with a population nearly equal to that of the whole of North America, under settled rulers, hundreds of thousands able to read and write, eager to read and re-read tracts in Arab character till the very paper is worn to bits. Yet no one has troubled to send even a few tracts into their great cities."

The Church Missionary Society has made heroic sacrifices to evangelize western and north-central Africa. In 1816 the beloved Bickersteth self-denyingly visited the first stations, and in 1841 the famous Niger expedition by the British government was joined by that doubly-consecrated man, Rev. J. F. Schön, of Sierra Leone, and a young African named Samuel Crowther. The strength of the expeditionary force was shattered by fever. Of 150 whites, 42 were cut down, but not before the forerunners of the cross learned the willingness of the people to receive celestial tidings. A second expedition had a disastrous issue, and in 1854 a third was launched, both of which were accompanied by him who became the embodiment of missionary inspiration. The fourth, in 1857, was crowned with the establishment of the Niger mission. Its aim was the Christianization of natives over the Delta and the penetration of the Mohammedan Soudan. Seven years later the early boy slave, Samuel Crowther, the first and only colored non-European bishop consecrated in England since the apostolic age, was ordained in Canterbury Cathedral to the work of God in the Niger territory.

In the cause of West African missions his life story constitutes a series of marvels. Adjai, the family name given to Crowther, was born in the kingdom of Yoruba, 1808. The father in resisting a slave-raider's attack in 1821 on his straw-thatched dwelling in Oshogun was slain, and the son, along with his mother and other children, was carried off to Isehn. Separated from his mother, young Adjai at the slave-market of Dah-Dah had again the joy of being in her company

for three months. The youth was repeatedly sold, and finally became the chattel of a Mohammedan woman, with whom he travelled through the Popo country. Bought by a dealer, he was made a storekeeper in Lagos, whence he was deported oceanward for western shores. One of a cargo of 186 slaves, his sufferings were indescribable, until the capture of the slave-ship by a British cruiser and the landing of the victims at Bathurst. Welcomed to a church mission-school at Freetown, he was there baptized in 1825. He made a brief visit to England, and returned to Africa to commence studies at Fourah Bay College. Distinguishing himself successively in learning and tuition, he subsequently studied in Great Britain, where he obtained missionary ordination for service at Yoruba and Sierra Leone in 1843. Three years later he had the delight of a reunion with his mother at Abeokuta, and likewise the happiness eventually of ransoming his sisters and their husbands and children from slavery. What vicissitudes he has witnessed! Over against grief-moving defections he has enrolled the noblest of martyrs. As a missionary scout into Mohammedan countries, he was an invaluable adviser of the Church Missionary Society last year in the discussion of plans for the spiritual conquest of those heathen regions. The bishop is a sanctified worker speeding the word—

"Till the sunrise broad of the day of God
Shall shine on the victor's glory,
And the earth at rest, in her Lord confessed,
Shall rejoice in the finished story."

He has translated the Bible into his own language, supplemented by a dictionary and grammar in the Yoruba tongue, and useful books in various dialects. Aided fervently by one of his gifted sons, Archdeacon Crowther, this holy messenger whose mother and wife, named Asano, have entered into the Christian's rest, sailed from Liverpool in his eighty-second year on February 8, 1890, to continue his task. Who shall refuse to this venerable servant the right to use the motto "Africa for Christ, and himself for me"?

Bishop Crowther's years of desire were glowingly realized on his departure from

the Mersey with a noble band of fellow-laborers.

In Mr. Wilmot-Brooke the higher Niger mission has a trusted, capable leader. The central African Mohammedans lie heavily on his heart. In the course of his third journey he was detained upwards of four months on the Mobangie, a northern tributary of the Congo. Hemmed in by the fiercest tribes for hundreds of miles, Mr. Brooke was compelled to look upon frightful butcheries, and the endless passage of canoe-loads of slaves consigned as the food of cannibal tribes.

This daring missionary, having failed to break through the barriers of the impenetrable Soudan from the south, came to England and laid his scheme before the Church Missionary Society. The proposals were approved, and Mr. Brooke's transference to the society's staff ratified with the heartiest concurrence of his former patrons. The Lower Niger mission will be expanded and the western Soudan faced. Travelling eastward through the possessions of sultans and emirs who scorn the Christian faith, he and his brother evangelists have none save divine protection against the Mohammedan law which threatens with death the proselytizer and the proselytized. This missionary, carrying the loftiest traditions, elects to stand on the convert's level in his profession of allegiance to one Jesus. He ventures on apostolic lines. The expenses are partly self-borne and partly drawn from a special fund. Says Mr. Brooke: "If the Lord approves the enterprise, he will incline the hearts of his people to give what is needed in the shape of free-will offerings."

To the Royal Niger Company, previously called the National African Company, and antecedently the United African Company, Limited, Mr. Brooke has forwarded his warmest gratitude. Consistent with its charter, the gin trade is not permitted in the company's sphere of jurisdiction. Notwithstanding its similarity to the old East India Company in levying duties, keeping soldiers, building forts and exercising administrative functions, the company's officers have facilitated the founding of missions, have carried

the missionaries and their freight, guarded their settlements, and removed troublesome hindrances.

Report tells of the Bonny native Christians devotedly bearing the lamp of truth. In past years, during their trading expeditions for palm oil and palm kernel, sixty miles distant, at the Ura Ya markets, they assembled in rough praying sheds in the centre of heathen villages. To-day commodious and neatly-erected timber chapels adorn the site. At Okrika, a village a few miles from Bonny, where the gospel had fair prospects, the work was sorrowfully checked in the autumn of 1889 by a fanatical outbreak of cannibalism. In one day, both by the heathen and Christians, one hundred and twenty prisoners of war were cooked and devoured. Of the three dialects spoken in the surrounding districts—Ibo, Idzo and Kura—the first has most prestige. Onitsha, situated in a picturesque and fertile region on the lower Niger, is the seat of vigorous missionary operations. Thither with their produce come the Haüsas, Nupés, Igbirras and Igarras. For generations the Igbirras and Basas have exhibited an unconquerable prowess in defying the Moslem invaders. In an easterly direction roam the Fulanis, governed by Ahmadu, sultan of Sequ Sikoro, of inferior civilization than the Haüsas, and in whom the gospel will have a formidable adversary. Opposite Onitsha lies Asaba, the headquarters of the Niger territory, and many miles up the river Ghebe, below the confluence of the Binue and Niger, known as the southernmost branch of the Soudan division of the Niger mission. Some miles beyond the inflowing mouth of the Binue appears Lokoja, a town of three thousand souls at the foot of one of the numerous flat-topped mountains. As the base of the society's offshoots, Lokoja, three hundred miles from the coast, in which a hospital is shortly to be opened, has a future of assured importance. Egga, eighty miles to the north, with a larger population, is another valuable station. Here every Friday the "mallams," or African scribes, preach the Islam tenets to groups of patient listeners.

Before these extreme posts are touched, what tragedies are daily enacted! From the fettered, the defenceless, the maimed and the idolater the cry rises to heaven, "How long, O Lord, how long?" At Azumiri the skulls of natives killed and eaten in sacrifice to the gods are strung up by hundreds in the open streets, to be seen and worshipped by the innocents whose fate may be decreed on the morrow. A frequent burial occurrence at Ohambebe is related by Bishop Crowther: "About four days before our arrival at Ohambebe an old rich woman was dead and buried. When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town to show the public the servants of the rich dead mistress, whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were

taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress and covered up with earth while yet alive. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused them."

For the deliverance of the benighted west Africans, American societies labor at Liberia, the Basle society on the gold coast, and the English Wesleyans between Yoruba and the Niger delta. The Church Missionary Society, with an aggregate of fifty-eight stations in Africa, and counting in western Africa seventy years' uninterrupted sowing, multiplies her ambassadors and bravely strikes at Mohammed's sceptre. A radiant brightness encircles the records of Raban, of Haensel and of the lately-ascended Schön.

If the accomplishment of great results by small means and the triumph over might by weakness be the test of supreme greatness, such reputation in some measure belongs to the Christian heroes and heroines pledged to publish glad tidings and to say to Africa, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

AMONG THE KOORDS.

REV. E. W. M'DOWELL.

There are two great *Begs* of Berwer, either of whom has it in his power not only to prevent our working in Berwer and in Supna, but also to shut us out of the upper mountain districts, Tiary, Tkhoma, etc. The importance of securing their good will is apparent. We had been represented to them as foreign emissaries whose intentions were to put them under subjection to their hated neighbors. Matters were further complicated by the death of the ruling Beg (Tetter Khan Beg), and a resulting rivalry between his son, Mohammed, and Telee Beg, an older man and second in wealth and in power only to Tetter Khan Beg, as to who should succeed to the governmental position of Mira for these mountain districts. As you know from experience, it is a very deli-

cate matter to deal with two such men without giving offence to one or the other. We went up in much doubt, not knowing how we would be received.

We went first to Telee Beg, who did us the honor to meet us outside, and who during our stay of three days did all in his power to show his friendship. He paid Dr. Wishard honors which are reserved only for the very highest. Many sick were treated, and an operation upon an old and very influential Koord created a favorable impression. Yohannan, the young physician who spent two winters in those mountains and who is now studying in New York, should have credit for doing much to secure us such a favorable reception. He had visited and treated this man while working

here. On Sabbath and Monday I had opportunity to meet the Syrians of the village, whose ignorance of Christian truth is appalling. Beyond the name they knew nothing of Christ. The interest of a few was secured, and I trust some seed sown which under the influence of the ever-present and constantly-working Spirit will yet bear fruit.

The Beg entertained us one evening with the history of his family through several generations. It was of fascinating interest, but full of blood and treachery. It gave occasion to present the gospel. He is a very thoughtful man, and in many ways shows himself worthy to receive the presentation of the truth. He admitted all my premises, but waived my conclusions with the graceful remark that he could not argue with his guest. Our stay had been prolonged by a storm, and we feared the effect upon his jealous neighbor.

Our counsellors, including our host, warned us to be prepared to receive slight if not abuse at the hands of the young lord to whom we were going. But again we were pleasantly disappointed.

A GREAT CHIEF.

The village of this great chief, whose name and the name of his fathers have for centuries been feared and hated by the Syrians, is situated in a wild place in the mountains, and has in addition to its natural defences a very large and strong castle, into which strangers are never admitted. Several native houses at its base serve for the entertainment of his numerous visitors.

We were very respectfully received by his servants, of whom he has no less than thirty, and as soon as we had changed our travelling suits he made his appearance. He entered in a very dashing and lordly manner, and at once assumed the chief place in the room. His first remark revealed his enmity to the party whom we had just left, and his displeasure at our having gone to him first. But it was also evident that he was inclined to be friendly to us.

He is a young man of twenty-five, of rather prepossessing appearance. It seemed hard to realize that he could be guilty of the many

atrocious murders which he has committed in the time of peace, and the equally horrid butchery of women in the time of war. He has been the leader in the late frequent wars with the Syrians. We spent two days with him, his manner toward us improving to the last. We made a frank statement of our purpose, which seemed to be received favorably. He expressed himself as pleased with the idea of Dr. Wishard's giving to his people the benefits of his medical skill, and invited us both to make his village our headquarters in passing through or visiting Berwer.

THE CHIEF'S ATTITUDE.

He was very frank in his statements as to his attitude toward everybody. He said, "I propose to be Mira in the place of my father. During the latter part of his life I was the sharp sword in his hand, and now that he is dead I will be both sword and hand. I have so notified all the villages. If they submit, I have told them, we shall have peace. I have also said if any man thinks he is stronger than I, let him bring out his men and we will fight, and so let him who conquers be Mira. But there is no one able to stand against me." Does not that sound like one of the Assyrian kings? [A little like the young Kaiser also?—ED.] He wrote to the Tiarians proposing terms of peace, saying that war is destroying them both. I have spoken with one of the leaders here, and it would seem as though there were some prospects of an adjustment of their differences and the effecting of a truce more than ordinarily permanent. But no one can tell.

The Mira repeatedly assured us that he was ready at all times to serve us in any way possible. We went away feeling greatly encouraged. Our visit, with the reception we received at the hands of these two great men, will have a great moral influence upon all classes of people in Supna and in Berwer. So say our native brethren.

The situation in Tiary has changed somewhat and deserves notice. The Ritualists have succeeded in putting schools in all the important villages of Tiary and Tkhoma,

and in some places shutting up our schools. By a liberal use of money and promising to provide all the children with bread the village priests were secured as teachers. A letter from Mar Shimon enjoined upon all parents the duty of sending the children to these priests.

This shut up our schools in three places, including Lizan. Zarne was not affected, our school here being five times as large as last year. Aleo Mat Kuora, the mother village of Tiary, stood by us. The following facts relieve the situation somewhat: (a) The children were drawn away from us by bread, and not driven away by the letter of the patriarch; for when the village priests, who are unprincipled, put into their own pockets the money given them to buy bread for the pupils, their schools fell to pieces. On opening our schools again the boys began to return to us. (b) The schools taught by these priests are greatly inferior to ours taught by our trained teachers, and the people appreciate the fact. In a few years all our schools will be so manned. (c) Their teachers are immoral and their influence upon the children is bad. The better class of people are aware of this also; e. g., last Sabbath a number of men were sitting with us when some boys entered, pupils of the village priest. The father of one of the boys asked why he was not at school. (It would seem as though they read on Sunday.) He replied that the kasha (priest) was drunk, and had dismissed the boys. And just then the sound of drunken revelry rose from the house of the priest, which is just below. He was drinking and making merry with the young men of the village, as is his custom on the Sabbath. Our pastor from Zarne, Kasha Zkurya, who was with us, spoke a few plain words to the parents present, the truth of which they recognized and are not likely to forget.

In Tkhoma one if not both of their teachers were ringleaders in the outrage perpetrated upon us there. Can a work carried on by such men and upon such principles prosper as opposed to the preaching and teaching of a pure gospel which is commending itself to every man's conscience, and

which before the eyes of all is transforming the lives of some?

AN OLD FRIEND.

Malek Pettoo, of Lizan, is a survivor of the time of Dr. Grant, to whom he was greatly attached, advocating his cause when everybody opposed. He has been our friend to this day. He is not a Christian, though much enlightened, and sometimes shows a disposition to serve the party which can give him the most worldly advantage. But on the whole he has been faithful. He is regarded by all as our friend. His son Joseph, a strong man and leader of the people in lower Tiary west of the river, including Lizan and Zarne, is a member of our church and is leading a consistent Christian life. He is a man of good mind and judgment, very thoughtful and earnest, and is seeking the best interests of his people.

. . . To hold this field we must this year give them a good high-school. This will involve the expense of feeding and otherwise providing for the pupils, excepting beds and fuel. To do this on the estimate for the coming year will necessitate our refusing many who are expecting to enter. Any reduction of this estimate would be disastrous to us at this time.

This is a critical time in our work, but we are not without tokens of divine favor. Dr. Wishard's work is making itself felt in places hitherto inaccessible to us.

From Asheetha, Dr. Grant's village, which has been so long closed to us, comes an earnest invitation to Dr. Wishard from one of the chief men to visit that place in behalf of the sick. To-day a similar invitation comes from Malek Ismail, the most powerful man in upper Tiary, and who last spring expelled the High Church party.

THE CHURCH GROWS.

But most encouraging of all is the growth in our church in Zarne. This summer five new members were added, and there are a few more who are on probation. Some of these were even for this place exceedingly wicked men and bitter in their opposition to us. No one can appreciate the full meaning of such an addition who has not seen the

hole from which they were digged. Last night we had a prayer-meeting at which all the brethren, including the new members, were present. You will understand the joy we had in meeting them.

In Tkhoma we have two schools again, which so far as I can learn are better attended and better taught than last year.

For this coming year we must enter several open doors in Berwer and in Bohtan. The people are accessible and terribly needy. They have been long expecting us. To disappoint them would make us sick at heart. The Protestant party in El Kosh are clamorous for a school and preacher, and both should be located.

FOUR MONTHS IN TABRIZ

MISS MARY JEWETT.

[Miss Jewett sends the following interesting account through the Foreign Mission Rooms. The godly simplicity, the earnest devotion and the lucid though quaintly Oriental style of her Bible-woman's report cannot fail to touch the hearts of our readers:]

The annual meeting occupied the first half of September, 1889, and the last half was spent by Dr. Bradford and myself in a short tour to mountain villages, where we spent two weeks in dispensing medicine for their bodily ailments and the word of God as healing for their souls. On this tour I was more than usually struck with the utter lack of faith on every side. Wild, strong, independent mountaineers as they are, they do not seem to feel any need of help for either soul or body. At one of the Mussulman villages they remembered a visit I had made them six years ago. At one of the Armenian villages where we spent a Sabbath I could see an improvement upon my former visits, in their being orderly and attentive at the meetings. Saturday evening they profess to keep as Sabbath evening, so we improved our opportunity of holding a meeting that evening. About twenty of the women gathered and listened most attentively. They seemed impressed by what was spoken and read, and were quiet and solemn during prayer. On every previous occasion when I had tried to talk to them there would be such confusion that I could scarcely make myself heard. On the Sabbath day there were little meetings on the roofs, under the trees, and down by the mill. Much was said about the proper observance

of the Sabbath, as the day is not at all kept sacred by them. Little by little they are receiving the light. Yaghoot, one of our converted women, was with us and was a great help. She could emphasize what we said by telling them that she could speak from experience. She had been like them in darkness and ignorance and in breaking God's commands, but she had become enlightened and could tell them about the new life and earnestly exhort them to enter it. October, November and December were busy months in the city. God blessed me with perfect health, so that I was able to make many visits. The meetings at the houses together with the regular weekly meetings made for these three months about an average of a meeting a day for me, besides those held by Rachel, the Bible-woman, and others.

BIBLE-WOMAN'S REPORT.

Thirteen years before this I with my family was invited to work here in Tabriz. With willingness we came, hoping that we might work in this needy field for many years, but by the will of the Lord it was not to be. Before one year had ended my husband, son and daughter in one month died. As Naomi, I returned empty to Oroomiah. This is the fourth year that again the will of the Lord has brought me here. I am rejoicing that I have the opportunity. At that time I visited only two houses for prayer. Now there are more than sixty that I can enter with perfect freedom. The doors that were locked are now by the grace of our Lord and Saviour opened, although there are many against us. There are many kinds of people here. Many of the Mohammedans receive our gospel, yet because there is no

freedom our hearts burn for them. Many times as we go to their houses or they enter our homes we hear them say, "Indeed this religion is true, but there is no freedom for us." Pray ye that our Saviour himself with free grace may quickly open this door for them. Of course our work is more with the Armenians—a lofty and proud people who think that all other people in the world have only one eye, while they themselves possess two. Working for them is very hard. Oh that they might throw away their false hopes and their belief in their good works! The story of the cross like a hammer must strike upon their hearts. There are many that receive the truth. When we go into their houses they ask many questions, especially about Mary the "Mother of God," who they think is our Intercessor. They bow the head to Mary first, then to Christ. We give answer as far as possible from the Bible by the help of our Saviour. Those against us are powerful and many, but the word of our God is mightier. Our congregations are orderly and our schools are filled, and many of the pupils are communicants. In the work among the women our leader is Miss Jewett. They gather at her house—Armenians, Nestorians and Mohammedans. The service is held in Turkish. Opportunity is given for the women to speak or pray. On Saturdays the other ladies, taking with them one or two girls from the school, visit the houses. Dr. Bradford goes on Sabbath, but Miss Jewett and I go every day together from house to house. Every month we each visit from thirty to eighty families. There are multitudes of women in Tabriz who so far have never heard a word of the gospel. The laborers are few and the field is a wide one. Let us pray that the Master may find many more workers. These women

are so needy, and we are so needing the Spirit of the Lord. Will you not also help us by your prayers?

There are nearly forty women and girls who feel themselves to be Daughters of the King. They are divided into four groups, each group having a leader. Once a month each band meets and the members relate what they have been able to do in the month past for the King. This year the missionaries appear to be filled with a new spirit and zeal, and are working with greater power, with more fervor and more fervent prayers. Those who stand in the pulpit are showing greater anxiety about the spiritual need of the church. The week of prayer was very pleasant. Every day after the meetings the women remained, and opportunity was given to all who wished to take part. Their confessions were very heavy, and the renewing of their vows and tears over the shortcomings of the past year were very encouraging. One said, "Although we cannot return and live over the past year, yet we can gather lessons from it to make the coming year one of greater blessing to us." May we live in this happy expectancy, and remember that the hours and days are his, and given to us as a loan to be used only for him, that when we give up our account we shall receive the "Well done"! The seed is being sown, but we are dependent upon the rain. Only the power of the Spirit is able to gain Tabriz for our Saviour.

May we have the zeal of the 120 in the upper room at Jerusalem! As a representative of this work, with a burning heart for those who are dying in sin, I beseech you to remember us in your prayers, that God may give us more of his Spirit that we may win souls to our Saviour; that his Spirit may be given us to teach us how to work for him.

A MOHAMMEDAN CONVERT.

REV. HENRY FORMAN, SAHARANPORE.

Early in February a young Mohammedan gentleman was baptized in Ferozepore. His inner experience—an experience that has been endured by so many in India for the kingdom of heaven's sake—will, I am sure, be of deep interest to many, as it is shown in the two extracts from his letters I give below.

He had long been religious, but had no desire and saw no need for being a Chris-

tian. His friend to whom he wrote the first of the letters given below had often urged Christ's claims on him, but he seemed unreachable in his armor of self-righteousness. After a time he fell into what he himself saw to be a heinous sin. He was now shaken through and through. His hope in his own righteousness was gone. He saw that he must have help; but it was yet many weary days before he found help and

salvation in Christ. He fought against the idea that these could be had in Christ—for to get them there meant the loss of wealth, honor and home. But the soul-hunger, the invitation of Christ, "Come unto me, all ye that labor and are heavy laden" (which was much in his thoughts), and the prayers of others, by the grace of God's Spirit at last overcame him. He writes to his friend:

Your prayers are heard at last. Yesterday morning I took the final step, and I was duly baptized by Mr. Jones. But now is the time, the time of trial. Friends come to me, some who had been very sincere and loving to me come weeping as if I were already dead and lost to them. My parents, brother and wife have not slept, but passed the night weeping. Maulvi — is very hard beset. On the one hand he mourns as a friend, and on the other he thinks he is blamed for not taking good care of me and thus allowing me to escape. But he should not be blamed in this matter, for, for once in my life, I was weak enough to hide this from him and did not inform him until the time was come, and even then it was only by letter. I did take all these precautions only because I was afraid lest something might happen to turn my resolve. It is with great regret that I now see their sorrows and bitter lamentations. But now, by the grace of God, I feel myself secure and safe. But was it not possible that such a sad scene might have shaken my firm resolve before the final step?

My step has raised a hue and cry in the city. Last night and to-day many persons have come to see me, some weeping, some laughing at my madness. Up to this time I have stood my ground, and, by the grace of God, will do it to the end. Up to this they have used only gentle, beguiling words, and have not come to blows. The persecution is now about to come in its hideous forms. "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour" (John 12: 27). What can I do but pray, Father, help me; Lord, help me. . . .

. . . I am already made a laughing-stock, and perhaps am about to be made a target. I should bear it and try to stand the trial. But alone I cannot trust myself. Lord, help me. I wish I were away, at least for some time, till the sensation has subsided. Such trials strengthen the soul, but sometimes weaken her, and it is on this account that we should not court temptations.

What is my future only God knows; but

this is apparent: that I am lost to everything. I shall be discarded, disinherited, divorced from my wife, bereaved from my only child, shunned by my friends, and even persecuted. Of course now I find what is taking one's cross and following him. I am not quite disheartened. May God help me and bring me out of the trial victorious.

In the course of a week it seemed clear to him and to the missionaries that it was not safe for him to live longer in the city. His friends, having seen him stand firm against tears and jeers alike, would rather murder him than have him continue a Christian. I have heard of several cases of both Hindoo and Mohammedan converts being thus murdered. He therefore removed to the mission house. I give below part of a letter he at this time wrote to me. His remarks regarding the enmity excited against him in former friends who were Hindoos are well worth noting. What should it matter to Hindoos whether he were Mohammedan or Christian? Have not the Mohammedans oppressed the Hindoos whenever they had the power, and do they not to-day hate them and revile them, and are they not in turn hated and reviled by them? What explanation of this can there be save that the world and the flesh, whether Hindoo, Mohammedan or nominal Christian, hate Christ and his true follower? He writes on February 21:

Finding it impossible to continue to live with my family, I have come to live with Mr. Jones since the 14th, where I am quite comfortably lodged, and I feel quite at home. I thank God that he has given me such kind friends. . . . Since my baptism I have met the fulfillment of the Saviour's words in all their details—"And ye shall be hated of all men for my name's sake;" "I am not come to send peace, but a sword," "A man's foes shall be they of his own household;" and so I have found it to be. I often wonder that some of my most intimate Hindoo friends, with whom I had no common religious sentiment formerly, have found me quite changed and unworthy of their friendship. What reason can they have for such a presumption? Is Mohammedanism akin to Hinduism? Does Christianity teach dishonesty, so as to make a man unfit for friendship? Not so, but because the world

loveth darkness and hateth light. At the same time he has fulfilled his promise, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or mother, or father, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions, and in the world to come eternal life." I already realize that peace of mind and comfort which is in Christ—"I will not leave you comfortless;" "Peace I leave with you. My peace I give unto you."

Surely he has fulfilled his promise—"Come unto me, all ye who labor and are heavy laden, for I will give you rest." Pray that I may abide in him and his word may abide in me.

I have not settled any plan with regard to my future life. I have no liking for worldly honors, and I think I cannot be a paid missionary preacher. I wish to live independently of mission funds, and yet serve the cause with all my faculties. I wish to lead a peaceful life, and read and write and carry on my studies, and do the little service I can to preach my gospel of salvation. . . .

A PLEA FOR THE INDIVIDUAL.

MRS. M. G. P. RICE, VIRGINIA.

I think it was Matthew Arnold who said, "America is full of philanthropists, going about like roaring lions, seeking what they may endow." Every daily paper brings tidings of some new and noble benefaction to hospital, library, school or college. The favorite form of beneficence seems to be the multiplication of colleges or the gift of new buildings and increased facilities to colleges already existent. Nor could there be a more noble use of wealth than to expend it in making brighter the intellectual light which is at once the glory and the safety of our land. Every page of history emphasizes Lecky's assertion that "honest but ignorant zeal has been the cause of more cruelty and more misfortune in the world than wickedness itself." Against this "ignorant zeal" our schools and colleges are our bulwark. They it is that are by and by to dissolve standing armies, to sweep armed navies from the seas, to make forts and munitions of war the disused relics of an anti-Christian society.

But there is one object of endowment nobler than the college itself, and one which seems rarely to commend itself to philanthropists, and that is the individual for whose sake the college exists. It is true that tuition fees have become so small as to be almost nominal; but the writer's careful investigation has shown that there are very few colleges at which a young man can meet his expenses, exclusive of travelling and

clothing, for less than \$150 for the collegiate year. For the clothing and travelling another hundred may safely be added. The country is full of young men, ambitious and worthy, to whom \$250 is as impossible as \$250,000. A special and typical case is at this moment in my thought. A father of eleven children has a salary of \$400. His eldest son, a boy of nineteen years, earns \$150 more. The boy ardently desires an education, and the father is willing to relinquish the \$150 which the son contributes toward the support of the family; but the opportunity is no nearer than before, for how can the inevitable \$250 be attained? Thus, while the stream of beneficence continues to multiply and enrich our institutions of learning, the land is full of thirsty souls, to whom all its colleges are but as the waters around Tantalus.

Here and there one hears of a donation that meets a few of these cases, as that of the anonymous gentleman in New York who proposes to educate twelve poor boys chosen from the public schools; and the "Garth Fund," a bequest of \$30,000, to be used for "the poor and worthy boys" of a county in Kentucky, a bequest which has within twenty-five years lifted more than a hundred young men into positions of usefulness and honor; and the great "Hand Fund" of a million dollars, to be spent not in stone and mortar, nor in any of "the pomp and circumstance" of learning, but

in men and women of the Negro race, every dollar telling directly upon the individual.

Would that these were not sporadic instances, but that a large portion of the stream of beneficence might be so directed as to open the doors of our colleges to the poor and worthy youth, to whom their presence is now only a mockery. Could scholarships be multiplied, giving board and tuition free of cost, there would still be no danger of enervating the students by too much aid, for every youth so helped would be compelled to make strenuous effort in order to meet his other expenses. Or, instead of thus endowing particular colleges, the fund might be applied, as is the "Garth Fund," to the youth of any special locality. Within the county with which the writer is best acquainted, the county of Patrick Henry and John Randolph, it is said that only four young men are now at college, three of these the objects of private beneficence. Such facts speak for themselves as to the pressing need of aid to the individual.

To give every man a possibility of some share in what we call "the higher education;" to make him alive to great thoughts, susceptible to what is beautiful, sensitive to what is true—what greater work can wealth do than this?

Fascinating as it must be to build the fair homes of learning, it would surely be not less fascinating to become, as it were, a beneficent Frankenstein, creating men, not monsters; nay, transforming into men those

who, deprived of the light of learning, are the monsters of our paradoxical civilization, the Atlas upon whom it rests, and to whom it is always a burden and never a blessing; for, in the noble words of Epictetus, "you will do the greatest service to the state if you shall raise not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses, rather than for mean slaves to lurk in great houses."

We are bequeathing many problems to the generation now in its childhood. Let us see to it that it is so equipped as to reach the solutions we vainly grope after. A larger knowledge may not be the remedy for all social ills, but it is a necessity before that remedy can be intelligently sought; and from a great mass of our youth that larger knowledge is at present as effectually shut out as if there were not a college in the land.

Let us suggest then to our philanthropists the endowment of the individual. Something they will miss of the thrill of pride that comes to the creator of a new college, bearing perhaps its founder's name, and always an "outward and visible sign" of his beneficence; but verily those who endow the living temple are rearing a building more enduring than granite, more glorious than Apocalyptic vision, a temple that shall make glad the city of God and shall continue to glorify the earth when the pyramids shall have crumbled and been forgotten.

VILLAGE MISSION WORK IN SYRIA.

MRS. W. S. NELSON.

If one needed an inspiration to tell the old, sweet story, he would surely find it in the intensely interested, earnest faces of the multitudes that flock to see and to hear the missionary as he travels from place to place visiting the outstations of his field. To be sure, a very different reception awaits him sometimes when he seeks to gain an entrance into a new place. He may be stoned out, or if he gains a foothold and finds himself actually in the unfriendly village, he may

be smoked out, or if the inhabitants are more leniently disposed, they will simply request him, in no uncertain manner, to go to bed early, and get up *early* and go! Not long since Mr. Nelson had occasion to go to Minyareh, a village about four hours distant from Tripoli,* and was accompanied by some of the ladies of the station. The ride was a most charming one, for to the right of our road rose the snow-capped peaks of Lebanon,

* See map in December number (1889), page 494.

while on the left lay the beautiful blue waters of the Mediterranean. Surely there cannot be a more beautiful sea than this.

We arrived at the village at sundown, and were most cordially welcomed by a people uncouth and ignorant, but kind, loving, simple and earnest. Ibrahim, our cook and muleteer, had preceded us, and was deep in the mystery of getting supper; for it always is a mystery how anything eatable can be concocted out of that array of pots and pans and tins of canned goods that always goes with us on a tour.

After supper Mr. Nelson made ready his sciopicon, and as soon as the door was open the crowd pressed in and were stowed away in a remarkable manner, for the "packing-in" capacity of the Arabs is great. And how they did enjoy those pictures! When the last one had been shown, the people were still quite loth to go, expressing their desire to see more. But they were told that we were all tired and must sleep in that same room, and were finally induced to leave. After airing the room our travelling beds were set up, and we were glad to rest.

On Saturday morning we were awakened by voices outside, and although it was but six o'clock, the teacher and his pupils were standing about waiting for us to let them come in and begin school. Finding that we could not give them the room at once, they all adjourned to a tree near by, and the sixty pupils took their places on the ground and school began. After breakfast they came into the room and were examined in the various branches. They were not only proficient in the usual subjects taught in our home schools, but well informed in Bible history and able to recite many and long passages of Scripture.

Next on our program was the singing of some hymns, accompanied by a small organ, for which these people had raised nearly all of the money, and their delight over their new treasure was pleasant to see.

Then we held a women's meeting, and it is in such a meeting that one feels the blessedness of the privilege of being His ambassadors. Eagerly did that hundred women drink in the story of Ruth, and then try to

learn the verse "All things work together for good to them that love God."

After dinner we went to a neighboring village to call on the family of the native pastor, returning in time for supper.

After supper, as soon as it was allowed the room was filled with an eager, expectant throng. Some asked for more pictures, some wanted to hear the voice of the little "piano," and others came to see the missionaries, especially the ladies. It was not thought best to show the pictures again, and we had a very earnest service and some music afterwards.

Sabbath morning dawned fair and peaceful, truly the Lord's day. The first service of the day was the Sabbath-school. Next came a full church service, and then we had an hour or two to rest and prepare for the afternoon services. Immediately after dinner came the women's meeting, and the one hundred women had increased to two hundred. The interest, too, had grown. They listened earnestly to the parable about the wedding, and learned the verse "Glorify God in your bodies and in your spirits, which are his." They are not accustomed to meetings of this sort, and it was very strange to hear the remarks made among themselves all through the service. During the closing prayer, after asking God's blessing on the meeting and on the seed sown, and then on the mothers in the meeting, I said, "And bless the little children," when a voice immediately cried out, "Oh, listen! she says *bless the children!*"

"And keep them in thy hand," went on the voice of prayer.

"Oh yes, we hope he will take care of them, and the lady too."

After this service came the communion, which was a quiet, orderly obeying of His command in remembrance of Him. Two children were baptized and one man was received into the church. The church here is in a very prosperous condition, several seeking admission to the church, and many asking the way of life.

In the evening there was another crowded house, making five full services for that day, and we finally went to rest, very tired, but thankful for a day so full of opportunities.

OFFICIAL COMMUNICATIONS.

PANORAMIC VIEW OF EASTERN ASIATIC MISSION FIELDS.

ARTHUR MITCHELL, D.D.

[The following extract from a letter to a member of the Board of Foreign Missions will be read with deep interest. It is not strictly an official communication, and yet, from so eminent an official person, making observations for official use, it seems proper to place it here, and we desire to give it all possible prominence. It will surely make the hearts of our readers burn within them with something of the zeal that seems almost ready to consume our beloved secretary. He was prostrated by severe illness before leaving Siam and was unable to visit India. He had at last accounts reached Syria, where, with the wise care and genial companionship of Dr. Post and the other missionaries, he was recovering his health, and hoped to be well enough to attend a meeting of that mission before the close of April. Let us hope for the best tonic effects from the enjoyment of that meeting.]

The labor of visiting our missions, endeavoring to make one's self acquainted with their wants by a personal study, I have found to be immense. I do not know that I ever worked harder than since I landed in Japan. I was a little early there, but scarcely more than ten days. When I arrived, not a school was open in all the missions, and hardly a missionary home from the vacation. It was the regular time for the annual rest; but after ten days, all the missionaries were at their posts and every school in operation. I visited every station of our two missions but Hiroshima, to say nothing of the stations of the other boards which I could take on my way. I found, moreover, such audiences everywhere and such pressing and important requests for sermons and addresses that I could not possibly refuse to speak. I was the more strongly tempted to

do this from the fact that the brethren in Tokyo had secured and engaged for me an interpreter, a young man, whose exact knowledge of English and whose power to retain whole sections of an address and reproduce it in evidently effective Japanese was a constant marvel to me. Indeed, the missionaries everywhere themselves were expressing their surprise. "He remembers everything," they were saying to one another after almost every meeting; and he himself frequently said to me smilingly and most modestly, "Do not let me interrupt you too often. Do not trouble yourself to speak in short paragraphs. I can remember a pretty long course of thought." His courtesy too and gentleness were unfailing. He is one of our priceless band of native preachers, and certainly there are not many ministers among ourselves who, in crowds and storms, beset by throngs greedy and coarse, in weariness and sea-sickness, would have furnished a better illustration of patience and her perfect work. But I must not allow myself to run into these details.

Once in Korea and in the vast fields and intricate questions connected with China, I have been well-nigh overwhelmed. Even winter voyages, in almost every case stormy, and sometimes severely so, have been a rest compared with the daily and the nightly, incessant and intense conversing and visiting and questioning and discussing which occupied us on shore. But I finished at the last station, Macao, last Sunday, left there Monday morning, and sailed for Bangkok the next day, Tuesday of last week, January 28.

We are now, with the declining afternoon, drawing near the fifth day of this voyage. We should reach the bar off the mouth of the Menam to-night, and be in Bangkok by nine o'clock to-morrow morning. It is probable that the annual mission meeting will begin this week. Such a meeting of all the mission-

aries furnishes one, both in public and in private, the best opportunity of hearing all sides of every question, and saves a great deal of travelling. Our Siam stations, however, are few and near to one another. I am aware that there were a great many matters requiring attention and careful study in Siam, but the great and importunate and anxious entreaties which have come to me from that mission to visit them have surprised me. I cannot help being anxious as I am drawing near, where questions which will require greater wisdom than mine may present themselves. It is a great support and encouragement to know that all the missionary work is infinitely dearer to Christ than to us. Its obstacles and hindrances and perplexities, but for this, would break one down.

Yet this whole survey thus far has strengthened my old convictions and my hopes as a friend of foreign missions. Whatever else is wrong, foreign missions are right. They constitute a work so immense, and needed so overwhelmingly, that one is ready to welcome any kind of help; and at the same time the needs of the field and the available forms of effort are so varied, even in one and the same land, that among all the "methods" and "policies" and "departments" which are discussed without end, there is scarcely any method of honest and prayerful labor which may not be useful, or which will not sooner or later, under God's blessing, burst into fruit. My prayer is just this continually, "O Lord, incline the Church to pour in the men!"

Of the great needs and the golden opportunities among the millions even within our own fields, or in others adjacent and unoccupied, I have already written in some detail. I had hoped to write more to-day to the Mission House regarding central China. This is a field which I never before half appreciated. It is amazing, it almost passes belief; whole numbers of cities there are yet within the oldest field—cities of from 75,000 to 800,000 population—in which there is not one Christian missionary or laborer of any name, or in which there is to be found only one native helper, lonely and feeble. In truth the mighty cities of Nanking (with nearly a million souls) and

Soochow and Hangchow (with half a million in each), and the densely-peopled silk districts south and west of them, have only been touched as yet by the Church with the tips of her fingers. All the missionaries in that region combined are little more than a mockery of its needs. And I am not referring, you notice, to the far-off reaches of the Yang-tse, with its twenty millions, nor to the colossal western provinces. The section to which I allude is perfectly accessible and near at hand. From Hang Chow to Shanghai, one of the longest routes, I travelled in much less than twenty-four hours in a little steam launch, by continuous canals. I was absolutely awe-struck and dumb as I steamed, even on that short sail, past city after city, great and populous, one of which was a walled city of 800,000 souls without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or teacher of any kind. That silent moonlight night, as I passed unnoticed by those long, dark battlements shutting in their pagan multitudes, was one of the most solemn of my life; and the hours of daylight, when other cities, still larger than many of our American capitals, were continually coming into view, and the teeming populations of the canals and rivers and villages and fields and roads were before my eyes, kept adding to the burden of the night.

As I have intimated before, what makes the condition of things more oppressive and burdensome to one's heart is the fact that this is one of the most accessible regions on the face of the earth. This vast population is easily, one may say comfortably, reached by ordinary Chinese "house-boat" from the old and familiar station of Shanghai. There is as little excuse for leaving a city of one hundred thousand souls, on the New York Central Railroad, without one single preacher of the gospel, as for leaving cities of that size and of double that size utterly neglected, within twenty-four hours of Shanghai. Why Shanghai, reached by swift, safe steamers in a fortnight or three weeks from our shores, with fifty steamers at once in her harbor, bringing to the splendid streets and stores and to her comfortable homes every article of American civilization, is, from

a Christian point of view, I mean to the eye of a Church only moderately enterprising in her plans, in America. It should be only her *starting-point*.

The burden which these neglected millions lay on one's heart is still further increased by the fact that not even in Japan itself to-day is there such freedom, under the law, for Christian work as in China. No treaty with Japan

yields such freedom for the work of Christian evangelists everywhere as that with China.

There is, it is true, no such welcome for the gospel from the people here as in Japan, and there never will be until it has been patiently lived and proclaimed among them; but meanwhile the way to scores of millions is, by treaty right, and in the actual fact, entirely open.

QUARTERLY REPORT—SYNOD OF TENNESSEE, TO APRIL 1, 1890.

REV. JOHN M. DAVIES, D.D.

The synod has profound cause of gratitude to the great Head of the Church for the signal advance of its work the past quarter, and the substantial prospect alluring it to still greater achievements in the New South. An aggressive spirit, a firm grasp and the grace of wisdom are now imperative if we seize upon the opportunities abundantly opening for the spreading and upbuilding of the general work. New railroads, new industries, new towns, old towns revived and invested with progressive strength, immigration from all parts of the country pouring into the central South as never before—these are some of the elements creating home-mission conditions favorable to fill the synod with hope and inspiration to move forward to empire in the name of the Lord Jesus Christ and the Presbyterian Church. Northern Alabama, Tennessee, western North Carolina, southwestern Virginia and southeastern Kentucky is the great field of the enterprising, capitalistic, industrial and commercial New South. The exhaustless, varied iron ores, the rich quantities of bituminous coal, the plentiful timber spread in unbroken forests over the mountain chains, the superior marbles of east Tennessee, the water power, salubrious climate and the absence of extremes in temperature, together with scenic charms in the landscape, are in the main the attractions to growing population in this favored region, so long dormant in contributing to the growth of the abiding power of the South. The Board of Home Missions should keep its eager and unwearied eyes upon the promising New South.

In January the South Knoxville church was

organized, with a prospect of large usefulness. Rev. W. R. Dawson, of the present graduating class of Union Seminary, will assume charge of this enterprise in June, and will also minister to the adjacent New Prospect field to such an extent as will not conflict with the necessities of South Knoxville, and in this way it is hoped we can reach the need in the southern side of Knoxville.

Last Sabbath I began operations at Belle Avenue, in the eastern new part of Knoxville, and it is my plan to labor on alternate Sabbaths at South Knoxville and Belle Avenue until the fields are supplied with ministers. The Belle Avenue I earnestly commend to the generous consideration of the Board, as strong and numerous families are fast filling up that part of the city. A street-car line passes the site of the church, while a dummy line is also in operation on a street at its rear, thus bringing all the real estate of that quarter into favored demand for residences.

A new suburb, called the Lonsdale suburb, at no greater distance from Gay Street than the Belle Avenue extension, has been established in the northwestern part of the city, which will contain the new shops of the East Tennessee, Virginia and Georgia Railway system, as well as other varied industries which promise to develop into a powerful suburban quarter in manufacturing and population, and here a site for a church has been set apart for us, and also a parsonage lot, and we shall organize work here as speedily as the conditions will warrant.

This development of the work in Knoxville will give us five self-supporting churches in

this city in course of time, perhaps within three years, in the following order: Second Presbyterian, Fourth, South Knoxville, Belle Avenue and Lonsdale Presbyterian.

Next Sabbath I am to attend the organization of the Thomas church in the suburbs of Birmingham, which I think will have about thirty members. When I left there a week ago last Tuesday, the salary of the minister for next year had been subscribed to \$720, with more friends of the cause to see. My impression is that the Ensley-Thomas field will be self-supporting next year. The Thomas Iron Company will erect a \$2500 church for the Presbyterians, and give a clear deed of the property to the congregation.

There has been some little delay in the matter of erecting a church at Ensley owing to the difficulty of securing a suitable site under a clear legal title. That, however, is only temporary, and I trust my next visit will enable us to make our expected application to the Board of Church Erection for a grant of \$500, so as to warrant us to go ahead and erect a church with from \$1500 to \$2000.

It is my plan to labor to the end of asking the Board for only \$1700 toward the support of the ministry in Birmingham Presbytery next year, a reduction of one half from the present figures. I hope to be able to accomplish that.

I attended Holston and Union presbyteries the past two weeks, and the brethren are alive to the pressing opportunities now urging their claims upon us. The prospect of the synod was never brighter, and we feel we are on the wave to broad and permanent prosperity.

Let me add, Brother Cresswell, of present Lane graduating class, will take charge of Kingsport, Reedy Creek, etc., in Presbytery of Holston; Rev. S. S. De Garmo, of Grassy Cove, will be transferred to the church school work at Jeroldstown, same presbytery; John E. Alexander, of Union Seminary, will take charge of Spring Place, Caledonia and New Salem, Presbytery of Union; D. A. Clemens, of Lane, summer student at Huntsville and New River, Presbytery of Kingston, and John A. Eakin, of present Lane graduating class, to settle among us, field as yet not designated.

The school work is in prosperity all over the

synod, and this is a very hopeful feature and support of the general work.

I have visited Anniston, Birmingham, Sheffield, Decatur, Chattanooga, New Market, Elizabethton, Jonesboro', Mount Bethel, Hot Springs and Asheville during the quarter, going over this general route several times, except Asheville.

SYNOD OF MISSOURI.

REV. ALEXANDER WALKER, SUPERINTENDENT.

I herewith send to you my first quarterly report of work in the Synod of Missouri. I have done a good deal of travelling and "rustling" to get a grasp of the salient features of that work in the two states now composing this synod. To do this I have used the railroads to the extent of 9098 miles, and have kept no account of some long hack, buggy, sleigh, horseback and "foot" rides. I have visited thirty-four vacant fields and several fields ripe for organization. No account has been kept of the many visits and consultations with all the chairmen of the various presbyterial committees, and other ministers who could aid me in this work. I have preached twenty-five times, made five addresses, called numerous sessions together and done a good deal of "buttonhole preaching."

The Kansas City brethren are urgent for the establishment of two or three more churches. With Dr. Hays I went over the grounds the other day, and think it would be a grand thing to have them.

If the men likely to occupy the fields to which they are invited accept, there will still be needed for a full equipment—to say nothing of new organizations—nineteen men.

CALIFORNIA AND NEVADA.

REV. J. S. M'DONALD, SUPERINTENDENT.

In my last report I referred to the organization of the San Mateo church. The first Sabbath of the quarter just closed was spent with that church. Prof. John Gamble was installed a ruling elder. This church has not yet secured a permanent minister.

After further conference with the home mission committee of San Francisco Presbytery,

some time was given to the southern part of the city of San Francisco.

The Bernal Heights Sabbath-school on Mission Street was visited, and a number of families in the vicinity. Many of them desire the services of a minister and the establishment of a church. In company with Dr. Easton and Elder Thomas Magee of Calvary church, the school was visited and some words of cheer spoken to the faithful laborers in this outpost of the great city.

I also went over a portion of the city which Rev. J. W. Ellis hopes eventually to occupy as a mission field. At present he is supplying the Central church. If he can carry that work on for a time and save the valuable property now seriously in danger of being lost to the church, he will do a most important work.

I visited Pinole by request of the same committee, preached there once and walked five miles to Valona, in order to worship with our church there at night. Rev. Dr. Sample, late of Arkansas, has received and accepted a call to the Valona church. . . .

Woodland, the county-seat of Yolo county, is a prosperous, growing town, and the home of numerous Presbyterians, some of whom would like a church of their own. I went there and remained over Sabbath. I did not find sufficient encouragement to proceed to the organization of a church. The place has more churches now than there is a demand for.

I spent a week preaching for the Merced church. Twelve united with the church.

I preached in the Baptist church, Healdsburg, at a Union meeting, and on Friday went to Sanel Valley. I walked about five miles on Saturday, visiting families, inviting them to attend meetings at Sanel and Hopland on Sabbath. Some were present who had not attended a church for many years. In the evening there was a crowded house and a most attentive congregation. I returned there from Ukiah, and again took a long walk down the west side of the valley, visiting six families. Three services were held on Sabbath, as at my former visit. The last one was attended by about one hundred persons. The people are extremely anxious that we should send them a missionary.

One week and a half were given to the Ukiah church. It will report the addition of about twenty new members.

Alexander Eakin, of the seminary, is supplying the Fulton church. I preached and administered the sacrament of the Lord's Supper. The great need of that church is a house of worship. This they are making a hopeful effort to build.

Nevada is now our most needy mission field. Ministers are demanded for several places, and the organization of a presbytery in that state is a necessity for the thorough prosecution of our work. In addition to San Valley and Eureka we should supply Pioche. My attention has been called to Reno, Hawthorne and Tuscarora. I expect to visit Nevada soon, and will report more fully after looking over the field again.

Gridley is vacant, but will be supplied by Rev. Charles I. Merrill next Sabbath. He is an excellent man for that church, and I hope they will secure him.

We may be able to send students to Anderson and Westminster, connecting Arbuckle with Willows.

What to do with Willows is still a difficult problem to solve. The committee want to unite it with Kirkwood, in case a minister is sent there, and let Mr. Douglass give his time to Tehama and Nina.

Last Sabbath was spent in Sacramento. I preached in the Fourteenth Street Church in the morning, and in my old church, for Dr. Wheeler, in the evening. These churches have a hard struggle.

Monday evening and Tuesday were spent in attendance on the Presbytery of San Francisco. Rev. J. A. Gardiner will be recommended for the Holly Park and Colina mission field, where there is an earnest demand for the gospel. I will spend a part of next week with Mr. Gardiner, and assist Dr. Easton and Elder Stewart, if the way be clear, in organizing a church at Holly Park. This includes the part of the city where the Lebanon church had its Bernal Heights mission-school, conducted for some time recently by the Presbyterian Union. The field needs the time and energy of a minister. Much depends upon securing a suitable place

of worship. The session of Calvary church will give some support to the mission.

We hope with brighter skies, and the blessing of the Lord, to push our work forward more vigorously than during the last few months. A few of our churches report cheering additions to their membership and working force.

NEW MEXICO AND ARIZONA.

REV. JAMES A. MENAUL, SUPERINTENDENT.

My first quarter as synodical missionary has been a very busy one. On my first trip I visited the following places, preaching in each of them: Gold Hill, N. M., Shakespeare, N. M., Lordsburg, N. M., Duncan, Ariz., Carlisle, N. M., Clifton, Ariz., Metcalf, Ariz., and Morencia, Ariz. At Clifton we organized a church with twelve members. At all these places we took up a collection, which was sent to the Board of Home Missions by the missionary in charge of the Clifton church. Returning home, I visited the mission schools at Pajarito, Corrales, Seama of Laguna and Isleta. After this I was compelled to stay at home for about three weeks on account of sickness. As soon as I was well, I went out over the A. P. Railroad, preaching one Sabbath at Holbrook and the next at Winslow; visiting Flagstaff during the week. We should have a man at Holbrook and Winslow. At Flagstaff we hope to organize a church during the coming summer. I visited all the towns on the A. and P. Railroad as far as the Needles. Returning home from this trip, I went to Silver City, where I spent the Sabbath preaching at Pinos Altos and Silver City, taking up a collection for the Board of Home Missions.

At Raton I was delighted in seeing the work of Miss Hills in our mission-school. Returning as far as Las Vegas, I went to Chaparito in a buckboard—a distance of thirty-five miles. I went in the interest of school work, but the brethren at Las Vegas, Brothers Gilchrist and Whitelock, went with me, and we organized a Presbyterian church in the Plaza of Augila, two miles south of Chaparito. We organized with 70 members, all Mexicans, electing and ordaining three elders, electing three trustees and

three deacons. Eighteen months ago there was not a Protestant in the whole community.

In some way, we could not find out how, a tract called "Thirty reasons why I am a Catholic, but not a Roman Catholic," written and published by Rev. John Menaul, found its way into the Plaza of Augila. The tract was read and discussed by the leading men, and for weeks it was the subject of debate. Our evangelists heard of the discussions and visited the plaza. When they went the people were going to drive them out of town, but a few who defended the tract wanted to hear them preach. So a room was given them, and a few of the people came to hear the gospel for the first time. Hearing nothing but the Bible preached they went again, and soon the mob that gathered to drive our evangelists away entered the room and listened to the preaching of God's word. To-day the town is almost entirely Presbyterian. The people are poor, but they are getting fine building-stone on the ground, and are about to build a house that will answer for a church and a school. These Mexican people receive me, as I go among them, with great kindness; and when they learn that I am a brother to the Dr. Menaul who prints the Spanish tracts they are greatly pleased to have me visit them. When we arrived at Augila it was 4 P.M. No one knew of our coming. We found about a dozen men in the room of the evangelist; they were reading tracts and studying the Bible. Word was sent out that we would have preaching services at 7 P.M. They met in the building used as a school-room. About a hundred were at the services. As I entered the large room, I found two big wood fires. At each a man sat reading a tract aloud; a crowd sat around on the floor. Those who cannot read listen to those who can, and in this way many find out what is written.

I believe these Mexican people are becoming Protestant as fast as we can teach them the gospel of Jesus Christ.

During the quarter I have travelled 3843 miles, preached 81 sermons and baptized 14 persons, 8 infants and 6 adults. I have also lectured six times during the quarter.

HOME MISSION LETTERS.

WELSH UNION PRESBYTERIAN CHURCH.

JAMES E. ROGERS, S. S.:—Sale Creek, twenty-eight miles north of Chattanooga, is one of the oldest settlements in this part of the state. Since the opening of the C. S. R. R. it has become a considerable mining locality, and many Welsh families have settled here. The entire population of the district is about twelve hundred whites and two hundred Negroes. Ours is the only church house in the place and is centrally located. There are other small organizations of M. E. and M. E. S. and southern Presbyterians, who worship in the school-house one half mile from our church.

When I came here in 1885 from Persia, there was a small Welsh Congregational church here, and also a Welsh Baptist organization. I organized a union Sabbath-school where there was none, and did such work as my feeble health would allow. In the autumn of 1886 there was a glorious revival of religion, and some seventy were converted. The outcome was a union church in January, 1887, to which I preached when not otherwise engaged for the Board of Foreign Missions. After going to Maryville College as professor in July, 1887, I continued to return monthly, a distance of 156 miles, to preach to the union church. This continued till January, 1889, when the church unanimously voted to join Kingston Presbytery in connection with our church. I was authorized by presbytery to reorganize the church, although in its union form it was essentially Presbyterian already. In May I resigned my professorship in Maryville College, and gave three months' service to the state Young Men's Christian Association, in the meantime preaching monthly for the church, as I had been doing during my two years' teaching in college. In August a call and arrangements were made for me to take charge of the Welsh Union Presbyterian Church for one half my time.

I began work the 1st of September, 1889, and have been here regularly on the appointed Sabbaths for the work. The services are as follows: Sunday, 9.30 A.M., Sabbath-school, membership 150; 11 A.M., preaching; 6 P.M., preaching; Tuesday, 7 P.M., prayer-meeting; Wednesday, 7 P.M., temperance meeting for young people; Thursday,

7 P.M., Welsh prayer-meeting; Friday, 7 P.M., Bible reading for the children. There is also a mothers' meeting weekly on Wednesday at 2 P.M., and a meeting for girls Sundays at 2 P.M.

These meetings are quite well attended, giving opportunity for all classes to be reached. The Sabbath congregations are large, the house being usually filled. During the quarter there have been no additions to the church. The present available material is almost used up, except a class of miners which has not yet been reached. Thanking God for all the tokens of his love and favor in our work during this quarter, we look into the future with still better hopes and stronger faith.

The foregoing letter vividly recalls several days of horseback journeying, in company with its genial writer, from Oroomiah, Persia, to the river Aras, which separates Persia from trans-Caucasian Russia. Dr. Cochran and Mr. Rogers kindly accompanied us on that journey, through districts unsafe to be traversed by unknown Americans alone. Dr. Cochran's acquaintance and influence with the prominent governors easily secured for us a military escort wherever we needed it. His message to one such governor, on the evening of our arrival in his city, was answered with the assurance that four of the bravest soldiers of the army should attend Dr. Cochran and his friends on the morrow. The four duly presented themselves, mounted and armed with muskets, but in such unique attire as provoked the question whether they were as good specimens of the uniform of the Persian army as of its valor. They escorted us across a wide and desolate plain, abounding in deep ditches convenient for ambuscade, and we saw ourselves watched by suspicious-looking mounted men, at a considerable distance, in such a way as made it seem probable that we owed our safety from robbery to our armed escort.

Most interesting are my recollections of conversation with Mr. Rogers as I rode by his side on those days. I learned that in his Tennessee home he had had experience of the *amenities* (?) of civil war, in comparison with which exposure to assaults from Persian highwaymen seemed tame.

Both he and Dr. Cochran were worn with overwork and needing the recreation of their journey with us. That overwork still pressed Mr. Rogers and wore down his health until prudence dictated his return to his native land. His native state, which gave the life of the heroic Rhea to Persia, and which is well represented there now by two worthy missionary ladies, welcomes her accomplished son to her own home mission fields, and well deserves for him and all her faithful evangelizers the generous support of our Church.

INDIAN TERRITORY.

INDIAN SCHOOL WANTED.

WILLIAM DURANT, *Durant*:—I think there is a good opening here for a mission school, better now than ever before. The attendance last year was about forty scholars, and twenty-one of that number were Indian children. There is a considerable increase of inhabitants in our town, and I will assert that there will be at least fifty-five children that will attend another year if we have a mission-school here. I will see that there is a very good house, consisting of two rooms, 20 by 20 each, if the Board will furnish two teachers and furnish the rooms. It will not cost much to commence the work here, and I think there is a great need for it at this point.

KENTUCKY.

REV. D. BLYTHE, *Pikeville*:—We are sixty miles from railroad, and have had only two letter mails in ten days because of floods in the Sandy Valley. We are proud of our report. This is a very small flock, and their contributions amount to nearly \$425 for this year (the first of my pastorate and the first year of organized work on the field).

I cannot tell you what our work here is doing for the Lord's cause in this region. When I came

here (three years ago next month) to spend my first seminary vacation, there was only one respectable room in town for a public service. Now we have five, three churches, colored institute chapel and court-house. I found one Sabbath-school, with 38 in all, and poorly equipped. Now there are three Sabbath-schools, and an average attendance since last August of 150, in a village of 325. We have a grand Sabbath-school, and are doing splendid work. Our church work is of a steady growth and very substantial. Our school is a blessing to this region. I hope to tell more wonderful things in another year.

NORTH CAROLINA.

REV. A. M. PENLAND, *Beech*:—Something over a hundred years ago a Presbyterian revolutioner who had served under Washington settled here at Beech, with the wilds of nature, animate and inanimate, all around him, and not a single neighbor within an area that now gives life and activity to at least four hundred souls.

Faithfulness has been rewarded. The same name and faith hold the premises now, and here, where the wild man and his family once congregated under the beech for safety (the beech is never struck with lightning), as he saw the forked tongue and fiery breath of the Great Spirit cleaving the elements, and heard his angry voice rumbling along the mountains, causing the earth to tremble,—here, whither the affrighted Indian fled as for his life, are marks of civilization and progress—the post-office, the school upon a Christian basis, the church of the Lord Jesus Christ, with its ordinances and means of grace and the ministry of reconciliation, all looking toward the fulfillment when the “wilderness shall rejoice and the desert blossom.” And sometimes it does look as if the kingdom was about to come. Last Sabbath was specially a grand day. I preached morning and afternoon to good, attentive, serious audiences, one young man of promise joining the church. Again yesterday (Thursday) the elder of the Methodist Episcopal Church South preached to a full house, including our school, about fifty of them remaining for service. All now seem encouraged and strengthened. But we sometimes have dark days, when the enemy comes in like a flood, the Sabbath-school drags, the prayer-meeting is slim, congregations are small, and Reems Creek seems a valley of dry bones. Oh, how sad the prophet! But patient waiting witnesses the gloomy clouds

pass away, only to reveal a sky fuller of stars of hope than ever before. Such has been our experience here at Beech, and such is the history of the faithful everywhere, as I understand the dealings of God with his people from his word and providence.

A spell of sickness immediately after Christmas from overwork circumscribed my labors somewhat for a month or so, but I have resumed them hoping to be more active than formerly. Teaching is constant, but not hard. Studies are so familiar that there is not much mental strain, but care and responsibility always heavy. Pleasant Grove sent me a two-horse load of provisions a few days ago. Sugar Creek, another station, will do something for me, there being four or five Presbyterians and the rest mostly Baptists, who work cheerfully with us. The Sabbath-schools at all these places are doing a good work. The leaven has begun its work, and as it always perseveres till the whole lump is leavened, surely we may expect to see this mission field, lost to the religion of the settlers, revive again and blossom as the rose.

MISSOURI.

REV. J. H. GERRETT, *Bethel and Grantsville*.—It was at a point called Grantsville, in Linn county, Mo. The preaching and hand-to-hand work was specially intended to press home upon the people the claims of the gospel of Jesus Christ. Early responses came; and all through to the close of the meetings every service brought new converts under the banner of Christian love. The first Sabbath in March fourteen were received into the church, and the second Sabbath forty. Others were deeply interested, and more will be gathered in. Among these converts one was over eighty years of age, seven were within the seventies, six within the fifties, four within the forties, three within the thirties, eighteen within the twenties, and sixteen were under twenty years of age. There were eighteen heads of families. Whole households rejoiced together in the coming of salvation. Fathers and mothers wept together for joy. Frequently the whole assembly gave way to tears at the sight of old and young, men and women, married and unmarried, young men and ladies, deciding for Christ. It was a calm, earnest work. The Holy Spirit manifested his power, until even the careless and obstinate were deeply moved. It was a precious time in the church and for the whole community.

A faithful man of God, Mr. S. A. Meredith, a Sabbath-school missionary, had visited every home in all the country around, and had made the matter of religious privilege, life and duty a subject of personal conversation. He was ably assisted in this by Rev. D. A. Wilson, a noble, self-sacrificing minister. This is another evidence of the power and excellency of house-to-house and hand-to-hand work in evangelizing the people. The work at the church was, for the most part, but the gathering of the sheaves, the bringing of the people to the point of decision and public confession.

YUBA COUNTY, CALIFORNIA.

REV. CHARLES R. NUGENT, *Brownsville*.—This field lies along the lower slope of the Sierra Nevada. Its upper part is devoted largely to the lumber industry, its lower to stock-raising. The soil is good and only needs water, which is being increasingly supplied, to become dotted with small farms. This region did depend largely on hydraulic mining, which has been stopped by law; consequently a stagnation set in, from which the country has not entirely recovered.

The people drawn here for agriculture form a more stable population than those employed in mining. This is new ground for Presbyterianism. There is only one regularly-organized Presbyterian church in this county—Marysville church. Of the four or five adjoining counties, Presbyterians have entered only one—Butte county.

The godless mining days have left some impression, and there are many men, apparently embittered by failure, who avow a disbelief in God or revelation. But a large and respectable section treat the missionary with respect and welcome him in their homes. I have largely tried the house-to-house plan of visitation. The past has been an almost unheard-of winter for severity. We have been so shut in at times that we have had to employ snow-shoes. At personal hardship to myself and injury to health I have tried to do my duty among these forests, and my wife has nobly seconded my efforts. The people are poor and seem to have too much imbibed the notion that support of the gospel is *charity*. They certainly need the gospel, and there is little done for them by any denomination save our own and the Methodist. We have almost no conflict as to territory. To succeed, the missionary will have to camp here and stay and see the thing right through.

ARKANSAS.

REV. H. A. TUCKER, *Van Buren*.—On the M. K. and T. Railroad we have five vacant churches. Three ministers are needed to supply these churches.

This country is filling up rapidly with white people. The Indians are not near the railroads. They are waiting and earnestly calling for more missionaries.

I enjoyed telling the boys of Spencer Academy the old, old story of Jesus and his love. I believe many of them have accepted the Saviour. In this school are ninety-eight Indian boys. The superintendent of this school and his excellent corps of teachers are doing good work in developing the boys physically, intellectually and morally. We believe this school will send out a band of earnest Christian men to take part in the affairs of the Choctaw government.

During the past ninety days I have delivered ninety-five sermons and addresses. To me preaching the gospel is the best work in the world. While I have been at work myself I have endeavored to put others to work. Blessed is the man who can work through others. We need more system in our work as a presbytery. We need to have our ministers and elders make greater efforts to cultivate the waste places. We need more men and more money, and above all wisdom and power from the Holy Spirit.

MARYLAND.

A FINE INCREASE.

S. A. GAYLEY, *Colora*.—I herewith send check for \$38.38, the proceeds of twenty-three cents given by twenty-three children of West Nottingham Presbyterian Sabbath-school from April until December, for Board of Home Missions.

HOME MISSION APPOINTMENTS FOR APRIL, 1890.

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| Rev. M. B. Lowrie, D.D., Anniston, | Ala. | Rev. L. F. Brickels, Westfield, 1st, | Wis. |
| Rev. F. W. Cutler, Woodhaven, | N. Y. | Rev. J. A. Paige, McNair Memorial and Thomson, | Minn. |
| Rev. J. S. Brockinton, Speonk and Brookfield, | " | Rev. R. S. Ellis, Slayton, | " |
| Rev. F. E. Allen, Seldon, | " | Rev. T. A. Ambler, Ely, | " |
| Rev. H. P. Hamilton, Junius, | " | Rev. J. S. Pinney, Fulda and Kimbrae, | " |
| Rev. M. Gaffney, Sodus Centre, | " | Rev. J. A. Stemen, St. Paul, East, | " |
| Rev. G. F. Walker, DeKalb and DeKalb Junction, | " | Rev. A. Roat, Howard, | " |
| Rev. O. Hemstreet, Presbyterian Missionary, | Md. | Rev. W. D. Rees, Rolla, | N. Dak. |
| Rev. F. M. Todd, Manassas, Prince William, 1st, | Va. | Rev. W. A. Bradley, Glasston, St. Thomas & station, | " |
| and station, | Md. | Rev. L. E. Danks, Milnor, | " |
| Rev. M. P. Snell, Clifton and Hermon, | " | Rev. J. T. Killen, Devil's Lake and stations, | " |
| Rev. A. Virtue, Bethel, Elizabeth and Hughes | W. Va. | Rev. J. A. Brown, Arvilla and station, | " |
| River, | " | Rev. Z. F. Blakely, Parkston and Union Centre, | S. Dak. |
| Rev. N. R. Kirkpatrick, Fort Gay, | Fla. | Rev. J. I. Smith, D.D., Tama, | Iowa. |
| Rev. J. Foy, Titusville, | Tenn. | Rev. S. Cooke, Hebron, 1st, | Neb. |
| Rev. C. E. Jones, South Pittsburgh, | " | Rev. J. W. Little, Table Rock, | " |
| Rev. J. T. Reagan, Centennial and Louisville, | Ky. | Rev. F. W. Witte, Plattsmouth, Ger., | " |
| Rev. A. J. Thomson, Marion, Kuttawa and station, | Ind. | Rev. C. H. Churchill, South Fork and Bethany, | " |
| Rev. J. B. Fowler, Winchester, | " | Rev. O. S. Wilson, Melvern and Agricola, | Kan. |
| Rev. W. E. B. Harris, Mitchell, | Ill. | Rev. J. A. B. Oglevee, Caldwell, 1st, | " |
| Rev. J. A. Gray, Brookline of Grand Crossing, | " | Rev. W. I. Doole, Wichita, Oak St., | " |
| Rev. J. E. Cummings, Hegewisch of S. Chicago, | " | Rev. S. N. St. John, Oxford and Mt. Vernon, | " |
| Rev. J. E. Foster, Hope and Hood Missions of | " | Rev. F. M. Symmes, El Paso, | " |
| Chicago, | " | Rev. R. Arthur, White City and Wiley, | " |
| Rev. F. E. Benedict, West Ohio Street and vicinity, | " | Rev. J. P. Barbor, Lyndon, 1st, | " |
| Chicago, | " | Rev. S. R. Anderson, Clearwater and Indianola, | " |
| Rev. J. Smith, Gross Park and vicinity, Chicago, | " | Rev. R. Marquis, Osage City, 1st, | " |
| Rev. G. P. Williams, Chicago (Emerald Avenue), | " | Rev. W. F. Mathews, Cottonwood Falls, | " |
| Rev. W. J. Diekhoff, Freeport, 3d German, | " | Rev. H. P. Wilson, Clifton and Parallel, | " |
| Rev. J. S. Davis, Casey, Greenup and New Hope, | " | Rev. D. R. Todd, Avoca, Larkin, Adrian and station, | " |
| Rev. D. E. Ambrose, Oswego, | " | Rev. W. E. McCrea, Greensburg, | " |
| Rev. M. M. Cooper, New Salem, Perry and stations, | " | Rev. H. M. Shockley, Spearville and Cimarron, | " |
| Rev. E. A. Elfeld, Sutter (Salem German), | Mich. | Rev. W. H. Honnell, Stoddard Co., | " |
| Rev. W. H. Hoffman, Muir, | " | Rev. J. P. Fulton, Crisfield, Danville and Freeport, | " |
| Rev. W. H. Blair, Reading, 1st, and California, | " | Rev. S. G. Clark, Liberal, | " |
| Rev. W. J. Gerlach, Petersburg and Deerfield, | " | Rev. B. Liddell, Logan and stations, | " |
| Rev. E. F. Smith, Elmira, | " | Rev. J. S. Atkinson, Atkin, Hill City, Mt. Salem | " |
| Rev. C. Daniels, Elk Rapids and Yuba, | " | and Pleasant Valley, | " |
| Rev. G. Ransom, Lafayette and Pine River, | " | Rev. F. E. Thompson, Cawker City and Glen Elder, | " |
| Rev. J. A. R. Hay, Caledonia and Osineke, | " | Rev. W. Mayo, Mankato, 1st, | " |
| Rev. W. T. Hendren, Neillsville, | Wis. | Rev. B. F. McMillan, Lincoln Centre, 1st, | " |

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| Rev. C. E. McCane, Central of Kansas City, | Kan. | Rev. W. A. Hough, Payson, | Utah. |
| Rev. H. F. Albright, Seymour, Throckmorton and Benjamin, | Tex. | Rev. N. E. Clemenson, Richfield and Monroe, | " |
| Rev. T. Kirkwood, D.D., Synodical Missionary, | Col. | Rev. J. McClain, Ogden, | " |
| Rev. H. K. White, Silver Cliff and West Cliff, | " | Rev. E. R. Mills, Redlands, | Cal. |
| Rev. F. N. Palmer, Alamosa, | " | Rev. I. N. Hurd, Concord, | " |
| Rev. G. W. Bell, Engle and El Moro, | " | Rev. N. B. Klink, West Berkeley, | " |
| Rev. S. W. Curtis, Taos and vicinity, | N. Mex. | Rev. J. W. Atkinson, Milpitas, | " |
| Rev. O. Tarres, Santa Fé, Spanish Work, | " | Rev. T. M. Boyd, Pendleton, | Oregon. |
| Rev. E. N. Murphy, Mt. Pleasant, Fairview and Spring City, | Utah. | Rev. J. M. Morrison, Grass Valley, | " |
| Rev. E. W. Greene, Logan, | " | Rev. S. H. King, Juneau, | Alaska. |
| | | Rev. J. L. Gould, Howcan, Hydah, | " |
| | | Rev. S. Jackson, D.D., Sitka, | " |

FOREIGN MISSION LETTERS.

A REVIVAL IN PERSIA.

REV. E. W. ST. PIERRE, *Oroomiah*.—A village called Ardishai, where we have had work for many years, and where of late the number of communicants has decreased, has been greatly refreshed. From a former membership of sixty the number had diminished to forty. The church seemed cold if not quite frozen. This village has been on my heart for some time. Lately on thinking about it I resolved to send Rabi Ismael there. He is a very spiritual and efficient worker, and I thought he could do something through God to bring new life to this needy church. I wrote the letter in the morning, but could not send it. In the afternoon I went to the city and carried the letter with the intention of sending it to him there, but on entering our yard he was the first man I saw. I said, "I am glad to see you, as I have a letter for you, but can now tell you by word of mouth." He answered, "I am also glad to see you, as I was on my way to your house when I saw you coming, and came here to meet you." He said, "I wish to ask you to let me go to Ardishai, as I wish to work there a couple of weeks." I was very much struck with the providential coincidence, and all the more so as he said this church had been on his heart, and so in company of two spiritual laymen he was going to try what God would do through them. He went, and sent me word to come. On reaching there I found a good work in progress. The room where they met could not hold all who came out to the services, although these were held each day, and each one was very long. I saw the new converts, who were twenty-two strong, and was impressed with the reality of the work of grace. One was a drunkard, and now rejoiced in his new-found

hope. The most of them were middle-aged or even old men and women, with boys among them only sixteen years old. I addressed them twice on "keeping awake so as to resist temptation" and on "entire consecration of self to God." We have but one fear, and that is lest this good beginning be not carried on to greater things or lost by negligence and these lambs be frozen in the cold outside. Mr. Coan goes to-morrow to strengthen the hands of the pastor and people, and especially these weak ones. The whole church was thoroughly revived. A large contribution (one hundred tomans, about \$160) was given toward the building of a church, which they sadly need. Many think this the most encouraging sign of the genuineness of the work.

In the large village of Gulpashan the church and schools are self-supporting. Kosha Yosef, the pastor of the church, came to Mr. Coan and myself one day and told us about his intentions regarding the week of prayer. He asked our assistance. Mr. Coan could not go on account of sickness. I went with Rabi Ismael after the work had been in progress some four or five days. We found a good work here too, some twenty having already come out for Christ. Saturday evening they said they had never felt so much under the power of the Holy Spirit. The thought presented was, "The sin against the Holy Spirit," with a view to bringing about a final decision in several undecided cases. Some said, "We could see the Holy Spirit going from one person to another pleading for admittance." Many more decided that night, among them some who had stubbornly resisted even an hour before. Sunday night many more came out. In all sixty persons confessed Christ, not including

eleven children, who may be too young to fully understand, and some six others who still hold out though strongly under the conviction of sin. The church, too, was greatly moved. Several rose and very feelingly confessed that they had been dead branches until then. Our hearts were full of praises to our God who so graciously remembered our low estate and the sad condition of Zion's wall at this time. We do not know what other blessings he has in store for us, but we can at least live on the strength of this feast for a time to come. To-morrow Rabi Ismael goes to Warzawawa to see what God will do for that village. Kosha Ziad has invited us, and seems eager for God's visitation. But the village has peculiar trials, and the people are consequently set as adamant. What can we do with our small hammer unless God helps? All our expectation is from him. Oh for more faith to grasp his promise, "Lo, I am with you always"!

CHINA.

THE GODDESS OF MERCY.

REV. J. N. HAYS, *Soochow*:—We had rain for forty days. The highest officials of the city went daily to the temples to pray for good weather. They did not seem to know what god to pray to; so they went from place to place all over the city.

Finally they sent for the goddess of mercy, a brazen idol that is kept about ten miles from the city. The governor went to the city gate to receive the image. They worshipped this idol for two weeks, but the rain did not abate; and then they sent her home. It did seem sad to see these rulers wandering about hither and thither praying to the deaf idols to cause the rain to cease. May they soon come to know the Ruler of the universe!

One man applied for baptism at our last communion. His knowledge of the Bible was very good for one who has known it for so short a time. He gave up opium smoking some months ago, and has been very regular in his attendance at church; yet we found that he is living in an opium den. He has smoked for twelve years, and so has been unfit for any kind of work. His mother and wife are the heads of the establishment, and they have supported him and are doing so now. He is in a hard place surely. He has two children, who are in one of the Christian schools. A short time ago there was an idol procession by their place, and the mother told the two children to worship the idol. The little girl did, but the boy refused, and was beaten by his mother. We did not receive the man; but if he is able to straighten out his family affairs, we probably will at another time.

THE SOUTH AND AFRICA are presented as subjects for special study and prayer for the month of June. How important a part of our own vast country THE SOUTH is ably shown by Dr. Kendall on the two pages next following. "The fertile South," "the genial South," "the salubrious South," "the new South,"—all these and many kindred phrases fall naturally now from our lips or flow from our pens, expressive all of patriotic affection and pride and hope. The energy and enterprise, both secular and religious, which have so long made *the West* the object of their largest and most hopeful endeavor, now recognize *the South* as a region of not less hopeful opportunity.

Nearly one half of the population of those states is of African descent. Those millions, in all the ignorance and destitution in which slavery left them, were more accessible to missionary endeavor and more

ready to accept it and profit by it than any other large population on earth. Now nearly doubled in number, rapidly increasing, and showing no mean capability of advancement in knowledge, in thrift, in civilization, they are still, far the greater part of them, in extreme need of Christian instruction.

Our work in the South and our work in Africa are closely-related topics; their harmony and interdependence make the joint presentation of them appropriate and helpful to united prayer. Not merely in the one hour to which we are wont to give the name *Monthly Concert*, but through all the month, let daily study and frequent meditation, with appropriate reading and conversation, hold us in real *concert of prayer* for our own rescued, reviving, hopeful South, and for great, long-suffering, long-lost, now newly-found Africa.

CONCERT OF PRAYER.

THE SOUTH AND AFRICA.

THE SOUTH.

This is one of the topics for the monthly concert. And what a topic! No other portion of our national domain presents such attractions as the South. With equable climate, soil of unsurpassed fertility, mountains rich in minerals and crowned with forests, streams affording unlimited water power, systems of railroads extending everywhere, cities rapidly multiplying and industries springing up on every hand, what may we not expect in the development of the New South! It has not the youth and freshness of the West, but it possesses attractions peculiarly its own. It illustrates in a striking way the controlling power which the labor system of any country has over its institutions. The war for the Union revolutionized the South not more by the destruction of its property, the breaking up of its homes, closing its schools and churches and emancipating its slaves, than in leaving it without any labor system whatever. The most serious question connected with its reconstruction was the labor question. There was no money to tide the country over that period. The adjustment of new relations between employer and employe required the most consummate wisdom. Questions arose which have not yet been solved, though their solution has been attempted by the wisest statesmen of the North and of the South. Meanwhile the vast and varied resources of that fair land have been until recently neglected. Social institutions have suffered. Religious progress has been retarded. Educational interests have languished. The colleges and seminaries that existed before the war were suspended by reason of the destruction of their property in many cases and the loss of endowment funds in others. Even common-school instruction could not be obtained for lack of funds to carry out the admirable system of public schools devised by the state legis-

latures. Private schools availed them little by reason of the prevailing inability to pay tuition even where competent teachers could be found.

Never has a finer field opened to the benevolent activity of our Church than the South affords. Leaving the Negroes out of the account, for the present purpose, we find a most interesting opportunity before us. The poor people, who are the more needy, are a most hopeful class to work among. They are not of the degraded alien immigrants who are hostile to our Sabbath and our institutions generally, but, like the best of our New England and western elements, they are the descendants of the better classes of foreigners, who gave character to our colonies, who fought for freedom, and who are most welcomed by every community that aspires to high achievement in social institutions and material prosperity. These elements in the South, possessing the qualities of their Scotch, Scotch-Irish or other noble ancestry, respond most readily to every wisely-directed effort in their behalf. No sooner had we opened the Concord Institute in North Carolina than it was crowded to overflowing with their children. The same was true at Asheville on a larger scale. We were compelled to turn away more applicants than we could receive. We found that these youth responded more readily to the moulding hand of the teacher and the guiding power of the gospel than any other pupils under our Board, and in an incredibly short time a demand was created for higher instruction. The hearts of the Messrs. Garrett, father and son, were moved to offer their splendid hotel property to us for seminary purposes. Though this institution was opened only last October, the results have already fully justified the efforts and the outlay. Similar results have followed the opening of every one of our seventeen schools among the white people of

the South. What has been done in these schools may be done in countless communities, to which no such assistance has yet been offered, for the same or kindred elements are found in the Virginias, the Carolinas, Kentucky, Tennessee, Georgia, Alabama, and perhaps other southern states. Applications for schools come to the Board from all these states. We cannot supply them fast enough. Are there not those to whom God has given liberally who are ready to do for other states what Rev. L. M. Pease, Rev. D. Stuart Dodge and the Messrs. Garrett have done for North Carolina?

CHURCH WORK.

An excellent view of the progress of our church work is presented in the following extracts from letters from that field:

The church at Thomas, Ala., was organized last night with twenty-five members, two elders and two deacons. The Thomas Furnace Company will erect a brick church for the congregation like the Welsh church at Catasauqua, and it is the plan to have the building completed by August 1. The Hokendauqua church in Pennsylvania made a liberal contribution of members, as also the Catasauqua church. Among those who entered the organization was a son of President Eaton of Marietta College, the young man being in the service of the E. Y. V. & Ga. Railway Company's Birmingham office. The Thomas plant is the best conducted in the South, pays cash and floats no notes. Thirty new residences are going up now, and the general plan of the company, I learn, is to erect six more blast furnaces, two now in operation. The Ensley church is two miles from Thomas, and Mullen says when his church is erected there he will have at least one hundred members. So you see we have possessed the strongest suburb of Birmingham.

When the Fourth church of Knoxville was conceived in 1885, the Board responded favorably to an application for help; but when the church was organized finally in May, 1886, it was found the enterprise could be self-supporting. And it is growing into one of the strongest churches in the city.

At that time the convergence of city growth was in north Knoxville, where our Fourth church is located, and the population of the city was barely 25,000; but now the city is spreading into south, east and northwest Knox-

ville, and every Christian denomination in the city is pushing its way into these new and growing parts for a foothold. Shall we hold ourselves back, or move forward with the procession? Shall it be said of our Presbyterianism in this city we lacked the spirit and form of generous enterprise, and failed to plant our young banners opportunely? Our answer is, we have organized this spring at south Knoxville; that services have already been established for our Belle Avenue enterprise in east Knoxville, and that the home mission committee of Union Presbytery are also resolved to plant a work in Lonsdale in the northwestern part of Knoxville. We shall ask largely toward the support of these enterprises, as it is in asking largely toward the support of the ministers that the people interested in the development of these enterprises are free to erect suitable church edifices for the future strengthening of the work. In the country we can afford, perhaps, to advance slowly, but in the fast-growing city we must keep sharply in line with the material development in the neighborhood of our located work. Unless we do this our ground of prospect slips away gradually from under us, and our enterprises will generate into weaknesses.

In illustration of this, see what taking opportunity captive accomplished in the city of Sheffield, Ala. That work was started in June, 1888. You were asked the support of the minister, the people contributing only a very small part of it. Last Saturday I learned from Brother Coile that his membership would not be far from sixty in the next Minutes, and now they have their fine new church paid for and completed. This could never have been done had it not been that you generously helped pay the pastor's salary, as thereby the people were encouraged to undertake, in their weakness, the responsibility of erecting a church. This is true of all our Alabama churches.

This is about the form which the development of our work in this city will take: the Board assuming the salary, the people bending all their energies to church erection; that accomplished, they turn their attention to self-support. We can advance in no other way, as in this rapid age in the growth of cities, particularly in the New South, the few desirous to plant our banner in a new and promising city, or part of the city, are unequal to the double burden of ministerial support and church erection, and sustaining all to correspond with their needs and surroundings.

In so far as the New South is concerned, its

claim upon your treasury will be heavy for many years to come. New towns and cities are coming into being like magic, and our prosperity is in a sharp, generous founding of work, though at great initial expenditure, but with precious results as the years advance. To wait is to lose our opportunity.

This is the most hopeful feature of our work.

To occupy in the growing cities and the new towns looms up as a great and important responsibility before us. May the Board have strength to view this work as we see it, and the Church come up to the help of the Lord in spreading it, so that our power as a church may be known and read of all men in this fair and promising settlement.

A QUARTER-CENTURY'S WORK AMONG THE FREEDMEN.

REV. R. H. ALLEN, SECRETARY.

The ecclesiastical year of our Church which has just ended completes a quarter of a century's work among the freedmen of the South. Twenty-five years ago the General Assembly gave this work its first consideration. The smoke of the battle-fields of the South had scarcely cleared away when some of its missionaries were on the ground, and with earnest hearts and hands had commenced a work which at that time and under the circumstances was one of the most trying and self-denying upon which a missionary could enter. Few seemed to realize the greatness and importance of the work. Even the Assembly took hold of it with a feeble and timid hand, for there were many to oppose it. Others, though friendly to it, regarded it as so small a work that it could be completed in twenty-five years. None but its devoted missionaries knew the difficulties attending it, and the prayer, devotion and self-sacrificing labor necessary for its successful accomplishment.

The commencement of the work was attended with peculiar trials and difficulties. From necessity, it was controlled in a great measure by military lines, and was chiefly in connection with military and "contraband" camps and hospitals. The whole state of southern society was unsettled and the freed population shifting. Prejudice and lawlessness rendered it unsafe to locate missions or schools where military protection was not afforded. Prejudices of the white against the colored race had been aggravated by the fury of passions incident to the great civil strife through which we had just passed, and by the peculiar relation the freed people had borne to that strife. Even after military pro-

tection had become unnecessary, our missionaries, almost universally, had to labor without sympathy or encouragement, and in many cases female teachers were compelled to find homes in the cabins of the colored people. The complete social ostracism which every missionary who entered the field had to suffer was hard to bear. To be despised by a wicked world, through grace, leads the servant of Jesus to be strong; but to be disgraced in the eyes of those who profess to follow the common Lord saps the strength and wounds the soul. This prejudice and lack of sympathy were not confined to the people of the South, but were manifested throughout many communities in the North.

The condition of the freedmen at the commencement of the work among them was a stupendous difficulty. They were just out of a bondage of 260 years, ignorant, degraded, penniless and friendless; without homes, having no claim to the soil, they must of necessity be drifted about from place to place. They had been dependent so long that in caring for themselves and their families they were as helpless as children. Their moral condition was still worse. There was not a legal marriage among them, nor had been for 200 years. A breach of the seventh commandment was no bar to church communion. Their religion was an enthusiasm rather than a principle—the enjoyment of religious worship depending chiefly upon the degree of animal excitement produced. To ignore the fifth, seventh, eighth and ninth commandments was not at all inconsistent with their ideas of the religion of Jesus.

The end of the first year found thirty-six

missionaries on the field, and the receipts that year from the churches were \$20,372.99. Twenty-four stations were occupied during the year, six churches organized and 526 members reported, together with twenty Sabbath-schools with 3256 scholars.

Up to 1870 the work grew steadily, and under the circumstances may be said to have grown rapidly, so that in that year the receipts were \$27,263.54; missionaries employed, 129; churches reported, 69; communicants, 5264; schools, 77; pupils, 5264; Sabbath-schools, 76; scholars, 5264.

One continual drawback to the work was its precarious existence, living as it did under a committee only from year to year as the General Assembly saw fit. In 1874 the Assembly meeting in St. Louis put the churches among the freedmen under the Board of Home Missions, and gave the committee five years to wind up its educational work. This, of course, gave the work a serious set-back, from which it did not recover until 1878, when the Assembly revoked its former action. In 1882 the committee was erected into a Board and incorporated, at which time the work assumed a more permanent form. By this action new life was infused into the work and a deeper interest taken in it, as is shown by the continually-increasing contributions to the Board from that time to the present. In 1882, the last year of the committee, the contributions amounted to \$68,268.08, which was one of the largest amounts contributed for the work under the committee. This year, the eighth of the Board, the receipts amount to \$176,325.60. Twenty-five years ago we had not a church or school among the freedmen, nor a single educated colored preacher or teacher. Now we have 245 churches, 117 colored preachers, 130 colored teachers, 76 schools, with 9799 pupils, 253 Sabbath-schools, with 17,582 scholars. These churches and schools are reaching with their elevating and Christianizing influence over half a million of the freedmen. From 1870 to 1890 there were added to the colored churches aided by the Board 22,253 persons on profession of their faith, and 4268 by certificate, making a total in the last twenty

years of 26,531. The reports for the first five years do not afford definite information on the points just stated, but at the close of 1869 they report 5634 members as belonging to the churches, so that during the twenty-five years just ended not less than 32,000 persons have been brought into these churches.

We have now two synods among the freedmen—Atlantic, with six, and Catawba, with four presbyteries. The first presbytery, Catawba, was formed October 4, 1866, having only two churches enrolled. Looking back over this first quarter of a century of our work among the freedmen, while we feel humbled to think that more has not been done, we are profoundly grateful to God that so much has been done. Yet the work is only begun. Lights have been enkindled, and they have burned brightly indeed, but they also reveal and define the darkness that "covers the land" and the "gross darkness" that covers the people. The mass of them are still in a deplorable condition morally. The rags of their heathenism are neither worn out nor thrown away. Superstition permeates their whole society and manifests itself as an atmosphere about the world of piety they inhabit. Visions, revelations and rhapsodies sweep through their confused ideas of worship, until their religion becomes an inebriation. Their songs of praise are too often an exemplification of the "vain repetitions" used as artificial stimulants to secure soul intoxication, and so shut out sober thought and destroy the power of truth. It is a pleasant fact to record that the Presbyterian portion of them, however, afford a striking exception to this rule, and argues much for the faithfulness of their religious teachers. The churches organized by our missionaries are unflinching in the demand for decorum in worship and dignity in the conduct of all church business. In confirmation of these statements, we should be glad to have our brethren of the North visit any of our two hundred and forty-five churches and the two synods of Atlantic and Catawba, as we have done.

And now permit me to say to all our ministers and churches, Brethren, let the work go

on. Help the Board to extend and enlarge it. The magnitude of the work among the freedmen is not measured simply by the extent of the field. It is a solemn thought to us that the Church has committed to our care the religious culture of such a multitude of perishing souls; that one eighth of the whole population of our country stands before us without adequate school and church privileges, seventy-five per cent. of whom cannot read the name of Jesus the Saviour.

There is a depth to sound, as well as a surface to measure, if the Church would carry to a successful issue this work among the freedmen. God has blessed the work of this Board during the twenty-five years of its existence. Considering the difficulties under which it has been carried on, no work in the Church bears more distinguished marks of his favor and blessing. With faithfulness, devotion and generous gifts on our part, who can tell what God may do for this lowly people during the next quarter of a century?

In closing this article, may I be allowed to say a word to the women of the Church in regard to three millions of women and girls among the freedmen, who of all women in our land need womanly sympathy and help? Most of them are ignorant and degraded. It is computed that ninety per cent. of them cannot read and write. They know nothing of that home life where mother and wife exercise their sweet influences over us. In the Christian homes of America lie the hopes of America. From these little communities go out the best influences for our country and humanity. These poor black women of the South know nothing of all this; nor have they one pleasant memory of a home life that lingers so tenderly in your hearts and in mine, and will linger there forever. We shall never save and evangelize the freedmen until their wives and mothers can teach the gospel in their families. What an opportunity God has given the women of our Church to do the noblest work of our day for God, humanity and country! It is the opportunity of the age. Will the good women of the Church permit it to pass unimproved?

PRESENT OUTLOOK FOR FREEDMEN.

REV. J. T. GIBSON.

After a quarter of a century of such faithful work as Dr. Allen has described, we find only the foundations laid; we have only begun the great work, and it will be a unique work for a century. We might have known this from the first; we do know it now. A few individuals of the race have outrun their fellows, and are found in the very front ranks of our Christian civilization; but the great mass of the freedmen will need peculiar help for a century. It will require at least four generations of special effort to undo the work of forty generations. We may well rejoice that so much has been accomplished, that so firm and so broad foundations have been laid for this work; but the very best ground for encouragement seems to be in the fact that when the enthusiasm and romance connected with a new enterprise have worn away, and when the Church has seen something of the magnitude of the work, there is increased effort and increased liberality. The year just closed shows a gain of nearly twenty-five per cent. of contributions, as compared with the preceding year; and while the work seems so much greater now than it did a quarter of a century ago, it still looks more encouraging. What may we not hope for at the end of another quarter of a century?

Second, we have learned something as to available materials and methods of working. At the beginning, as now, money seemed very important, and the government at Washington established the Freedmen's Bureau. It probably outlived its usefulness; for we have learned that only the money that is consecrated, so as to make it the expression of Christian sympathy, has any elevating power. Money that stands as a testimony for Christian sympathy means something that will help men. The gifts of men and women who have no Christian sympathy may be helpful when consecrated and vitalized by the prayers and sympathies of others; but, standing alone, money is as likely to degrade as to help those to whom it is given. Men who have no love for and sympathy with the freedman as a brother man cannot help the freedman. The man who spells

Negro with two "g's," on principle and not as a mere joke, can never help the Negro on toward true manhood. We have learned that this work for the freedmen requires the gifts and the labors of men who recognize the universal Fatherhood of God and the universal brotherhood of men. It can only be successfully carried on by men and women who are truly cosmopolitan, and have sympathies as broad as humanity. More than any other work of the Church, it seems to require thoroughly Christ-like men and women for its successful prosecution. There are race and national prejudices to overcome in this work that are not found in any other work of our Church. There are Christian men and women who might be very useful in other fields who would be worse than useless here. In his providence, God has brought together in very peculiar relations the two races of men that are most unlike, and it is only the deepest, broadest, purest spirit of Christianity that will overcome all prejudices, break down all barriers and put them in right relations with each other as the children of God. Among those who have been long in this work we have men and women of this class. The history of their trials and their triumphs is written in heaven, and I hope that it may some day be more fully written on this earth for our instruction and encouragement.

Why should we not have from the Presbyterian Church men and money in abundance and of the right quality? Hundreds of thousands of men laid down their lives to give these people civil liberty; why should we not find a larger number ready to consecrate their lives to securing for them a better freedom—freedom from ignorance, superstition and sin? What costly sacrifices were made by every church in our Assembly to secure for these people the lesser blessing! Is any sacrifice too great to give to these people the liberty with which Christ makes his people free? No; I am persuaded that if this work is thoroughly understood by the Presbyterian Church there will be found an abundant supply of consecrated money, an abundant supply of Christian men and women with hearts warm enough, sympathies broad enough, and intelligent zeal strong enough to carry this good and

great work onward to a successful issue. We begin the second quarter of a century as sure that the Christianizing of these freedmen is the Lord's work as we are sure that there is a risen Lord to carry on this work or any other in the world; and we are as sure that he has given to the Presbyterian Church a large part of the privilege and responsibility of carrying on this work as we are sure that the Presbyterian Church is a Christian Church. Can we not begin this second quarter century with every congregation in our whole Assembly doing something?

From a paper read by Mrs. C. E. Coulter before the Crawfordsville Presbyterial Society, we are generously trusted to take excerpts, which we do as follows:

Passing through the rural districts of the South, where the majority of the Negroes are found, one must be struck by their poverty, ignorance, superstition and consequent degradation.

Talking with one of our ministers in South Carolina about the poverty in his congregation, I said, "I suppose they haven't learned how to manage." He replied, "I don't know how it is. I know they work hard and live poorly, but then you know *they had nothing to begin with.*" Ah! that is it. When the crops are mortgaged, before they are planted, for corn-meal and bacon to prevent starvation, it is hard to get a start. When I saw and realized the destitution around me, I realized, as never before, what Solomon meant when he said, "The destruction of the poor is their poverty." Does not the unrequited toil of two hundred years, which enriched us as a nation, give them a strong claim upon us? "When thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press; of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him."

Can we wonder at their ignorance when we remember that in the old slave states it was a crime punishable by law to teach a slave to read? They were kept in ignorance. Perhaps there is poetic justice in the dangers that threaten us from this source.

We hoped to have room for more of these excerpts, but are obliged to defer the others until our next issue.

MISSIONS IN AFRICA.

GABOON AND CORISCO MISSION.

BARAKA: on the Gaboon river, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; laborers—Rev. and Mrs. W. C. Gault; French teacher, M. E. Presset; Captain of "Nassau," Mr. Peter Menkel; *Rev. Niaka Truman* and one licentiate.

In this country: Mrs. W. C. Gault, Mr. Peter Menkel.

ANGOM: above Nengenenge, on the Gaboon river; occupied as a station, 1881; laborers—Rev. and Mrs. Arthur W. Marling, Mrs. T. Spencer Ogden; French teacher, M. Lesage.

In this country: Rev. and Mrs. A. W. Marling.

CORISCO: 55 miles north of the equator, and from 15 to 20 miles from the mainland; occupied as a station, 1850; laborers—*Rev. Ibia F. Ikenge* and four native assistants. Outstation at Mbiko, on the mainland opposite Corisco.

BENITA: 92 miles north of Gaboon; occupied as a station, 1864; laborers—*Rev. Frank Myongo*; 8 male and 2 female helpers. Six outstations.

In this country: Mrs. C. DeHeer and Mrs. Louise Reutlinger.

BATANGA: 92 miles north of Gaboon; occupied as a station, 1875; laborers—Rev. and Mrs. B. B. Brier and five male helpers. Four outstations.

KANGWE: on the Ogowé river, 130 miles from the sea, or 90 miles direct; occupied as a station, 1876; Rev. and Mrs. Adolphus C. Good; French assistants, M. Carmien and M. Gacon; one licentiate and five male helpers. Four outstations.

In this country: Rev. and Mrs. A. C. Good.

TALAGUGA: on the Ogowé river, 80 miles above Kangwe; occupied as a station, 1882; laborers—Rev. Robert H. Nassau, M.D., Miss Isabella A. Nassau and one native licentiate.

In this country: Miss Isabella A. Nassau.

LIBERIA MISSION.

MONROVIA: Rev. Frank P. Perry.

BREWERTVILLE, CLAY-ASHLAND: Rev. Phillip F. Flournoy, Prof. Alfred B. King.

GLIMA, in the Vey country: Mr. Robert D. King.

CAREYSBURGH: Rev. Robert A. M. Deputie.

SCHIEFFELIN: Mrs. S. E. Nurse.

GRASSDALE: Mr. John H. Deputie.

GREENVILLE, Sinoe: Rev. David Frazier; Mrs. J. D. Cranshaw at outstation at Warney.

LITTLE BASSA: Mr. James P. Herndon.

JOHNSONVILLE: Mr. Joseph W. N. Hilton, licentiate preacher.

Mr. and Mrs. Brier write encouragingly of the work at Big Batanga, within German territory. The Sabbath morning congregation numbers about four hundred, and the Sabbath-school comprises two hundred pupils, besides two primary classes. At the

last communion eighteen adults were baptized. Mr. Brier urges the importance of penetrating into the interior and carrying the gospel back into "the bush." With the reinforcements now under appointment to this mission it may be possible to take some steps in this direction, at least to the extent of exploring the field.

During the past year two churches have been organized in connection with Kangwe station on the Ogowé—one at Wambalia, twenty miles below Kangwe, and the other at Igenja, some fifty miles below. The former was organized with seventy-six members from Kangwe church, and the latter with fifty-two names from the same church. In connection with the organization, ten persons were received on confession of faith at Wambalia and four at Igenja. These churches are the outcome of the precious work of grace reported last year, and of the itinerating efforts along the river and in the lakes south of and connecting with the Ogowé. Both have comfortable bamboo chapels, built by the people themselves without aid from the mission.

The much-talked-of transfer of that part of our Gaboon and Corisco mission which lies within French territory has not yet been accomplished. A year ago the Evangelical Society of France sent Rev. Messrs. Allegret and Tessieres as an exploring party to west Africa. Under the instructions of the society, these brethren spent a number of months examining our work, rendering at the same time willing and effective service to our mission. They expected to leave in April for a tour into the interior, crossing from the head-waters of the Ogowé to Stanley Pool, thence returning to the head-waters of the river Quilo, with the purpose of descending that river to the sea, about seventy-five miles north of the mouth of the Congo. After accomplishing this tour, it is expected that the explorers will again visit our field en route to Paris, where they will make a report of their investigation, and upon the

basis of that report the society will determine what shall be done with the proposition of our Board to transfer our missions within French territory. Meanwhile, it is manifestly the duty of the Presbyterian Church to stand by the work in the southern field, part of which has been so signally blessed by the Holy Spirit.

Miss Isabella Nassau, notwithstanding pressing duty in other directions and greatly enfeebled health, has been busy with her hand-press, having printed 4000 pages during the year, including a revised edition of the Fangwe Primer, the reading lessons of which are taken from a manuscript translation of "The Peep of Day." A tract entitled "What is it to believe in Christ?" has also been printed in the Mpongwe language. At this writing Miss Nassau is on her way to this country for much-needed rest, after an unusually long term of service in Africa.

If a genealogical tree of African enterprises could be constructed, Krapf's mission would be found to be the parent stem. Out of it came the impulse that led to the journeys of Burton and Speke. Those journeys inspired the wider and later travels of Livingstone. Livingstone set on foot the Universities' mission, and his death was the starting-point of the Scotch missions. To find him Stanley went first to Africa. Stanley's second journey opened Uganda, thus originating the Church Missionary Society's Nyanza mission, and discovered the course of the Congo, which river is now the highway of at least four missions. Then came the Congo Free State, which has led to the virtual partition of central and southern Africa among the nations of Europe. Another branch of the tree connects Livingstone with the efforts to suppress the slave trade, and these with the coast missions (Frere Town among them), where freed slaves are received. Truly it is a wonderful genealogy; but the common sire of all was the mission which thirty-eight years ago seemed to have failed utterly.—*Church Missionary Intelligencer*.

Mr. Alexander McKay, writing from Usambire, on the Victoria Nyanza, with reference to the climate of tropical Africa. says:

1. I have generally found the natives themselves to be quite as subject to fevers and other ills as white men in the same locality.

2. Most severe illnesses, in the case of white men in Africa, arise from their own imprudence or want of knowledge of cause and effect.

3. Where white men exercise care and prudence, they have been able to live in fair health for a long period of years, even while there has been a high mortality among blacks in the same region.

4. Our knowledge of the conditions injurious to health in tropical Africa is constantly increasing; and when such essential facts are more generally recognized as that chill, and not malaria, is the main cause of Africa fever, the foe will be defied on his own ground, and the Anglo-Saxon will outlive his black companions even in the heart of Africa.

5. There are many regions on the earth's surface, *e. g.*, the southern states of America, tropical South America, India and Oceanica, where, from low altitudes or other reasons, the climate is apparently worse than anywhere in Africa. Yet in these white men have, within the space of a hundred years, become in great measure acclimatized.

6. For convenience of transport, Europeans have hitherto chiefly confined their exertions to the valleys of the great rivers, the Nile, Congo, Niger, Zambesi—just the most low-lying and unhealthy region in the whole continent. When they begin to use wheeled vehicles, and thus find ready access to healthier sites, we shall see less mortality among them.

Since the above was in type a telegram has been received from Zanzibar announcing the death of Mr. McKay from fever. He was under commission from the Church Missionary Society. He was a Scotchman by birth, and the son of a Presbyterian minister. He was following his profession as mechanical engineer at Berlin in November, 1875, when Stanley's famous letter in the London *Daily Telegraph* appeared, challenging the Christian world to send missionaries to Uganda. He immediately offered himself to the Church Missionary Society for service in that country, where he has continued to labor with singular devotion and enthusiasm, not only never returning to his native land, but not even revisiting the coast.

THE LIBERIA MISSION.

The growth of our missionary work in Liberia has not fulfilled the expectations of the home Church in its earlier years, and yet both the churches and schools there established have never been left without proof of the divine blessing. But both churches and schools have not become strong and self-supporting, after over fifty years since the first missionaries were sent to that country. Probably this slow progress was owing in part to the change of policy, in sending or supporting in this field only persons of color. For fifteen years white persons almost solely were available, and of sixteen men and women eight died. In a number of instances, especially in the first years, this mortality was clearly owing to the want of knowledge as to proper climatic care.

The eight churches connected with this mission report a total of 808 communicants, of whom three were added last year by confession and five by letter. This want of present fruit is deeply lamented by the laborers on the field.

Two hundred and sixty-two pupils, about half of them of Americo-Liberian parentage and the rest representing four native tribes, have attended the nine schools during the year.

The Vey school at Glima was virtually suspended by the death of Mr. Roberts, and his assistant is not likely to remain there. It must wait for a new laborer adapted to its need. The school at Little Bassa, opened last year, does not seem to be making progress. The Warney school was somewhat interrupted by the illness of the teacher, but was resumed with some degree of encouragement. The other schools seem to be useful, and the Clay-Ashland Academy, under Prof. King's charge, reports a larger attendance of scholars than can be well accommodated. The Grassdale school also seems to be doing well.

It may not be wise to make too much of these statistics; but on a general survey of the field it would apparently be advisable to send, if they could be obtained, a few well-qualified white ministers, and they would no doubt be warmly welcomed by our brethren in Liberia. Young people there are of fine promise who ought to enjoy the advantage in their own country of good education—a seminary for

girls, and a theological hall for young men who have been in Prof. King's academy at Clay-Ashland. In both cases industrial advantages should be available. It is evident that the higher Christian or evangelistic education required cannot now be obtained. The Liberia College, so called, does not provide it, as this institution is now located, and under its double administration, if not also for other reasons. Experience seems to show, further, that it is not expedient to send young persons to the United States for their education; most of them go back in some respects ill-adapted to the work waiting for the right laborers. This is not peculiar to Liberia. Such is the usual result in other mission fields. Our ministers and their wives must generally be educated in their native country.

It is encouraging that two new church edifices have been built, one at Caryesburgh by the labors and sacrifices of Rev. R. A. M. Deputie and his congregation; the other at Johnsonville, on the Mesurado river, about twenty miles north of Monrovia. The latter is worthy of special record. It was built by a Liberian gentleman, Mr. H. W. Witherspoon, a resident of Johnsonville, who deeded the church, all complete, and four lots of land to the presbytery.* This gift was gratefully acknowledged by that body. No regular religious service preceded this liberal act, but the donor can see bright prospects already of useful results from it, both among Americo-Liberians and aborigines. It is expected that a church will soon be organized at this place.

Liberia contains about twenty thousand Americo-Liberians, and probably several hundred thousand aborigines of the Negro race, of different tribes and remnants of tribes. Eastward of Liberia a large population, it is believed, is becoming accessible to missionary enterprise. It is now evident that the number of Americo-Liberians will not be largely increased, for various causes which need not here be stated. But is it not also evident that a great evangelistic work is set before these few thousand Christian people? Let them become consecrated to it and qualified for it. The

* For a more full account of this, see May number, page 461.

Board would gladly aid them in further preparation for this work for Christ, and then for engaging still more actively in its service. And this feeling and purpose, it feels sure, will meet with the approval of the Church in this country toward its mission in Liberia. "Who hath despised the day of small things?"

INCIDENTS OF MISSIONS IN WESTERN AFRICA.

WILLIAM RANKIN, ESQ.

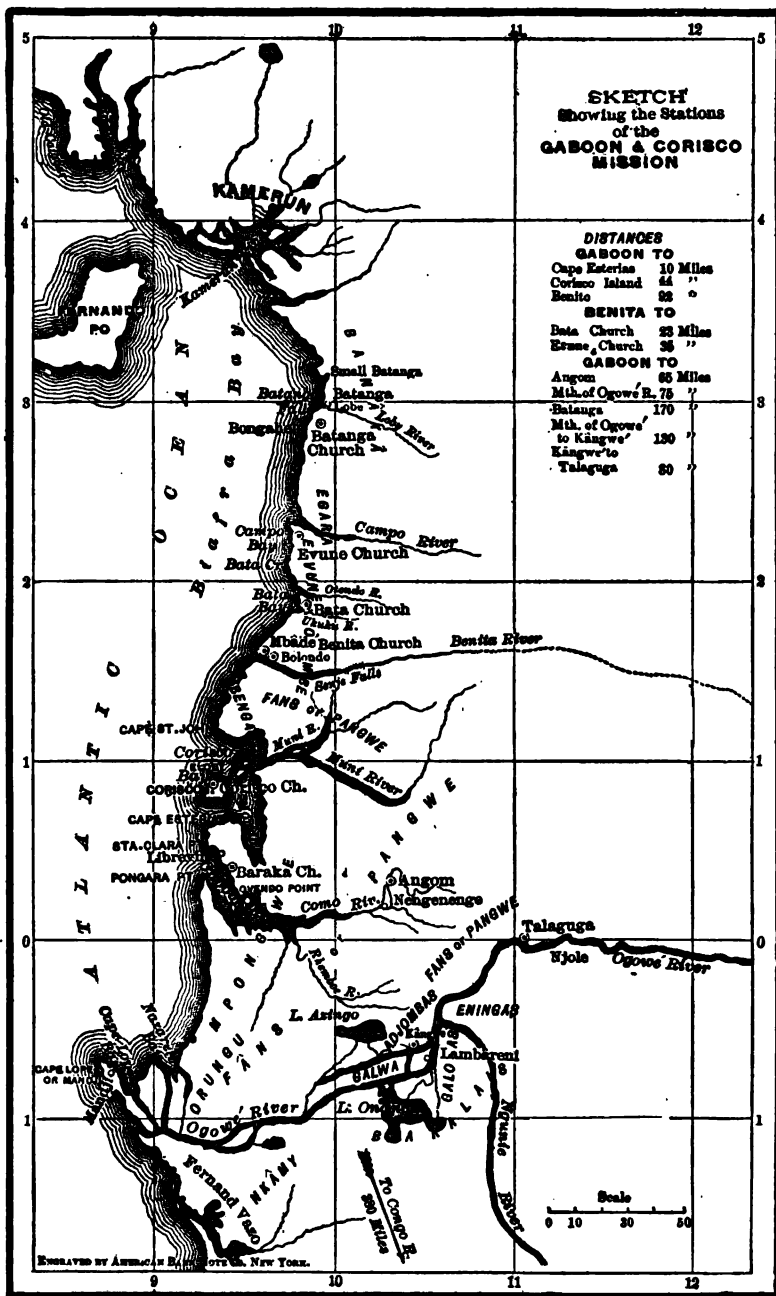
The most conspicuous character in the opening history of American foreign missions, Samuel John Mills, lost his life while seeking the amelioration of the Negro race. He was buried at sea April 15, 1818, when on a home-bound voyage from an exploring expedition on the African coast with the view of there planting a colony of American freedmen. His biographer, Dr. Spring, sings his requiem in strains of more than poetic melody. "Thus in the thirty-fifth year of his age did this beloved man close his life of distinguished usefulness and leave Africa and the world to mourn. No monumental marble records his worth. No fragrant dews descend upon his tomb. His dust sleeps unseen amid the pearls and corals of the ocean, and long shall his name swell upon the breeze and be echoed from the wave."

The Presbyterian Board has two missions on the west coast of Africa—the Liberia and the Gaboon and Corisco. The former is ecclesiastically connected with the Synod of Pennsylvania as the West African Presbytery, and the latter with the Synod of New Jersey as the Corisco Presbytery. The Western Foreign Missionary Society in 1833 sent Rev. J. B. Pinney as the pioneer of the Liberia mission, which is within the national boundaries of the Liberia republic, and embraces in its scope not only colonists and their descendants, but subject native and neighboring tribes. The Gaboon and Corisco mission is so called from the union of two distinct missions retaining their respective names. The Gaboon was transferred from the American Board in 1870, whose pioneer missionary, Rev. J. Leighton Wilson, first settled at Cape Palmas in 1834, and thence with his associates removed to the Gaboon

river in 1842. The Corisco mission was planted in 1850 by missionaries of the Presbyterian Board on Corisco island, lying twenty miles from the mainland and in the neighborhood of the Gaboon.

The death rate of missionaries in Africa is greater than that of any field, and yet I do not know that this has deterred any candidates from entering it who, enjoying normal health, desired to go where their services at the time were most needed; nor am I aware that business agencies on the coast, employing together a much larger number of white men than the aggregate force of missionaries, are at a loss for applicants to fill all vacancies. Africa has drawn as largely upon the resources of worldly enterprise as any other country in the world, and it would be strange if a loving obedience to our Lord's last command should be held in check by an unfriendly climate in which such worldly enterprises thrive. It should be considered, moreover, that missionary experience has led to sanitary precautions and remedies for the better security of human life, and also that malarial coast stations furnish no criterion of mortality in the table lands beyond, toward which all mission enterprise is pushing.

The Liberia mission prior to 1850, when my connection with the Board began, had its full share of losses from death and the return home of its members with impaired health. Its pioneer, Dr. Pinney, had been constrained reluctantly to enter the service of the American Colonization Society, first as governor of the Liberia colony and subsequently and for many years as its popular general agent. In that year the mission consisted of four colored men, two of whom were ministers, and was reinforced by Rev. David A. Wilson and wife, who joined it specially to superintend the Alexander High-school, then recently established. Mr. Wilson remained in the field seven years, the longest term of service there of any white missionary of the Board, when he was compelled by failure of his wife's health to return permanently to the United States. During his last two years he had as an associate Rev. Edwin T. Williams, who also left two years later and settled as pastor in Florida, where he died in 1866. The fruits of Mr. Wil-



son's labors are thus summarized in the annual report of the Board of 1859:—"Important results have already begun to flow from this institution, the Alexander High-school. Two of its earliest pupils have now entered the ministry and promise to be useful men in this calling; two are prosecuting the study of medicine in this country; two others are actively engaged in teaching in Liberia, and several others are filling important offices in connection with the government." One of the students thus referred to was a commissioner to the General Assembly of 1880, held at Madison, Wis., Rev. Edward W. Blyden of West Africa Presbytery. In an address before the Assembly he made grateful mention of his former teacher, David A. Wilson, who was sitting before him, and also of a fellow commissioner, Rev. J. P. Knox of Long Island, under whose ministry he had professed Christ, and through whose instrumentality he was in his young manhood sent out as a Liberia colonist. Dr. Blyden succeeded Mr. Wilson by appointment of the Board as principal of the Alexander High-school until his acceptance of a professorship in the Liberia college. He has held distinguished offices under his government, and has written much of permanent value concerning Africa—his latest publication being a discourse before the American Colonization Society at its late annual meeting in Washington, when he presented the Liberia republic as an inviting field for the emigration of the American Negro race. Since the above was written the May number of *THE CHURCH AT HOME AND ABROAD* has given its readers Dr. Blyden's scholarly article, "Koran in Africa."

In 1859 the Board sent to this mission three ordained graduates of the Ashman Institute, now Lincoln University. One died within six years and one a few months earlier after his return to the United States, and the third in the field at the end of ten years. No other graduate from that institution was obtained until 1878, when Rev. Darius E. Donnel was sent out, and died six months after his arrival. Rev. Edward Boeklen, a German member of New York Presbytery and the last white man sent to Liberia, died there, after two years of service, in 1868.

The present staff of laborers consists of five ordained ministers and as many lay teachers (all colored)—as large a number as has occupied the Liberia field in any previous year.

The Annual Report of 1888 makes this pertinent inquiry: "Why should not the Board return to its former usage of sending white missionaries to Liberia? But little difference between white and colored laborers there as to health is shown by the statistics of over thirty years. The missionary field from the coast to the interior is now partly open. It is waiting for gospel laborers." And it may be added that it is more open now than is the mission near the equator, by reason of national complications. The special need is the more advanced education of young Liberians as an elevating power in the state and as a means for disseminating the gospel among the native tribes within and beyond the limits of the republic. After the lapse of thirty years, a successor of David A. Wilson, in all respects his equal, is greatly needed.

The oft-repeated bereavements on the Liberia coast led to the inquiry whether a more healthy location could not be found in a lower latitude. The comparative exemption from fever of missionaries of the American Board on the Gaboon river was a strong inducement to form a new mission near the equator; and after consultation with brethren of that Board, Corisco island was selected and occupied by Rev. James L. Mackey and Rev. George W. Simpson in 1850, who with their wives had been sent out the preceding year. Before entering this field Mrs. Mackey died, though not from climatic causes; and a few months later—April, 1851—Mr. and Mrs. Simpson were lost in a typhoon at sea. The responsibility of founding a new mission and giving shape to its future history thus devolved upon the sole survivor, Mr. Mackey, who proved himself in all respects equal to the emergency. In his early consecration to this African work he met with strong opposition at home. Even his presbytery would not give it its sanction. He thus narrates his experience with that body: "One member asked me, 'Have you determined to throw away your life? Go to Africa, and you will lay your bones on her sands with

the multitudes who have gone before you, and who should be a warning to you.' Another said, 'Well, I admire your spirit, but I fancy you are throwing away your life.' And such was the almost unanimous expression of the members."

Mr. Mackey met with no opposition from the barbarous people on the island. On the contrary, they showed him no little kindness, gave him land, and assisted in constructing his Evangasimba Mission House.

Dr. J. Leighton Wilson, in his book on western Africa, illustrates from his own experience the native respect shown white missionaries. "During my nineteen years' residence in that country," he says, "I have travelled many thousand miles among these people, among tribes who had never seen a white man, in times of peace and in times of war, at their homes and on their way to shed the blood of their fellow men, and yet I never thought it necessary to furnish myself with a single implement of defence or had just cause for using one. I have passed through the largest villages alone in the middle of the night with a feeling of as much security as I could possibly have felt in travelling the streets of any city of these United States. During the whole time of my residence in that country I scarcely remember to have heard a single syllable from the lips of one of these people which could in any sense be construed as an intentional insult to myself; and yet they are heathen in the full sense of the word, and no missionary can live among them without finding ample cause of perplexity and annoyance."

Forty years later Miss Isabella Nassau writes from her home on the Ogowe river, "In lonely places, with only three or four trusted Christian natives, surrounded by crowds of wild people, neither by day nor by night have I feared, though doubtless there was at times reason for doing so. What kind womanliness some of these women have shown me! What manly courtesy and hospitality some of these uncultivated sons of the wilderness! No wonder that I feel at home in this low, dark but not overclean bamboo hut. But I love their souls. I long to see their conversion."

Mr. Mackey's first business was to acquire

the language of the people and reduce it to writing, and in a comparatively short time he produced the Benga grammar and primer. In this language we have now over fifty-two hundred printed pages, including a large portion of the Scriptures. His knowledge of medicine and its practice gave him an influence which greatly weakened that of the native doctors, who in their fetich superstitions sometimes resorted to human sacrifice. The remarkable fact is recorded that during his first eight years on the island he had treated over one hundred cases of sickness brought from trading vessels, some of malignant fever, and not one had died. From the beginning a boys' school was opened; and when the mission was reinforced by a lady who in 1852 became his wife and by Rev. George McQueen, a girls' school was added. Soon a house of worship was built, and in 1856 a church was organized and two natives were received as members. At the same date twenty boys could read the New Testament in English, and some could repeat the Shorter Catechism entire. Four years later, or ten years after founding the mission, fifty-seven adults had been baptized, of whom fifteen were females.

While thus prosecuting his work, aided by brethren who from time to time had joined him, Mr. Mackey, in the summer of 1858, was visited by officers of a Spanish war vessel bearing a proclamation from the governor of Fernando Po, that no other than the Roman Catholic religion should be publicly taught on the island. Instructions were asked from the Board, and the answer was returned that the missionaries remain at their post and prosecute their accustomed work, unless compelled to leave by violence. A memorial to the United States government was prepared and laid before the Secretary of State, Gen. Lewis Cass, by Dr. J. Leighton Wilson, secretary of the Board. An investigation was at once made of this Spanish claim over Corisco, and was found to be without foundation, and in this view the minister of Spain at Washington seems to have concurred. The proclamation was virtually withdrawn or not heard of afterwards, and the newly-imported priest and nuns left the island. Some five years ago these Spanish

claims were revived, chiefly, as is supposed, against the pretensions of France, and Romish priests are again on Corisco.

The policy of these two governments touching the work of the mission Board differs in this: that whereas Spain prohibits all Christian teaching of the natives except in connection with the rites of the papal Church, France allows Protestant teaching in the French language but prohibits it in their own vernacular. American missions in Africa are thus hampered in those districts that fall within the jurisdiction of these two rival powers. Surely the word of God, now translated into Mpongwe and Benga, cannot long be thus bound.

After sixteen years of conspicuous service in the field, making in the meantime three or four visits to the United States, Mr. Mackey finally returned home in 1866, though not without hope of again resuming his life-work. We met as members of the Synod of New Jersey in October of that year, where the policy of sending white missionaries to Africa was discussed and which he strongly advocated. One member, who seemed to compute the usefulness of human life by the number of its years, illustrated his argument for colored men as alone adapted to that country by the obviously broken health of his missionary opponent. Mr. Mackey's work was done, and though his heart was in Africa to the last, he was buried in his native soil the following spring.

Several consecrated men and women became in succession the associates of this pioneer missionary to Corisco. I have named George McQueen, who joined him in 1852 and died six years later, leaving his last message for his native boys, "I came from America to tell you of these things of God," and to the chief of the district saying, "Remember the words I have told you, '*I am going home.*'" Following him in 1853 was William Clemens, buried nine years later in the sea over which he was homeward bound to recruit impaired health. His companion on this voyage, Mr. DeHeer, says of him, "He executed his office in season and out of season, by night and by day, on the land and on the sea, the mountain top and the valley, the chapel as well as the poor African hut." Thomas T. Ogden, after scarcely three years of

service, fell at his post May 12, 1861. His last words were, "Who will go—will you go—who will go to preach on the mainland?" George Paull reached Corisco in May, 1864, and died the same month the next year; of whom his home presbytery says, "having a spirit akin to that of a Brainerd, an Elliot, a Schwartz—akin to the spirit of him who said, 'the zeal of thine house hath eaten me up'—a zeal for the salvation of Africa, which prematurely and almost literally consumed the vessel in which it burned." Solomon Reutlinger closed three years of active service in 1869, leaving a widow who then became the devoted companion in labor of Mr. and Mrs. DeHeer until their return to the United States, and is still the loving companion of the one who has so recently joined her in widowhood. To these might properly be added the names of other missionary ladies who counted not their lives dear unto them, and whose bodies sleep in the cemetery at Evangasimba.

It is not the purpose of this paper to refer, save in a very general way, to the Gaboon and Corisco mission since the union of 1870, nor to the early history of that portion of it which was transferred from the American to the Presbyterian Board, which history suggests honored names in the Christian Church—J. Leighton Wilson, Albert Bushnell, William Walker and others. Before this union, Mr. DeHeer and Rev. R. Hamill Nassau, M.D., and his sister Isabella had entered the Corisco field—the first named recently taken to his reward and the remaining two still sowing and reaping. Mr. DeHeer's connection with the Board extended over a period of thirty-three years. Like some of his brethren before him, he remained too long in Africa to regain impaired health by a visit home. His station for some years was on the mainland at Benita as its centre, with eight out-stations along a line of fifty miles, having access to five different tribes, all of whom received with a welcome this messenger of Christ and his message. He left this attractive field in the midst of a rich harvesting, thirty-two adults being baptized at his farewell communion season. He died at Clifton Springs, October 20, 1889, and the secretary who wrote his brief memorial truly and affec-

tionately speaks of him as "one of the most successful missionaries of the cross on the Dark Continent."

Dr. Nassau entered this field in 1861, six years after Mr. DeHeer, and his sister in 1868. Their African home is on the Ogowe river, some two hundred miles inland from the ocean, where they are prosecuting their blessed work, with the strange interference of the French authorities hovering over them and the black wing of cannibalism flapping near them. But it is through such personal sacrifices and by persistent occupancy, with a base of supplies and lines of communication open to the sea, that the Church may look for further advances in the near future into the interior regions of the Dark Continent. There dwell the myriads of Africa. There amid the cruelties of fetichism and slavery Satan holds undisputed sway. There bright triumphs of divine grace are to be won.

THE FANG TRIBE OF WESTERN AFRICA.

REV. ARTHUR W. MARLING, ANGOM.

This tribe extends about a hundred miles on each side of the equator and about two hundred miles inward from the coast. The coast line itself is occupied by other tribes, but the greater part of the large region of country immediately back of this has, during the last fifty years, been gradually taken possession of by this tribe. Dr. John Leighton Wilson, the founder of the Gaboon mission, whose book entitled "Western Africa" is the best that has been written on the subject of which it treats, thus speaks of the Fang:

The Pangwes (the name applied to the Fang by coast tribes and white men) are probably the same people as the Giaghi or Jagas, who so frequently overran the kingdom of Congo in the earlier periods of its history. The descriptions given of the Jagas, their implements of warfare and modes of fighting, would apply equally well to these modern Pangwes. They are in some respects a very remarkable people. Among savages, I do not know that I have ever met men of nobler or more imposing bearing. Their form is indicative of strength and energy rather than grace or beauty. Their stature is of medium size, but compact and well proportioned; and their gait is alike

manly and independent. The complexion of both males and females is two shades lighter than that of the maritime people, and their features, though decidedly African, are comparatively regular.

VILLAGES.

The Fang live in small villages. A village consists generally of a single street, on each side of which are built the houses, closely adjoining one another, generally without any space between. In the middle of the street, at each end of it, and in many cases at intervals in its course, are the palaver-houses or mebai. In these the men sit to talk any palaver which may arise, and lounge when they have nothing else to do. It is in these houses that they eat their meals, whereas the women eat in the ordinary family houses at the side of the street. The children eat sometimes with their mothers and sometimes with their fathers.

The street consists of the bare ground, hardened by frequent walking. The grass is all cut away by the roots. It is considered untidy to leave any growing in the street. Behind the houses, on both sides of the village and along its whole length, are planted many plantain trees, whose large leaves are more conspicuous at a distance than the village itself.

HOUSES.

A Fang house is small, consisting of one or two rooms. To build the wall, straight sticks of hard wood, about one and a half or two inches diameter and from eight to ten feet long, are sharpened and stuck firmly in the ground at intervals of about a foot. Large pieces of bark, dried in the sun, are fastened to the upright poles by "bushrope," which is got from a certain forest vine. On the outside of these are lashed horizontally strips of bamboo to bind them firm. The house is built with gable roof. The ridge-pole is supported by several forked posts. The rafters consist of bamboo, and upon them are laid and tied numerous pieces of thatch made from the leaves of the bamboo.

The beds are made alongside of the wall, and consist of long round pieces of bamboo supported by horizontal bars of wood, which rest

on forked stakes driven into the ground. The pillow is a round log.

Near the middle of the room is the fire, which is made by placing three or four logs with one end of each at a common centre, like the spokes of a wheel. A fire is kindled at the centre, and serves either to warm the inmates when the weather is cool or to cook the pot of food which is placed upon it. The smoke fills the house and finds an exit through the doors. This seems to cause no serious discomfort to the natives; but the missionary is often baffled by it in his attempt to enter a house.

Over the fire there is suspended from the roof a shelf, whose many apertures allow the smoke to pass freely through and do its desired work upon the fish, meat or cassava which is placed thereon. By this means such food is preserved from corruption.

Hanging from other parts of the roof are baskets in great variety of size, structure and use. Some are for carrying firewood, some for cassava, some for salt, some for fish. Elsewhere hangs the bag which carries the man's powder-flask and slugs. Stacked up in one end of the room is often a pile of firewood. One or two low stools and the beds constitute all the accommodation provided for sitting.

FOOD.

The food of the Fang is partly animal and partly vegetable. The latter is obtained by cultivating plantations, and the former by hunting, fishing and raising domestic animals. Plantations are cleared in the dry season, when the men with their native hatchets cut down the trees of the forest and burn up the underbrush. At the beginning of the rainy season the women with small spades plant the roots of the cassava, plantains, yams, potatoes, etc. They also work frequently in the plantations, to keep down the fast-growing weeds.

The cassava is the principal vegetable food of the Fang. It is the root of a shrub which grows eight or ten feet high. When ripe, the women dig out the root and soak it several days in muddy water. By this means the outer covering of the root is thoroughly loosened, and can without difficulty be removed. The

inner substance, which is of a beautiful whiteness, is then mashed in a trough with a large wooden pestle. Several handfuls of the pulp thus produced are then placed within two or three large leaves, and moulded into a cylindrical form about fourteen inches in length and two and a half or three inches in diameter. This is bound fast around and placed upright in an iron pot containing water. When the pot is full it is placed on the fire and the cassava is thoroughly cooked. Prepared in this way, it is called by the Fang *mboa*.

The plantain is similar to the banana in shape and appearance, but much larger. The tree which bears it is so like the banana tree as to be with difficulty distinguished from it. The natives generally eat the plantain before it is ripe. It is then tasteless but quite nutritious. When ripe it becomes quite sweet, and is very wholesome when eaten moderately. In both cases it is cooked before eating.

Yams, sweet potatoes and other wholesome roots are cultivated by the Fang, and add to the variety of their vegetable food. Red peppers are much esteemed for their hot flavor, and are plentifully used in cooking.

Antelopes, gazelles, wild boar and smaller game are frequently shot by the Fang. They are also entrapped by them in pits and other snares. Sheep, goats and fowls are the domestic animals used as food, and fish are caught in the river by various ingenious contrivances. When these are not available, the Fang do not hesitate to eat snakes, field-mice, etc.

DRESS.

The ordinary dress of a Fang consists of a strip of bark cloth (the flexible inner bark of a certain tree) suspended from a cord round the waist. But the goods brought to the coast by European traders are finding their way among the Fang. Many of them now wear cloths (prints), shirts, hats and caps.

The men adorn themselves with ivory bracelets, beads in the hair, monkey skins carried at the side, the teeth of leopards, iron bands round the neck, etc. The women wear beads on the neck and hair and an abundance of large brass anklets and bracelets. The body is sometimes smeared all over with oil and redwood dye.

TRADE.

The inhabitants of a village generally desire nothing better than that a trader should come and live among them. The produce of this part of Africa which attracts commerce consists of ivory, india-rubber, ebony and redwood (barwood). The sole source of ivory is the tusks of elephants. When a herd of these animals is discovered, the Fang assemble in many hundreds. By night, while the herd is unsuspectingly reposing, an enormous enclosure is built round about it with strong forest vines, etc. When this is completed, some of the men mount trees within the enclosure; others remain on the outside. All are armed with guns. (In former days the spear was the only weapon which the Fang possessed for this work.) The men in the trees fire upon the elephants, which immediately begin to rush about wildly in the endeavor to attack or to escape from their mortal foe. If, as sometimes happens, an elephant succeeds in getting hold of a man, he makes short work of him.

The elephant's flesh is eaten. In former days his hide was used for making shields. The tusks are the only part used in trade.

India-rubber is obtained from a certain forest vine. This, when cut, yields a flow of white juice, which is collected in a pot. The juice is made to coagulate by boiling, and the raw rubber of commerce is thus produced. Ebony and redwood are exchanged for guns, powder, iron bars, cloth, shirts, hats, cape, boxes, jugs, plates, cups, knives, iron pots, brass rods, looking-glasses, salt, rum, gin, etc.

FAMILY LIFE.

Polygamy is practiced among the Fang, as among all other African tribes. The number of a man's wives is limited only by the measure of his ability to secure them, for he must pay for every one unless he obtain them by inheritance. The father of the woman is the one who receives the "dowry." What the amount shall be is a subject of long and anxious discussion between the father and the suitor. When an agreement has been arrived at, the articles are brought and laid out in the street, that they may be well seen and carefully counted. They consist of all kinds of goods

which are obtained in trade. The amount paid for one wife is considerable. It is one of the most serious business transactions in which a Fang ever engages. Girls are often thus disposed of when quite small. They then live in the house with the other wives of the husband, and learn to perform the work done by these, such as cooking, getting firewood, and plantation labor. A wife is in many cases a mere slave. She is sometimes severely beaten. If her husband is a kind man and she a reasonable woman, she fares well.

The women do more to support the man than he does to support them. After he has cut down the trees to clear the plantation, he does no more work at it. The woman plants, weeds, gathers and cooks. But, as the women do not carry weapons, one or more men, armed, must accompany them to the plantations whenever, as often happens, danger is anticipated from some hostile tribe.

Sometimes a woman runs away from her husband back to her own father or brothers. The husband then demands her restoration. If her relatives refuse, he demands the money which he has given for her. If this is refused, or only partially paid, he threatens war. Many of the wars which distract the country arise in this and similar ways.

WAR.

The great Fang tribe is divided into a large number of sub-tribes or clans, each with its own name, as Sissis, Ntun, Yenges, Sebikang, Agondavel, Yevung, Bisong, etc. Between these clans there arise frequent strifes which lead to bloodshed. When such a strife has arisen, a party of men belonging to the offended village, thoroughly armed with guns, daggers, etc., will travel by land or water till they reach the vicinity of the village of the offender. They will then conceal themselves until some unsuspecting individual, man, woman or child, comes within range of their guns. Then they fire, and in many cases kill or severely wound. As they know that the men of the village will immediately rush out with weapons, they generally take to their heels as soon as they have fired, and reach their own village as quickly as possible. If they have

succeeded in wounding or killing the individual on whom they fired, the enemy will probably come in a day or two, adopting the same tactics. Often an attacking party will approach the village, and either in the night or at the first faint streak of dawn draw up close to the rear of the houses and fire through the thin walls about the height of the beds, in the endeavor to kill some sleeper within. Accordingly, when an attack is expected it is common for many of the men to remain awake ready with their guns, and keeping up the sound of their war-drums to let their enemies know that they are on the watch. This process of mutual slaughter frequently goes on between the two clans until three or four or more have been killed on each side. They then sometimes become weary of the strife, and a peace of some kind is patched up between them. But sometimes the strife lasts for generations.

CANNIBALISM.

The Fang frequently eat their enemies. This is considered a special indignity offered against the victim himself and his people, and retaliation for it is not considered complete unless the latter succeed in performing the same act upon some victim from the offending clan. Before being eaten the flesh is cut in pieces and boiled in a pot. It is said that women do not eat of it; but men of all ages, and even young boys, share in the feast.

NATIVE RELIGION.

The Fang have, even in their heathen condition, some notion of a Creator. If asked who made the sky, the sun, the moon, the earth, the trees, etc., they sometimes say, Nzame. This is, then, evidently their name for the Creator. This fact is in perfect accordance with Romans 1: 19, 20, which teaches that the works of nature are sufficient to give to the heathen a measure of the knowledge of God. It is sadly true of the Fang as of other heathen, "They are without excuse, because that, when they knew God, they glorified him not as God, neither were thankful; but they became vain in their imaginations, and their foolish hearts were darkened." Instead of worshipping God and seeking his protection from the

evils to which they are exposed, they, with debased imagination, invent various absurd things in which to trust. These are called fetiches, from the name *feitico* (Latin, *facticius*, artificial), given by the early Portuguese explorers to similar objects seen by them in use among the coast tribes. The Fang themselves call a fetich "biang," which is the same as their word for medicine. Of fetiches there are many kinds in use among them; e.g., one kind to protect children. It is a small object attached to the child's neck by a piece of cord. Another kind is worn by women. Another is supposed to protect a man when he is travelling. It is called "hiding fetich," because he believes that when he wears it he will either not meet an enemy on the way or will not be seen by him. This fetich consists of a few small, flat pieces of wood, each pierced with two holes, through which a cord passing fastens all to the forehead. Another fetich is believed to help a man to become rich; another to give a young man success in the quest of a wife; another to protect in warfare. The last consists of a small basket of smooth bark, with a closely-fitting cover. Inside is a variety of things; e.g., powder of redwood, small pieces of human skull, claws of a large bird which the man has shot, etc. All these contents are supposed to add to the virtue of the fetich. When going to war, a man smears his body with some of the red powder, and then carries with him into the war the little basket hanging by a cord from his arm. He says that he is now proof against the shots of an enemy; that even if a shot strike him it will not penetrate his body.

The principal fetich of the Fang is called the "bieti" (pronounced bee-e-ty). When an old man has been dead some time, his son goes to the grave, takes the skull and shuts it up in a basket similar to the one just described, but much larger. This basket is then placed in a secluded corner of his house, and is henceforth considered the most sacred (tabooed) object which the house contains. None but those men who have undergone a special process of initiation are allowed to look within the basket. If an uninitiated young man, or a woman or a child, furtively glance within, it is believed that such a person will become fatally sick. If the

man of the house be going on a journey, he will have a fowl killed, cooked and set before the bieti basket. The spirit of the father is supposed to partake of the refreshment, and to be thus propitiated toward the son and grant him favor and protection on the journey. There are many other things done with this fetich which we cannot now describe.

Such are the miserable substitutes which the Fang have for true religion. What is being done by missionaries to give them the gospel must be reserved for another paper.

BEHIND THE COAST BELT.

REV. A. C. GOOD, KANGWE.

Almost every missionary enterprise in Africa has for its ultimate goal some part of the great interior. In this respect the Gaboon mission has been no exception. Corisco had not been long occupied till a station was established on the mainland, at Benita, with a view to reaching the interior by the Benita river. This stream turned out to be navigable only for a short distance, however, on account of falls and rapids, and a wide belt of uninhabited mountainous country lying between the coast and the interior tableland proved an impassable barrier to passage by land. So the attempt failed. Progress eastward being thus checked, the work spread northward, where we have Bata, Evune and Batanga churches.

The Gaboon when first occupied was thought to be the gateway to the interior; but proved to be more an estuary than a river, and so affording a waterway only a short distance comparatively. Then the Ogowe was discovered and found to be navigable for two hundred miles to the rapids, and when these were passed for a long distance beyond. At once Dr. Nassau was sent to the Ogowe, where he located first at Kangwe and later at Talaguga. When Talaguga was occupied, it was to have been the second of a chain of stations reaching the upper Ogowe and perhaps the Congo basin. Then came French restrictions. The upper Ogowe is closed to us and seems likely to continue so. Again our efforts to reach the interior have come to nothing. In view of the wonderful success that has crowned our labors

in the Ogowe and from Benita to Batanga on the north, we ought not perhaps to be dissatisfied with the way in which we have been led, or disappointed at not having been able to penetrate the interior abreast of other missions.

Still the result seems undesirable in some respects. Our stations are confined to the coast and to the coast belt lying between the mountains and the sea. This is in every tropical country the most unhealthful part. Our stations lie in a long, irregular line, instead of being conveniently grouped, thus rendering communication and mutual support difficult. Of course the same would be true of a line of stations reaching to the interior, but then there would be the fact of getting there to compensate for the inconvenience.

Now the question arises, shall we continue on the old lines, following our work as it grows north and south along the coast, or shall we again try to reach the interior? We can do the former. The Ashira country south of the Ogowe could be our next move, and a fine field it is too; and there still remains much land to be possessed about Batanga and to the north.

But if the Church is ready to support such a movement, it seems as if we might now at last reach the great interior from which we have been so long shut out. For a long time it has been known that a populous country lay beyond the Sierra del Crystal mountains, back of Bata and Batanga; but all efforts on the part of white men to reach this interior region have until recently been unsuccessful. These failures have been due partly to the difficulty of traversing the broken, mountainous country lying between the inhabited interior and the coast, and partly to the opposition of the coast tribes. The natives of the coast have long enjoyed a very profitable monopoly of the trade with the interior, which they know they will lose if white men succeed in opening direct communication with the people whose trade has heretofore passed through their hands.

GERMAN EXPLORATION.

But a German explorer, Major Kundt, in the employ of his government, has at last succeeded in crossing the mountains and bringing back

to the civilized world accurate information as to what lies beyond. Ten days' journey, perhaps two hundred miles, from the coast, he found himself on a vast plain, 2000 to 2500 feet above sea level, and stretching certainly hundreds of miles to the east and northeast. On this elevated plateau the dense forest of the coast belt and mountain region gives place to a more open country, covered with clumps of trees interspersed with grassy plains.

Any positive opinion as to the salubrity of this tableland would be premature as yet; still there are good reasons for expecting a much better climate there than along the coast. The elevation is of itself a great matter. It is very doubtful whether white men will suffer at all at such an elevation from the malignant forms of fever which are such a scourge on the coast. The less dense vegetation, leaving a smaller amount of matter to decay and allowing the sun to reach and dry the ground, is another strong point in favor of the climate of this interior region as compared with the coast. It is not unlikely that this interior plain will prove to be hotter than the coast belt, but the dryer and more salubrious climate will more than make up for this inconvenience.

DENSE POPULATION.

But all this does not constitute a mission field. What of the people? All accounts agree in pronouncing this whole interior region densely populated. The country back of Bata and Batanga is the line from which the Fang or Pangwe have swarmed. Major Kundt found them on the plateau east from Batanga, where, true to their character, they were crowding their less warlike neighbors in all directions. North of the Fang he found the Yeondo people, which the explorer pronounced the finest race, physically, he had seen anywhere in Africa. Himself a stalwart German, standing nearly six feet, he said that among this people he was only an ordinary-sized man; and when he returned from that country, the people of the coast, who are by no means small of stature, seemed like dwarfs in comparison.

To the east of the Yeondo are the Yangwana, another large tribe of fine people; and to the southeast the Bani, a people probably

related to the Fang. Major Kundt had before done exploring work in the Congo basin and elsewhere, but he declared emphatically that nowhere in Africa had he seen such a dense population as among the Yeondo and other peoples of this interior plateau. The path would at times be for hours through the street of a continuous village, and for a day at a time one was never out of sight of houses.

The northern limit reached by the explorer was a river called the Great Njong or Sanaga, which empties into the Atlantic at Malimba, south of Kamerun. On the northern bank of this river he encountered people differing entirely in language, manners and customs from the tribes south, and so hostile that he was compelled to turn back.

The presence of horses among them, their beehive-shaped huts and the possession of Mohammedan and Arab articles sufficiently indicated that their affinities were with the tribes of the Soudan.

Two other rivers traverse this tableland from east to west—the Little Njong midway, and farther south the Campo; but none of the three is navigable except, it is said, far to the east. This then is the field; probably salubrious, densely peopled, and its population for the most part well-disposed toward white men.

Another fact is mentioned by the explorer with regret, but at which we, who long for the redemption of Africa, may venture to rejoice. This great country, densely populated as it is, produces almost nothing that has any commercial value. There are very few elephants and so but little ivory. The rubber vine, abundant in the forests of the coast belt and of the mountain region, is of course not to be found in this more open region. The oil palm is not abundant, which means that with these people there can be no trade in palm oil. There is nothing to tempt the trader, and hence we have here a field which will probably be clear of immoral white men and their rum traffic for many years to come. Only those who have labored in the gospel in Africa can appreciate fully how much this means.

THE FIELD OURS.

And this field is ours. The Basel mission-

aries at Kamerun have all they can undertake there, and they have urged us to take up the work at Batanga, and we have done so. We therefore command the approach to this field, which can be entered only from Batanga and Bata or by the Campo river. This plateau cannot be reached from the Congo, and is not a part of the basin of that river, for it is drained by rivers coming from the east. Hence the watershed between this river system and the Congo basin is far to the east, and may be, probably is, a mountain chain. If we do not enter this field, no other society can.

The difficulties in the way of the undertaking are considerable but not insuperable. In the first place all thought of water transportation must be abandoned. If this country is to be reached it must be by travelling overland, and transportation must be by carriers. The overland route, so far as known, can be travelled only with great difficulty. The paths are very narrow and often obstructed. The forest is so dense for days together that midday is like twilight. The ground never dries, so that the path is wet and slippery where it is not through mud and water. After the mountains are reached, at a distance of fifty miles from the coast, the country becomes very broken and rough, making the work of the carriers exceedingly difficult. To add to the difficulty the country for five or six days of the distance is uninhabited. No food can be found on the road, and as a result a large part of the load

of the carriers must be their own food. It will therefore be impossible to carry any but the most necessary articles to that inaccessible country.

PRIVATIONS INVOLVED.

Those who shall occupy this field must be content with a mail once in three months, and with very, very rare glimpses of even such civilization as the coast affords. They must live largely on native meats and vegetables. Perhaps at that elevation some of the vegetables and grains of the temperate zone may be successfully cultivated. They must live in houses built from the materials on the ground, instead of using American lumber as we do on the coast. In short, the industrial element will, of necessity, be prominent. And in the early days of pathfinding and choosing locations, and in the first contact with ignorant and suspicious savages, there will be privations and perhaps dangers to which our missionaries have of late years been strangers. But the prize is well worth it all. And perhaps if the effort is made to plant a mission on this interior plateau these difficulties will assume much less formidable proportions. In any case, other societies in other parts of Africa are occupying regions more isolated and more remote from civilization, where the difficulties and dangers to be encountered in reaching their field of labor are far greater than any of these. Let not our mission and our Church turn back from such a field because there are difficulties in the way!

Dr. Livingstone, just before making his memorable march from Linyanti to Loando, to open a highway for Christian civilization and the gospel, with a view to overthrowing the African slave trade, wrote thus to his father:

We are like voices crying in the wilderness. We prepare the way for a glorious future, in which missionaries telling the same tale of love will convert by every sermon. I am now try-

ing to establish the Lord's kingdom in a region wider by far than Scotland. Fever seems to forbid; but I shall work for the glory of Christ's kingdom, fever or no fever.

There are nine churches connected with the Gaboon and Corisco mission, with 1090 communicants enrolled, of whom 163 were added during the past year.

PUBLICATION AND SABBATH-SCHOOL WORK.

PUBLICATIONS.

The following works, other than Sabbath-school books, have been published during the year. Notices of the Sabbath-school books will be given in the next number:

MINUTES OF THE GENERAL ASSEMBLY, 1838-1847. 8vo. Price, \$1.25 net.

This volume contains the Minutes of the General Assembly of the Presbyterian Church in the United States of America, from 1838 to 1847 inclusive. The volume is one of the series being published under the direction of the General Assembly.

CHURCH GOVERNMENT. By Alexander T. McGill, D.D., LL.D., Emeritus Professor at Princeton. A Treatise compiled from his Lectures in Theological Seminaries. 12mo. Price, \$1.50 net.

In this volume we have the substance of more than forty years' teaching on church government. Dr. McGill's students are numbered by hundreds all over the land, and to them especially these lectures of their old and honored instructor will be most welcome. The table of contents shows how wide a field these lectures cover, and of what great value the book will be to those who are interested in the questions that are here considered. In his preface the author says: "My readers will see throughout the volume that ruling elders, whether learned or unlearned, are a leading order in the writer's judgment, to be understood, instructed and animated with ever-increasing concern." On "deacons," too, the writer's opinion is clearly stated, as well as on other subjects which at the present time have a living interest. Just as the closing pages were going through the press, Dr. McGill passed to his rest and reward, ripe in years, in character and in labors. The copious index was prepared by another hand, which also, after completing this task, laid down the pen to resume it no more.

THE STORY OF A DEDICATED LIFE. By James C. Moffat, D.D. 12mo. Price, \$1.

This is the story of the life and work of Dr. Joseph Owen. Dr. Moffat writes with the affection of a friend in deep sympathy with the cause of missions and with an historian's ample knowledge of India and its religions. His book

is a terse sketch of Indian missions, and at the same time of the life of a devoted missionary. Incidentally it contains one of the best descriptions extant of the Sepoy mutiny. Let it go into the missionary libraries of our churches to feed the flame of missionary spirit.

POWER AND WEAKNESS OF MONEY. By J. H. Worcester, Jr., D.D. 16mo. Price, 50 cents.

The book is timely. The influence of money in these days is tremendous and is constantly growing. The preacher's words ought to be heard above the babble of worldly strifes. Dr. Worcester treats his subject under six different topics—the power and weakness of money; the perils of money-getting; the haste to be rich; the Christian law of covetousness and retribution; and money as a test of character. The discussion is calm and logical. The author recognizes the value of money and its vast possible power for good when used as a sacred trust.

AMONG THE CANNIBALS OF NEW GUINEA. By Rev. S. McFarlane, LL.D. 12mo. Price, 75 cents.

Being the story of the New Guinea mission of the London Missionary Society. This work was originally published by the London Missionary Society. It contains so much of intense interest to all friends of missions that, with the consent of the London society, it is now republished as a valuable contribution to missionary literature. The book is illustrated with a series of original drawings by an artist who has visited the island.

BEGINNING LIFE. A series of sermons to the young. By Charles Wood, D.D. 16mo. Price, 50 cents.

This series of delightful addresses to young people should find a wide circle of readers. The sermons cover many of the points of life in which the young need instruction—friendships, books, habits, temptations, home-making, etc. The style is familiar and yet beautiful. The teaching is forceful and direct. Those who heard the sermons when first delivered were so deeply interested in them and so impressed by them that they called for their publication, and it is in response to this earnest request that the volume is issued. But young people everywhere will be profited by reading the book.

BEACON LIGHTS OF THE REFORMATION; or, Romanism and the Reformers. By Robert F. Sample, D.D. 12mo. Price, \$1.50.

This excellent volume contains biographic sketches of John Wyclif, Savonarola, John Huss, Martin Luther, Zwingli, Calvin, Cranmer and John Knox. They are popular in style, and will make most interesting reading for all who care to know the story of the men whose lives and characters are portrayed. It is well that all Protestant Christians should know something of the cost of the precious heritage of an open Bible and freedom of worship, which they enjoy without persecution and without striving even unto martyrdom unto it. This volume is opportune, in view of the recent centennial of Romanism in America and its remarkable assumptions and demonstrations. Its true character is strikingly illustrated by the sketches of this interesting volume.

PERSIA: EASTERN MISSION. By Rev. James Bassett, author of "Persia; Land of the Imams." 12mo. Price, \$1.25.

Attention has recently been drawn afresh to Persia by the Shah's visit to Europe. This prepares us to read with interest anything that throws light upon that country. Mr. Bassett is well qualified to write on that subject, having been a missionary in Persia for many years. The specific object of this volume is to give the principal facts in the founding and fortunes of the Presbyterian mission in Persia. The book is full of information concerning the work of this mission, as well as regarding the religious condition of the people. It contains twenty-five illustrations specially prepared from photographs, which will aid the reader in forming true conceptions.

SHUT IN. Words for the Lord's Prisoners. By J. R. Miller, D.D. A Chapter from Practical Religion. Pp. 16.

Suited to be sent to those who by reason of illness or invalidism are "shut in" as the Lord's prisoners. It is full of comfort and cheer for such.

TRACTS.

ISAIAH AND THE HIGHER CRITICS. By R. M. Patterson, D.D., LL.D. Pp. 24.

This is a timely tract. It deals with Dr. S. R. Driver's recent volume on Isaiah, in which the learned author presents advanced views concerning the writings of the great prophet. Dr. Patterson subjects Dr. Driver's views to honest scrutiny, showing how destructive are the principles of the Higher Criticism, and also

to what fallacious results they lead in the case under consideration. Bible students will be profited by reading Dr. Patterson's criticism of this distinguished critic.

MARY MAGDALENE. By John Hall, D.D. (of Trenton, N. J.). Pp. 24.

The story of this friend of Jesus is told over again with its lessons in an attractive way.

WHY I AM A PRESBYTERIAN. By Prof. Herrick Johnson, D.D., LL.D. Pp. 32.

It is such an answer to this question as hundreds of people are continually desiring. It is a good tract to scatter widely in these times.

MOTHER, HELP YOUR CHILD TO FIND JESUS. Pp. 8.

An earnest plea to mothers to lead their children to the Saviour in their tender infancy.

CHRISTOPHER LEVELHEAD'S PLAN. By N. B. Remick, D.D. Pp. 8.

Christopher gives his reasons for attending church so regularly, and the good he has found in doing so. The tract is written in a bright, interesting way.

THE NEEDS OF WISCONSIN.

Missionary work in Wisconsin meets with peculiar difficulties on account of the great proportion of foreigners in the population. No other state in the Union is so heavily weighted in this respect. Out of a total population of about two millions, scarcely one third are of American parentage. The rest are a heterogeneous mass,—Scandinavians, Germans, Dutch, French, Bohemians (forty thousand of these alone), Scotch, Canadians, and many others, all seeking homes and employment in this favored state. There are room and work for all, and for many more; few states offer a richer reward to industry than Wisconsin. But the people are so scattered that the problem of reaching them with the gospel is a very serious one. Not more than seven per cent. of the population belong to any Protestant denomination, and of those by far the greatest number are found in the Lutheran Church, which works exclusively among the Germans and Scandinavians.

The northern part of the state is almost untouched by religious effort of any sort.

The Presbyterian Board of Publication and Sabbath-school Work has one devoted missionary there—Mr. Joseph Brown—and he is working almost single-handed in the district committed to his care, containing perhaps thirty thousand people scattered in logging camps and little settlements through the forest. It hardly need be said that religion and morals in such a community are at a very low ebb. What sort of people would most of us be if we had no church services, no Christian companionship, no Sabbath—absolutely no elevating influences outside of ourselves? It is hard enough to keep people up to a satisfactory average of Christian life with every aid that can be brought to bear upon them in a Christian community. What is to be expected when all these aids are absent?

Many of these dwellers in the Wisconsin woods are as ignorant of Christianity as the heathen of China. The hard, joyless life of the frontier settler has crushed out of them all aspirations after better things. Yet the missionary has always a key to their hearts when he shows an interest in their children. Mr. Brown tells of one settlement of thirty families where there were *eleven* saloons. It was with great difficulty that he could find a place to lodge, and he was warned that his life would not be safe in visiting certain houses. Yet even there he was able to organize a Sunday-school of twenty-four scholars, and to find four godly women willing to undertake the charge of it. Mr. Brown says:

Sabbath breaking is not exceptional, but universal. In the manufacturing towns the men hardly know when Sunday comes. The factories run every day in the week, and ministers tell me they have often been advised to say nothing about it, lest they should alienate the chief supporters of their churches.

In the smaller places there is often great difficulty in finding a place to meet. The rum-selling and Sabbath-breaking element want no Sabbath-schools, and they often have influence to close the school-houses against us. One of our schools has met for two summers in a grove, and in winter in a farm-house kitchen. Now they are struggling to put up a little chapel. Lumber is cheap in this region, and with the

work the people can give, \$150 will build a room large enough for their needs.

The crying need here is the same as everywhere—*preachers*. There are a dozen places in this region where preaching could be sustained, but there are no men to preach. And if there were, would the Church supply the money to send them? And in the meantime, what is to become of these souls?

WORK IN WYOMING.

Mr. F. L. Moore is our missionary in the bounds of the Presbytery of Boulder. The following letter presents a graphic account of Sabbath-school missionary work in Wyoming:

It is a fact easily explained but not always appreciated, that people in the East have little conception of Sabbath-school mission work in the country beyond the Mississippi or Missouri river, or in the mountains of Wyoming and Colorado.

People who live in the thickly-settled country of the East, or in the cities, cannot know the hardships, the privations and the struggles of the western pioneer. We read of the settlers whose nearest neighbor is ten miles away. We hear of houses made of sod or of logs covered with poles, with dirt thrown on for shingles, or the still more primitive "dug-out," and wonder how people can live in such places. But we cannot appreciate the real state of affairs until we experience it ourselves.

The question has often been asked, "What are the general characteristics of Sabbath-school work in the West?" This great region on top of the Rocky Mountains has only begun to develop. There is lack of railroads. Facilities for travel are limited. The old white-covered freight wagons, with the long teams of horses, mules or oxen, are still in use. Mail is carried from the railroad to the inland post-offices by the stage, or in the still more primitive mode, on horseback. Many localities where I have organized Sabbath-schools are fifty, sixty and, in two instances, more than one hundred miles from the railroad.

These are growing settlements, and in future we hope to see churches where now a little Sabbath-school struggles along with fifteen or twenty members.

Some one asks how we succeed in reaching these independent, out-spoken westerners. From the meagre information given on the territorial map, and from inquiry, a route is laid

out. With my saddle-bags full of books, tracts and Bibles, I mount my pony and ride across the mountains and plains, sometimes not seeing a person on a ride of forty or fifty miles. I succeeded in keeping from getting lost by means of the land-marks on the mountains which cross Wyoming in different directions.

EXTRACTS FROM LETTERS OF MISSIONARIES TO SUPPORTING SABBATH-SCHOOL.

WASHINGTON.

One of the schools revisited is at Wagle's school-house, which is situated at the foot of the Cascade mountains. The snow lay some two feet deep upon the ground; but there were over forty persons present, and we had a most enjoyable time. No minister or evangelist had visited them since I organized the Sabbath-school there over a year ago. The superintendent deserves great credit for the grand success of the school. He goes around the district once a week encouraging the people to attend.

We have been trying to keep alive religious interest in the new towns that are springing up as if by magic on Puget Sound and along the lines of the different railways which are being pushed through the length and breadth of Washington. One of the greatest difficulties of the Sabbath-school missionary is to find Christian men and women who are able and willing to act as superintendents and teachers. Another great difficulty is to find buildings suitable for Sabbath-school purposes. Sometimes a partly-finished building is offered. The next Sabbath the same building may be opened as a saloon. We found this the case at Cedro. Since then the chairman of the church erection committee has put up a gospel tent, and so the good work goes on. Some places seem so hedged about with careless indifference and vice by the intemperate element that it seems impossible to do anything with them. At one such place as described above I had labored again and again without success, and was inclined to give up work there. But remembering the promise found in Isaiah 55: 11, "So shall my word be that goeth forth out of my mouth, it shall not return unto me void," I took courage and went over the field once more, and organized a school of forty scholars, in which much interest has been manifested. That people are now asking that a minister be sent them,

and so the good work goes on. Washington is fast becoming a great state. Pray that we may be strong in the Lord. CHARLES SHEPHARD.

MINNESOTA.

Our delightful Minnesota winter is drawing to a close, and our thoughts are engaged with the question how best to open the spring and summer campaign and to explore the dark corners of this grand state, where new schools are needed and old ones should be revived. The interest and activity among all our schools throughout the state never was better. This, I believe, is largely due to the hearty co-operation that is given me by every pastor and Christian worker throughout the synod. I have been very busy of late in working up the Presbyterian Sabbath-school Institute in connection with the spring meetings of the presbytery, from which source we hope to derive much help in the way of more thorough Bible study and consecration in all our schools, and in studying how to train our young people to do Christian work in line with our Church. I am anxiously looking forward for a school under the care of our Church, where the lay workers and young men who cannot go into the ministry can be trained to do Christian work. There is much need of such a school now.

You will be interested in learning that two of the four Presbyterian schools I have organized since my last letter are conducted in the Swedish language. I am happy to report that forty per cent. of the schools organized during the past two years have grown into churches, with a membership of nearly four hundred. Ten of these have new houses of worship, and others are building. This is a grand record, and I was astonished when I discovered the fact, and felt like singing, "Praise God, from whom all blessings flow." Now, my dear friends, "Children's Day" will come before my next letter, and I do hope you will all have a good and pleasant time. Do not forget what little Billy said when he put his fat hand on a little gold dollar, as he was counting the contents of his money-box—"This I will give to the missionaries." "Why?" Susie asked. "Because it is gold. Don't you know the wise men brought Jesus gifts of gold? And the missionaries work for Jesus." May our hearts be united in prayer on the morning of the 8th day of June (Children's Day) for a special blessing upon all the children and all our Sabbath-school work throughout the whole land.

Two additional missionaries are needed in connection with the Synod of Minnesota to seek out the lost and the neglected ones.

B. F. SULZER.

MICHIGAN.

The question is sometimes asked, "What great benefit is derived from family visitation by the Sabbath-school missionary?" There are many interesting incidents in our work of visitation which might be related. A few winters ago I came to a small town on the railroad, in Antrim county, for the purpose of taking the cars to go farther north. While taking a late dinner at the little hotel, the landlady said, "Did you know that a call you made since you came to town has caused one man to go out into the woods to direct the men who are cutting and skidding logs to quit work early that you may talk to them this evening at the school-house?" So I staid over, and the school-house was crowded. At the close of the meeting the good people wanted to know if I could not stay over the next day, which I did. The lumbermen left their work, and we had meeting at 10.30 A.M., at 2.30 P.M., and again in the evening. At the close of the forenoon meeting, a roughly-dressed backwoodsman arose and asked if he might say a word. Permission being given, he said, "I live three and a half miles from here, and have been called a rough man, but I was never so proud as I was last Saturday when this minister called at my house. He took down our old Bible and read from it and offered the first prayer ever uttered in our little cabin. I tell you it made me feel as if God had found our rough shanty, and I want now to have Christ to teach me to pray." Another man immediately arose, and with tears in his eyes said, "That is very nearly a true statement concerning our home also. I need Christ for my Saviour." There were six who arose requesting prayers at the evening service, but all of them had been visited in their homes.

A short time ago I entered into conversation with a man on a street car in the city of B—. He said he knew me when I came in. That once I had called upon him and found him sick in bed. That my visit, together with the tracts left by me, had brought both him and his wife to the Saviour. I promised to visit him again, mentioning the time at which I probably should call. It was six o'clock

in the evening when I reached his house, and I was told that it had been advertised in the county paper that I would speak in the town hall that night. I found some two hundred at the hall when we reached it. It is difficult to go to a neighborhood by previous appointment and get away without an evening meeting, no matter how tired one may be. I can assure you that I leave such meetings less tired than when I go to them.

D. A. JEWELL.

DAKOTA.

In July last I drove seventy miles to assist in the organization of a school in response to the request of a lady who, upon my arrival, said to me, "I have no claim upon your time or upon the Board you represent. I am not a Presbyterian, but I must have some help or abandon this work." I was glad that I could say to her that the Presbyterian Church is abundantly able to care for its own, and is seeking just such opportunities to share of its abundance.

A school was organized and its first meeting held at her house. A generous grant of our publications was made, and now it is my privilege to tell you of a remarkable work of grace in that school. In a recent series of meetings forty persons, mostly adults, professed Christ.

Late in the summer a school was planted in a sparsely-settled neighborhood where were found three Presbyterian families, these families making up almost the entire membership of the school when it was started.

I visited them February 23, was greeted with a school-house full, and was glad to learn that they had kept open house all winter. Six scholars, one after another, came to the front and recited the commandments, for which each received a bound copy of the Gospel by Luke. This school was a tender plant which I feared the first frost would kill. I left them greatly encouraged and well equipped for the spring and summer work.

Thus the work goes on. Something has been done; still more is before us to do; the ever-widening field beckons us on.

The great Sioux Indian reservation, extending from the Missouri river to the Black Hills, now open to settlement, opens up a field from which will come very soon a Macedonian cry.

EDWIN H. GRANT.

CHURCH ERECTION.

THE YEAR'S WORK.

The year that closed with March 31 was a year of both joy and sorrow—joy because of the evidences of the advance of the Church, sorrow because of the repeated bereavements through which the Board was called to pass. Early in the year occurred the death of Rev. Mr. Irwin, assistant secretary, of whose valuable services we spoke in the September number of the magazine. And before the year closed the Board was called upon to part with two of its oldest members—Stephen H. Thayer, Esq., and Judge Bennington F. Randolph. Both had been long members of the Board, Mr. Thayer having been one of the original incorporators, and Judge Randolph having been elected in 1873; and thus closely associated in its work for many years, they were veterans and leaders in its service. Both were distinguished members of the legal profession, and as trusted counsellors of the Board were alike ready to give freely in its interests their time, their strength and their professional skill. Although they both had passed in their years the line of threescore and ten, there had been no cessation of their interest or activity in the cause of their Master, and their deaths, in each instance unexpected, oppressed with a deep sense of bereavement not only the Board, but the churches in which they had long been officers and the community in which they were widely known and honored.

These repeated afflictions have cast a shadow over the retrospect, which in other regards is most encouraging. It is significant of assured progress that the number of applications to this Board should every year increase. This has been true for several years. For example, the total number of applications received was for church edifices, 200, and for manses, 39; and the aggregate sum asked for was \$120,870 for the church buildings and \$15,675 for manses, or a total of \$136,545, which is \$19,288

more than last year and \$22,113 more than the year before. This progress of the Board indicates a like forward movement in the Church—an advance so quiet, so unnoticed, and yet so certain and unceasing, that it prophesies of the day when this nation shall be in fact what it always has been in name—a Christian people; while it reminds us of our Lord's word, "The kingdom of heaven cometh not with observation."

To these demands the Board has responded to the full extent of its ability. Its appropriations and payments, together with its necessary expenses, have indeed outrun its receipts, so that, had it not been for a small balance in hand at the beginning of the year, the Board would have been obliged to suspend its work before the year closed or to begin the new year burdened with oppressive debt.

Looking at the work as a whole, accounting appropriations, both general and special, for church edifices and manses and payments of losses by fire, the total number of churches thus reached has been 244, and the aggregate amount pledged \$122,694.35.

All of the home synods, excepting Baltimore, are numbered upon our roll, and all of the states and territories within the bounds of our Church. In fact, the border has been overrun, for one little church, aided by a special gift, although counted in the Presbytery of Los Angeles, is in Lower California and under the Mexican flag.

The receipts from all sources available in the different departments of the work amounted to \$126,113.42, and the sum of all payments was \$129,473.80. The payments were distributed among 179 churches; and as the grants are not paid until the church is able to complete its edifice or its manse without debt, the number is significant of the extent of the completed work. It gives a still more vivid conception of the onward movement to know that the value of the property thus completed by the aid

tendered through this Board was nearly A HALF MILLION OF DOLLARS. When, in addition, it is remembered that these figures include only the work of the smaller and usually the missionary congregations in our young western states, it is evident that the growth of our Church in property and wealth is quite as rapid as its increase in numbers. How can we avoid the question whether our added power and growing riches are consecrated to the upbuilding of the true spiritual kingdom of our Lord?

The demands of the future are likely to be fully equal to those of the past, if they do not greatly surpass them.

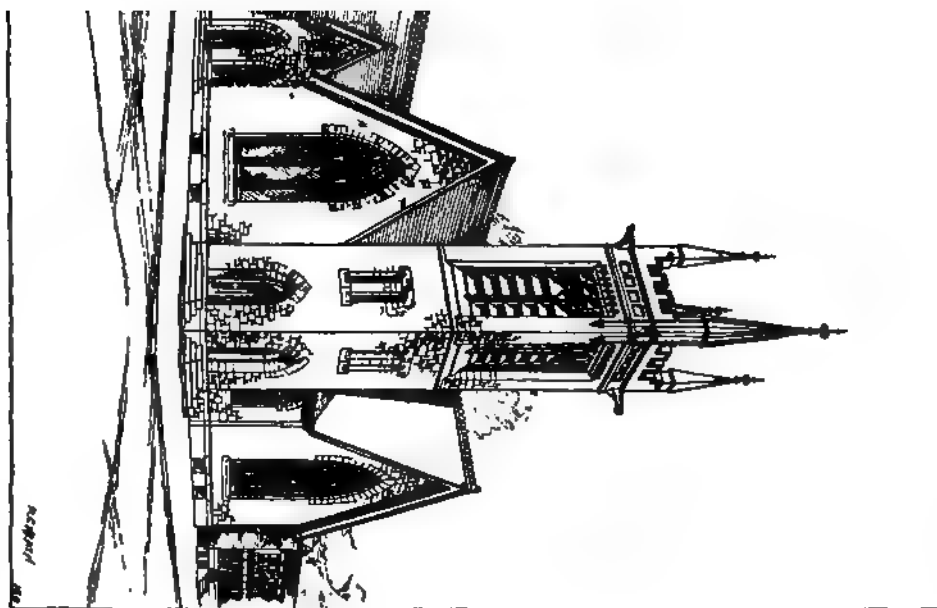
The Church is constantly growing, and the admission of new states to the Union and the opening of former Indian reservations to the entrance of immigrants has given an impetus to population in those young empires which cannot fail to make itself felt in increased demands upon all our missionary boards.

But how can the Board respond unless the Church that stands behind it puts the means into its hands? If the work of this Board, so absolutely essential to the maintenance of our noble missionary line, each year still further advanced, is to be effective, there must be an immediate and substantial addition to its resources. It is with gratitude that it remembers that its receipts have yearly shown an advance, although the increase is but small, and that a larger number of churches have contributed; but it still remains true that nearly one third of the congregations upon the roll of the Assembly give this Board no assistance. Making every allowance for the large number of weak and struggling churches, many of them without pastors, which have all that they can do to maintain a name and a place upon the roll, it is, if not startling, still a subject for grave reflection that so many congregations whom God has blessed are content to spend so much at home while they send little or nothing abroad. Many of these churches were aided in the days of their feebleness, and promised to return what they received.

As we enter upon a new year, we appeal to these churches to come to the aid of their feebleness. Nothing would more certainly give an assurance for the future than an immediate and large increase in the number of contributing churches.

HARPER MEMORIAL CHURCH.

The Harper Memorial Church, Twenty-ninth and Susquehanna Avenue, Philadelphia, Pa., represented by the cut on the opposite page, is constructed of stone from Avondale, Pa., a light gray stone, trimmed with Indiana limestone. The audience-room is 56 by 68, is entered through three doors, two from tower and one through centre vestibule. The floor is bowled, pitching 18" in 24 feet, the balance being level to the pulpit. There is a side entrance to pulpit, from which access is also had to audience-room. The organ chamber is on the right side of pulpit, arranged for pipe-organ. The seats are semicircular, and will accommodate 600. The chapel is separated from audience-room by means of sash partitions, all of which are movable, being hung, those in first floor descending into cellar, those in second ascending. Immediately adjoining the audience-room are two stories of class-rooms, the main portion of the Sabbath-school running up through. In the end of the Sabbath-school room next the street, first story, is a large class-room accommodating 75; in the second, an infant-room accommodating 300. The whole Sabbath-school department will accommodate 600. The two stories of class-rooms next the audience-room, accommodating 200, can all be opened into audience-room, so that on special occasions the congregation can be increased to 800. The stairways are ample and easy. Toilet-rooms are provided for the children. The audience-room has open timber ceiling. All rooms are wainscoted; all the windows glazed with very beautiful stained glass. The entire building is heated with hot air.



ANADARKO MANSE.

Our readers will remember references to the work of Rev. S. V. Fait at Anadarko, Ind. Ter., and the absolute need of a manse to shield from the pelting of the rain the minister, his young wife and their "baby boy." In a letter lately received, after describing the impossibility of finding quarters for his family where they can live, Mr. Fait goes on to say:

Our baby boy is sick, and all told we are about as miserable as we well can be. The agency physician, who is a Christian and a member of the Presbyterian Church, says we must find safer quarters before the very hot months of summer.

I may have taken a rash step, but having taken it I cannot retreat. I let the contract to build, and work will be begun at once and will be pushed as rapidly as the means at hand will allow. The government agent has kindly agreed to saw the native lumber which we will use for the frame on his own responsibility. By the time we get this lumber sawed, I hope there will be money enough to purchase all the lumber. If our hopes are realized, we will have our house by the middle of May or the first of June.

If you think it best that we should fill a blank, and will kindly overlook my stupidity in mislaying the one you sent, and will send me another, we will fill it. Yes, we will do almost anything, for if we do not get a house soon in which we can take some care of our health, we will need coffins instead.

I have let the contract at a thousand dollars. This is the least sum for which we can build a house that would offer the comforts and conveniences of a home.

I have now \$180.50, having received \$48.50 since I wrote you last.

ONE OF SEVERAL RESPONSES.

Almost by the same mail as Mr. Fait's letter came the following response from a lady who signs herself "Threescore and Eighteen." It is evident that years have not dulled her ear to the cry of need, nor cooled the enthusiasm with which she looks upon the Lord's work:

Enclosed please find check for twenty-five dollars for Rev. Mr. Fait, of Anadarko. If that want (the manse) has already been met,

the disposition of the money will, of course, be discretionary with the Board. What a shame and disgrace it is to us who are living at ease, that our home missionaries should suffer such privations! Cannot our next General Assembly devise some way by which our contributions for the coming year may be greatly increased? Do our pastors bring this duty and privilege sufficiently before their people? Are the rich faithfully taught their duty to give of their abundance and the poor to give their mite? Church and family education has much to do with this. While we fail in every way, and the rich need to be taught by line upon line and precept upon precept, their great responsibility and privilege, I think we also fail in not gathering the small gifts from the poor. And then what shall we say of the many churches who send no contributions? Would not Deut. 15: 7-11 be a good text for the General Assembly to request every pastor to preach from, or 2 Cor. 9: 6, etc.?

My income is small, but I presume it is larger than many of our home missionaries; and it is such a blessed privilege to have something for the Lord's treasury. As I am always anxious to learn of the safe arrival of checks or money in any form, please acknowledge.

THREESCORE AND EIGHTEEN.

THE VALUE OF THE MANSE FUND.

The case of Mr. Fait is by no means a singular one. Hundreds of other missionaries are suffering similar privations. The letter from Claremore, printed below, seems to us most eloquent and touching. To such cases aid from the fund must be in the form of absolute grants instead of loans.

Thus there arises the necessity that the fund should be constantly supplemented in order that while providing for these special cases, it may still remain undiminished as a source of loan.

We are sure that all who read Mr. Jacke's letter will be as much interested as we were:

CLAREMORE, IND. TER.

DEAR BROTHER:—The enclosed dollar you may hand to the treasurer of the Board as the contribution of the Claremore church.

I would like to inquire if the Parsonage Fund ever has money to donate in building parsonages, or can receive special gifts for that purpose. I would like to state our case and

appeal for help. I am in charge of the little mission churches of Claremore, Mound, Owala and Wards Grove, three of which I have organized within a year. The weakest of these is at Claremore.

Claremore is the only town on the field and at a railroad crossing, and soon to be an important place, and where we have a good new house of worship. Hitherto I have lived in a little frame shanty of two rooms, nearly eight miles from Claremore, not far from Owala. It is no longer convenient to live here, as the post-office and store are gone, and we have to go to Claremore for mail, and our presbyterial committee decided that we must live at Claremore to meet the wants of the field. But no house can be found there. The place is crowded, and no houses to rent. We cannot own a house

in this nation. What shall we do? The people are not able to build one for us. Our only two male members there are poor men, supporting their families by working on the railroad section. Two hundred and fifty dollars would build us a little house on the church lot by the side of the church.

Do you know any person or persons who would contribute to the Manse Fund in that way and thus relieve a pressing want? If so, please let me know and I will have a house built without delay. I would like to add that there are but two of us. My companion is, like myself, in her sixty-first year. We have spent our lives in mission work, first in the foreign field in Africa and since our return for thirty years in the West.

Yours in Christ, A. D. JACKE.

MINISTERIAL RELIEF.

REPORT OF THE BOARD TO THE GENERAL ASSEMBLY.

The Thirty-fifth Annual Report of the Board, presented to the Assembly at Saratoga, contains some statistics and facts that cannot fail to be of interest to all the readers of this magazine. Some of them are therefore reprinted here for the information of those who may not see the report.

THE ROLL.

The number on the roll of the Board to whom remittances were sent upon the recommendation of the presbyteries, during the year from April 1, 1889, to April 1, 1890, was 624; that is, ministers, 241; widows of ministers, 358; orphan families, 24; and one widow of a medical missionary, placed upon our roll according to the directions of the last General Assembly. (See printed Minutes, page 32.) The number of families provided for during the year, at the ministers' house at Perth Amboy, N. J., was 18, making upon the roll of the Board, during the past year, a total of 642 families, an increase of 27 over last year.

Attention is called to the fact that there are more than 642 persons who share in these appropriations. These families are often composed of aged couples; or the minister, laid aside

from his active duties, may have a wife and children to support. There are also many families composed of dependent widows with little children to be cared for.

The presbyterial recommendations in their behalf came from 159 presbyteries. The Presbytery of West Africa recommends three families. The missionaries who have returned home, and who may need help in their sickness or old age, are of course recommended by the presbyteries with which they are connected in this country.

WITHDRAWALS FROM THE ROLL.

Besides several withdrawals from the roll, owing to a change in pecuniary circumstances or restored health, which has rendered further aid from the Board no longer necessary, 44 names have been removed from our roll by death—that is, 26 ministers and 18 widows. The death of the head of the family, however, does not always withdraw the family from the roll of this Board. In many cases the helpless widow or the orphan children are still to be provided for.

ADDITIONS TO THE ROLL.

There have been 77 families added to the roll during the year; that is, 41 ministers, 35 widows, and one orphan family.

LEGACIES.

The permanent fund of the Board has been largely increased during the past year by legacies. The total of bequests received during the year (all of which, unless the legatee directs otherwise, is placed in our permanent fund) amounts to \$80,024.53. This is larger than the whole amount received by the Board from legacies for the last eight years. No doubt some of God's people have been influenced to remember this Board in their wills from the general interest in our work awakened during the centennial year, when many new friends were won to this cause, and this will account for some of the bequests received during the past year. More will doubtless follow. But among those whose bequests have reached the Board this year were some who, for many years, have shown their interest in the work of this Board by large gifts sent annually to our treasury. Our income will therefore not be so largely increased as this great addition to our permanent fund would suggest, unless, indeed, the places of these annual contributors, who have passed away to their reward on high, are taken by new friends of the cause, whose special gifts to the treasury, year by year, will replace those that have now ceased.

A list of ladies' societies sending boxes to the families upon our roll is given in the report. The estimated value of these is \$5551.04.

THE TREASURY.

The past year has been exceptional in the history of the Board in one respect: our funds for current use have been sufficient to meet the demands upon our treasury without any special appeal to the churches, either through circulars or the columns of the press. But this, it must be added, is due to the large addition (\$15,575) to our income from the interest of the centenary fund; for the appropriations were \$18,732 more than in the year previous, while the contributions from churches, Sabbath-schools and individuals fell off \$3176! The fact should also be noted that we began the year with \$18,388 in the treasury, and this year we begin with \$15,263; so that we have employed in the expenditures of the year, besides the current contributions and the interest from the endowment fund, more than \$3000 of the receipts of the previous year.

This announcement will be read with sorrow by those who are interested in this cause and who are impressed with the sacred duty the Church owes to it. They will justly regard as

a calamity to the Church any endowment of the Board of Relief that releases God's people from annually contributing to its support.

Pastors and elders need therefore to remind the people that their efforts in the centennial year will result in harm both to the Church and to this cause should there follow any diminution of their personal interest in this work. The General Assembly has, year after year, recorded its conviction that at least \$150,000 should be *annually contributed* for the use of this Board. Last year the contributions from churches, Sabbath-schools and individuals amounted to \$105,369—a very little more than two thirds of the amount named by the Assembly, when the number of those upon our roll was not much over half the number we report now! The year before last these contributions amounted to \$108,586; the year before that (which was the centennial year) to \$110,736. This steady decline in the annual contributions suggests the question whether the elders are really giving to the pastors the active aid on behalf of this Board which, all over the Church, they have so cordially tendered. The Board makes an earnest appeal to them to adopt measures to arrest this steady decline. If the eldership of our Church will move vigorously in the spirit of the action taken by them at the General Assembly of 1885, at Cincinnati, and repeated at successive Assemblies, and at meetings of synods and presbyteries all over the land, there will be an increase, rather than a falling off, in the annual contributions to this Board; and we beg leave to call their attention again to the action inaugurated by the Presbytery of Lackawanna, with a view of giving greater efficacy to the work of the elders in behalf of this Board. This was referred to in the February number of THE CHURCH AT HOME AND ABROAD.

The report contains the treasurer's statement in full of all the receipts and expenses during the year; also the receipts from each church and Sabbath-school, and the gifts sent directly to our treasury by individuals. It also contains the tabular statement which, by direction of the Assembly, is published each year, showing the amount contributed to our treasury during the year, and the amount drawn out from it by each presbytery. The entire report will be mailed to all those who may send word to the office of their wish to have it.

GLEANINGS AT HOME AND ABROAD.

MAKHZAN MOSIHI.—These are words which we can neither pronounce nor translate; but they are the title of a magazine edited by Rev. J. J. Lucas, D.D., of Allahabad, India, from which, at the suggestion of Rev. Dr. Wherry, we give our readers the following suggestive extracts:

A Hindu, Mr. Narain Rao, B.A., a former student of a mission college, is out in an article strongly favoring missionary education. (1) "They (Christian schools and colleges) reach the higher classes in the best way in which they can possibly be reached. (2) They are trying to save Christianity from the contempt which would otherwise cover it if exclusive attention were paid to the less-advanced sections of the Hindu community. (3) They are thereby facilitating the work of conversion, not only among the higher classes but also among the lower. (4) By influencing the leaders of society they try to prevent and minimize the mischief which educated natives might otherwise work to the cause of Christianity. (5) They are trying to give a Christian turn to the thoughts of young men at an age when they are most susceptible to influence. (6) They are weeding out anti-Christian and pagan beliefs, with a view to prepare the ground for the future erection of a Christian Church embracing the whole of India. A tree of course is judged by its fruits; but a tree does not bear fruit until the proper time arrives. If people expect to convert a nation to any religion in the same time that Sir John Fowler takes to build a bridge, they must necessarily be disappointed, for the Hindus are not mere inanimate bricks with which a church may be built."

Mr. Rao gives some of the causes why there is not a larger number of baptized converts. (1) Caste. This is a peculiarity of Hindu society. Christianity has never had to face such a foe in any other country. (2) The Hindu's faith in his religious books has been shaken. This has produced a reaction against and distrust of all historical religious records. (3) The Hindu is so tol-

erant of other religions that it is difficult to make him see that there can be but one truth. (4) "In ancient times a converting religion was generally assisted by politics; but the Christian missionary in India has been treated by the ruling power always with indifference, often with suspicion, sometimes with hostility. I do not blame any one for this; I am merely stating a fact. (5) Human nature is such that the spread of any religion or opinion, however good and convincing to the thinking mind, is always a slow process if carried on only by fair means. I do not, therefore, mean to impugn the truth of any other religion when I say that it cannot be rapidly propagated by enlisting none but honest believers."

AN EDUCATED MINISTRY.—Principal Fairbairn has been asked by an interviewer what his view is of the advantages of a highly-educated ministry. His reply was as follows:

"By highly educated I mean fitly educated: a man educated into a knowledge of the truth. he has to teach, the sources whence the truth is derived, the people to whom the truth has to be preached. So conceived, a fitly-educated ministry is simply a foremost need of the churches, and is a necessity to their efficient being. An educated man has the fullest sympathy with men, is able to read them and know them better than they know themselves, to speak to them in answer to their doubts or fears or despairs before they are conscious of these things themselves. He is a man too with such command over the truth as to be able to bring out its fittest aspects at the happiest times. He is also trained into suppression of himself—at least, what in himself is ignoble or selfish or vain. An educated preacher is a man so penetrated with the truth he preaches as to know only the truth, and seek only how best to commend it to the hearts and the consciences of men."—*Free Church of Scotland Monthly*.

Iceland is entirely Protestant, with a population of seventy thousand. It has neither theatre nor police, no prison, and not even a justice of the peace.—*The Treasury*.

Has it any liquor saloons? We dare say, No. Probably it was thought unnecessary to mention this. All sane readers would infer it.

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

For many months no necrological notices have reached us until the present. This has been a disappointment to us and to some of our most intelligent readers. These notices have more than a sentimental value. They help greatly the writers of Presbyterian history, the compilers of statistics and the readers of both.

We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us, directly or through the Stated Clerk of the General Assembly, the facts given in these notices.

BARBOUR, PHILANDER—born, North Granville, N. Y., December 21, 1806; studied for the ministry under Rev. N. S. S. Beman, D.D.; ordained by Troy Presbytery, May 1, 1837; preached fifty-two years in Rochester, Mich., and in Fort Ann, South Granville, Pittstown, Mechanicsville, Brainerd, Augusta, Chaumont, Malta, all in N. Y.; pastorate dissolved at latter place, March 1, 1888; died of paralysis, September 12, 1889. Married Miss Harriet Tracy, of Albia, June 5, 1838, and had five children, three of whom survive him. She died in 1861. In 1862 he married Mrs. Amelia Leland Adams, who survives him with three children.

CONDUCT, WALTER—born, Morristown, N. J., March 21, 1841; graduated, Williams College, 1862; studied in Union Theological Seminary, N. Y., one year, and graduated from Princeton Seminary, 1868; ordained by the Presbytery of Newark; pastor, Calvary Presbyterian Church, Newark, N. J., 1868-72; pastor, Little Falls, N. Y., 1873-75; pastor, Jamestown, N. Y., 1875-77; pastor, Port Byron, N. Y., 1878-80; pastor, Red Wing, Minn., 1880-82; pastor, Southampton, Long Island, N. Y., 1883-88; died, October 24, 1888, at Jersey City, N. J. Married Miss Adelaide Burnet, June 14, 1870, who died June 22, 1871. Married Miss Cornelia A. Emes, September 3, 1873, who survives him with one son.

DWIGHT, BENJAMIN WOODBRIDGE—born, April 5, 1816, Catskill, N. Y.; graduated, Hamilton College, 1835, New Haven Seminary, 1838; tutor, Hamilton College, 1839-42; ordained, Presbytery of Joliet, 1844; principal, Brooklyn, Clinton and New York city, 1846-67; literary work, Clinton, N. Y., 1867-89; died, Clinton, N. Y., September 18, 1889. Married, in 1846, Miss Wealthy J. Dewey who died in 1864, leav-

ing four children. Then married, in 1868, Miss Charlotte S. Parish, who survives with one child. Received the degrees of Ph.D. and LL.D. Published *The Higher Christian Education*, *Modern Philology*, *History of the Strong Family* and other books.

FISHER, JAMES BOORMAN—born, September 7, 1833, Patterson, N. J.; graduated at Philadelphia High School; studied theology under Rev. George Armstrong, D.D., of Norfolk, Va.; pastorates—Lyons Falls and Port Leyden, N. Y., 1862-67; Pleasant Mount and Uniondale, Pa., 1867-69; Providence Church, Scranton, Pa., 1869-78; Deposit, N. Y., 1878-81; Westtown, N. Y., 1881-88; died, after a lingering illness, May 20, 1889. Married Miss Eveline Foster, of Philadelphia, who with four daughters and one son survives him.

HUDSON, JOHN PARIS—born at Staunton, Va., March 14, 1804; graduated at Washington and Lee University, Lexington, Va., April 15, 1825; adjunct professor of languages at Washington and Lee University, 1825-29; entered Princeton Theological Seminary, July 2, 1829, and was graduated September 24, 1832; licensed by the Presbytery of Lexington at Harrisonburg, Va., October 30, 1830; ordained by the Presbytery of Lexington at Lexington, Va., April 2, 1833; pastor, Bloomsburg, Pa., 1832-38; pastor, Williamsport, Pa., First Church, 1838-41; stated supply, Shamokin First Church, 1841-47; Chillisquaque and Moorsburg, 1847-50; pastor, McEwensville, 1842-63; principal, Turbutville Academy, 1844-46, 1851-57; principal, McEwensville Academy, 1859-62; stated supply, Mifflinburg, 1863-65; pastor, Lick Run Church at Jacksonville, Pa., 1865-70; principal, Williamsport High School, 1870-71; stated supply, Montoursville and Pennsdale, 1870-75, Linden, 1871-84; honorably retired, 1885; died, January 24, 1890, at Williamsport, Pa. Married Miss Hetty Bryson, youngest daughter of Rev. John Bryson, of Warrior Run, Pa., who died at Williamsport, February 25, 1876. One son and three daughters survive him.

SEWARD, AUGUSTUS—born, St. Louis, Mo., May 18, 1820; studied at Columbia College, N. Y.; engaged in business; studied theology with Rev. George Pierson, of Florida, N. Y.; ordained by the Presbytery of Hudson; stated supply and pastor, Unionville and Westtown, N. Y., 1846-49; stated supply, Ridgebury, 1849-52, Port Jervis, 1852-59, Middletown, 1859-79, Vineland, N. J., 1879-88; died, Vineland, N. J., May 8, 1889. Married, in 1841, Miss Sarah A. Finn, who died in 1883, leaving three sons. Then married Miss Cornelia S. Finn, who survives him. Received degree of D.D., Union College, 1865.

CHILDREN'S CHURCH AT HOME AND ABROAD.

OROOMIAH.

The lake in Persia which is called by this name might perhaps more properly be called a sea. Its water is more salt than that of the ocean. We were told that the people sometimes get salt for their food by evaporating this water. It is not far from one hundred miles long, and of quite irregular shape. Its width varies from perhaps twenty to fifty miles. The plain of Oroomiah is on the west side of this lake or sea. It is level and rich as any western prairie when it is sufficiently watered. It is not often sufficiently watered by rain, although the fortnight that I spent there was very rainy. There is so often a want of rain that the people do not depend upon it, but upon artificial watering, which is commonly called irrigation. A great number of ditches have been dug in various directions all over the plain, so arranged that they can let the water flow through them—first through the main channels, which are quite large, and then through smaller ditches which branch off from these, and so distribute the water to every part of the plain, carrying it near enough to the roots of all the plants that it may soak through the ground to them. But, you are ready to ask, where does the water come from? The mountains surrounding this and other great plains in Persia are not generally covered with forests, but many of them are high enough to have their upper parts heavily loaded with snow in winter. From the melting of this many springs in the lower hills are fed, and many streams pour down and flow through the valleys. So much of the water is led off from these rivers into the irrigating ditches that their natural channels are often nearly empty; so they

can be easily forded except at the seasons when the water is deepest.

Some of these large ditches are quite under ground like our city sewers, extending for miles quite out to the foot of the mountains, with here and there a well opening down to them from the ground above. Of course it is a good plan for travellers to be careful not to tumble down into these pits.

With such watering the plain of Oroomiah is very productive. Our best view of this plain was from Seir, an hour's ride from the city of Oroomiah, and part way up the side of Mount Seir. Looking down from a flat roof in the village of Seir, we had an extensive view of the plain. We could also see two parts of the lake, separated in this view by a rocky hill which hid the part of the lake beyond it and between the parts which we could see. Far on beyond we could see higher peaks covered then (in November) with snow. There was also behind us at a little distance a snow-covered range, along the top of which runs the boundary line between Persia and Turkey. Up in those mountains live the Koords, who are a pretty wild set, sometimes making warlike raids into Persia, sometimes robbing travellers as you have read in other numbers of this magazine. I advise you to read the one in the March number, page 261, and the one in this number, page 508, entitled *Among the Koords*.

Wild as these Koords are, they seem to be brave and manly, and our missionary preachers and doctors hope to see them made kind and true and noble by the gospel which they are teaching them. I should

think that some of the boys who read this would like to keep close watch for whatever the missionaries may send us for our magazine about these Koords. Who knows but some of you will be there within a dozen years helping Mr. McDowell, Dr. Wishard and Mr. Coan in the noble work they are doing? You see, you can go as ministers or doctors, whichever you may be best fitted for. If the Lord wants you there, he can show you which kind of work he wants you to do.

The city of Oroomiah has a wall all around it made of clay. It is about six feet in thickness and about twenty feet high. There are towers, here and there, of much greater thickness, on which cannon can be mounted to defend the city from enemies. It takes about an hour to ride around the city outside of the wall. There are seven gates, which are faced with burnt brick. When you have entered either of these, you then go along a narrow street with clay walls on both sides higher than your head as you sit on a horse. Through doors in these dead walls you may pass into courts, on the further side of which are dwellings. Within these courts may be trees and beds of flowers, and there is quite sure to be a considerable stream of water flowing through a walled ditch, with perhaps a central pool. The supply of water comes from the same source with that which irrigates the fields. Standing on the ground in these courts, as along the streets, you can see only the inclosing walls and the sky above. The outlook from the windows of the dwellings is into these courts. For wider views you walk upon the flat clay roofs. This is a pleasant promenade. The bazaar differs from the streets in being roofed over and a little wider, the space on each side of the way being open stalls in which goods are displayed, of which you can easily make purchases without dismounting. It is much as

if the space between the counters of our stores were a mere continuance of the street. The "arcades" in some of our cities most resemble these places, only let footmen, horsemen and laden donkeys have equal rights of way through them. The idea of beautifying a street or of making it possible to enjoy the view of its buildings as you ride or walk in the street seems not to have entered into the construction of any of these cities or villages. All such beautifying, even by the rich, is reserved for the interior of the courts and houses, with the single exception that a gateway, as you see it from the street, may be more or less beautified to intimate the wealth or rank of the man into whose premises it opens.

The Female Seminary which was begun about fifty years ago by Miss Fidelia Fisk, and over which Miss Van Duzee now presides, is within the walls of the city in the same grounds with the dwellings of some of the missionaries, the book and printing rooms, and what they call the "Persian room." In this the work of the mission was begun more than fifty years ago. They hold religious services in it now.

The college, of which Dr. Shedd is president, the hospital under the care of Dr. Cochran, and the houses in which they live, are outside of the city wall, about a mile west from it, within the grounds owned by the mission. These grounds are well supplied with irrigating channels, and are becoming beautiful with vines and trees which would not flourish without water thus brought along near their roots in the irrigating ditches.

One of the most beautiful landscapes which I have anywhere seen is that which I looked down upon from Seir, and I do not know where else a work has been done, in the last half century, that has more of the beauty of holiness in it than within that same landscape.

H. A. N.

LITTLE TONG WONG.

EDWARD CARSWELL.

We are kindly permitted to copy the following story and picture from the *Youth's Temperance Banner*:

"Melican man welly funny. I washee dishee for Melican lady. She say, 'Tong, be welly careful not breakee dishee. They much money cost,' so I careful not breakee dishee. Then I waitee on table. Missee put much bottle on table. Melican man drinkee out of bottle. Missee she drinkee too. Then they laugh and get much funny. Then they get mad. Melican man he throw dishee on floor, and breakee all to pieces. Then Missee throw sugar bowl at Melican man, breakee him all to pieces (sugar bowl, not Melican man). Then he kick over table and breakee lots of dishee. Then I run away. Next day I say I make it allee lightee, so I hide bottle away. When Missee say, 'Tong, where is bottle?' I say 'Allee lightee, Missee, I throw him away so he no more breakee dishee, they so much cost.' Then she welly mad, callee me 'little fool' 'heathen Chinese.' Melican man welly funny."

Yes, Tong Wong, we are funny, although crazy would be a more appropriate word. It costs the nation millions of dollars every

year for broken dishes, broken health, broken bones, broken homes, broken fortunes and broken hearts, and all through this bottle,

and yet we put it on the table. But the strangest part of it is that we think we can pay for the dishes by charging the man who sells us the bottle a large price for the privilege, which he charges back to us. And we pay the whole bill. Tong, it is funny.

BEGINNERS IN MISSION WORK.

Rev. Samuel Jessup, who is now taking the place of Dr. Mitchell in the secretary's office in New York, has sent us the following extracts from a familiar letter written to him by a young missionary in Tripoli. They illustrate the way in which missionaries have to begin their work.

The women's meetings at the Kubbeh are growing in interest and in numbers. The ladies had quite a time in settling the dates of the birth of the various children of the women and assigning them birthdays, so that each one in the circle may have the prayers of the rest for her children on their

respective birthdays. Among that class of women there would be no record and no assurance of definite time. It would be uncertain even whether they would get the year right. Several of these women wish to confess Christ before men. One was examined this afternoon and spoke quite clearly on questions of faith. She will probably be received on the next communion occasion, together with her husband. Others are inquiring.

At all of our services there are a number who do not belong to our Protestant circle, and our room is becoming too small. I hope it will not be long before we can have a new and more suitable place for worship.

It just occurs to me that you will be interested in hearing of my first Arabic wedding. A youth from Minyara (not so very young either, as he was a widower) came to the city to get some one to go out and marry him before Lent, as the bride's father would not promise to give his daughter unless it were done before the fast. It was then Thursday and Lent would begin on Monday. I found there was no objection, and, as Mr. March was still unable to go out, I said I would come and attend to the matter on Friday or Saturday. I rode out Friday

afternoon, but found they had given me up on account of the rain. I also learned that the father had withdrawn even his conditional consent. Argument prevailed, however, and the bride was brought after some delay. I had the book with me, and had read it over often enough so that I could go through the ceremony, and succeeded in getting the couple safely united. Yesterday I baptized M. Yusuf Atiyeh's little girl. This was my first Arabic baptism, so that now I am fairly launched, at least the ice is broken in each of these various directions.

A MISSIONARY'S MOTHER.

Most missionaries have to leave father and mother when they become missionaries, and often they never see them again in this world. Now that ships go so swiftly over all seas, they more commonly come home after a few years, and may see their parents again. Sometimes the parents go to visit their missionary children. How glad and happy this must make them! Here is an account of what a missionary's mother saw in a visit to her son in China. It was very kind in her to write this account for the Children's Church at Home and Abroad.

While waiting a few days at Shanghai on our way to Chefoo, China, I received an invitation from our missionaries there, Mr. and Mrs. Smith, to visit them at their home. They had heard that one of the missionaries had brought his mother with him and they wanted to see her. Separation has taught the missionaries to appreciate their mothers as never before. They regard a real live mother from the home-land as good to behold. I accepted the invitation gladly. Four of us, my son and his wife, myself and one of the missionaries to show us the way, mounted each a jinricksha, which is a grown-up baby carriage on two wheels with a man to pull it, and we started off in fine style. Mr. and Mrs. Smith live three miles out in the suburbs of the city. They have charge of a boys' and girls' school. Away we went, our

two-legged horses running very fast through the busy, crowded streets. We saw many strange sights. We stopped at some of the Chinese stores and bought a few things, then on again until we came to a canal bordered by vegetable gardens. I saw so many little mounds scattered everywhere over the gardens and by the roadside, I wondered if they could be vegetables stored away for the winter, but was told they were graves. A little round house was pointed out to me as a baby tower. When a little girl baby is born in a Chinese home the parents are very much vexed, often so angry that they take the poor little thing and lay it out of doors in the cold to perish, or they put it under a kettle and smother it, or what is worse still, they sell it to some wicked person who will bring it up to a life of sin and shame. Now these little dead girl babies are gathered up and thrown into this baby tower. How sad and how different from Christian homes, where the little girls are the light and joy of the home circle!

We arrived at Mr. Smith's late in the evening, after the school had closed, but were shown through the chapel, the school-room and the girls' bed-rooms. The chapel was a large airy, pleasant room, the floor paved with stone and seated with settees. A good organ played by one of the boys led the music. Here they had morning prayers for the Chinese pupils. The school-rooms were low and dark, with paved floors and

no fire, looking rather cheerless compared with our handsome school buildings at home. The girls are taught knitting, sewing and embroidery, and Mrs. Smith teaches them Bible lessons. The Chinese are too poor to have fire. Even in this cold climate they only have a little to cook their food, hence they wear wadded clothing which is very warm. Take one of your mother's comforters and cut it up, making a long sack with very long loose sleeves extending down over the hands, leggings of the same tied closely about the ankles, and low, thick, clumsy shoes, and you will have a Chinese outfit. The Chinese boys and girls are funny-looking objects, as thick as they are long; they remind me of toads. They do not use chairs, but squat about like frogs. They cook their food in a kettle built into a brick furnace. A little girl stands at the mouth of the furnace filling in trash and straw to keep the kettle boiling. They gather about a square table and eat out of bowls with chop-

sticks, which they use skillfully and get the rice and beans into their mouths pretty fast. The girls appeared clean and happy. The boys' and girls' schools are kept separate.

Mr. and Mrs. Smith have three lovely little children, Ruth, Maud and baby Jamie, who just had his first birthday. They were just like three little steps. The school girls wanted to make Jamie a present in honor of his birthday. Mrs. Smith said they might. So they all came filing in and stood along the wall like wall-flowers. Each one stepped forward and gave Mrs. Smith a square box, eight boxes. The little girls had put their pennies together and bought him a quar of peanuts. Mrs. Smith opened the boxes and each one contained a fancy hair-pin! Think of it, eight fine long hair-pins for a year-old boy baby, whose head was as bald as a peeled onion! Oh how we did laugh! But we enjoyed Jamie's peanuts.

M. L.

A WATERMELON TEACHING GEOGRAPHY.

ANNIE GRAY DALE.

Once upon a time, a certain "somebody" steamed away from New York; this "somebody" was going out of the New World into the Old, for Jesus' sake.

I can't tell you all that befell her on the way and during all the years until 1889. But in October, 1889, "somebody" found herself in Salmas, in a school-room, teaching a geography class. There were in the class eleven little girls, with hair braided in twenty or twenty-five little plaits, to the ends of which were hanging little jingling silver ornaments. On each head was a funny saucer-shaped, tiny cap, made of bright-colored velvet or silk, trimmed with gold braid; and below each cap, very saucer-shaped brown, blue or hazel eyes, as "somebody" announced the fact that the earth was round! Now, in this school-room there was no globe, nothing but two small maps on the wall, which seemed to contradict very flatly this astounding assertion. Nevertheless the lessons went on, with the aid of

numerous apples presented from day to day, most unweariedly, by the members of the class. Still, the rosy-cheeked apples left something to be desired. Finally, January and New Year's calls came; and every caller brought a present—a few eggs or apples or pears; a chicken tied, as to the legs, with blue tape; grapes and melons. Watermelons! and when "somebody" saw a watermelon, as round as a big "O," a little idea crept into her brain; and forthwith the melon was tucked under one arm and retired from public gaze with "somebody." Then, what do you think? With a penknife the shapes of the continents were cut, as well as a few other important matters. The green rind was just the thing for the oceans; and so it was that a watermelon served a good purpose out here in Persia, and put new and stirring thoughts into the minds of eleven little girls.

Do you wonder how geography teaches of Jesus? Who sent our beautiful world,

like a great golden tennis-ball, flying through the air? Who made it curve around the sun, obeying the grasp of the strong arm of attraction? Who made earth and sun and air? You know, I'm sure; and "somebody" told all the story to these eleven empty little minds, and tried to fill them with love to him by whom the world was made, and for whose sake he died!

In the last October number of *THE CHURCH AT HOME AND ABROAD*, I gave an account of my journey to Persia, through that province which was once a part of Persia, but now belongs to Russia. Near Mount Ararat, which you can see on the map in that number, at one of the stopping-places, I found delicious watermelons, and while I was refreshing myself with one, I thought, perhaps this melon may be a lineal descendant of one which Noah may have eaten in sight of this very spot. It was a rather pleasant fancy; but, when I mentioned it to a matter-of-fact young missionary in Persia, a few days afterwards, he was cold-blooded enough to ask me if I was sure that the seed from which my melon grew did not come from Vick's seed-store in Rochester, N. Y.

If my watermelon poetry was so easily spoiled, I am sure that Miss Dale's watermelon geography will last her little pupils all their lives. But what say our little Presbyterians about leaving such a missionary as that to teach geography to the little Persian girls with no better globe than she can whittle out of a watermelon? Who wants to send her such a globe as we use in our American schools, and let the Persian boys have the watermelons to make jack-o'-lanterns of?

After the foregoing was put in type and before it was made up into pages, the young

people in the Patterson Memorial Church in Philadelphia heard about that watermelon, and at once they resolved to send Miss Dale something better to teach geography with. They also heard that Dr. and Mrs. Shedd were in Philadelphia for a few days, on their way back to Persia after a few months of rest in their native state of Ohio, from which they went to Persia more than thirty years ago. So those young people appointed a committee to go, with their pastor and Sabbath-school superintendent, to call on Dr. Shedd and hand to him the money which they had contributed to get a globe for Miss Dale's school in Persia.

Dr. Shedd was much pleased, and the next day he found that he could buy two nice globes, one ten inches in diameter and the other smaller and more convenient for some uses, and still have money enough to pay for sending them to New York by express, and then by sea and land all the long way to Persia.

I have no doubt that many other Sabbath-schools and bands, after reading about Miss Dale's watermelon, would have been just as ready to send her a globe as the Patterson Memorial young people. Are some of you almost sorry that this was not left for you? There are ever so many more mission-schools and other kinds of mission work for which your money is just as much needed. You cannot always hear of each particular case. But would it not be better for us all to give as much as we can to the treasurers of the boards, so that there would always be money enough to do all that needs to be done? I should like to hear from any of you about this. I think we shall hear from Miss Dale too. But it will be many weeks before the globes can reach her and several more before we can hear of it.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MARCH, 1890.

ATLANTIC.—*East Florida*.—Crescent City, 10; Green Cove Springs, 10; San Mateo ch., 10 26; L. M. Soc., 10—20 26; St. Augustine, 48. *Fairfield*.—Good Will ch., 2. W. M. Soc., 2—4. *South Florida*.—Bartow, add'l, 4 34; Eustis ch., 49, sab-sch., 10. W. M. Soc., 5—64. 185 60

BALTIMORE.—*Baltimore*.—Annapolis, 21 11; Baltimore 1st, 15 00; 2d ch., 225, sab-sch., 50—275; 12th, 25, sab-sch., 5—30; Broadway ch., 10, sab-sch., 4—14; Brown Memorial, 226 78, sup. W. M. Langdon, Shiun, 175—401 78; Faith sab-sch., Christmas, 30; Lafayette Sq. Y. P. S. C. E., 11 28; Westminster, 9 03; Bel Air, 8; Fallston, 2; Granite, 3 30; Havre de Grace sab-sch., 10; Mt. Paran, 3 30; New Windsor, 4 60; Taneytown, 35; The Grove, 15; Zion, 1. *New Castle*.—Chesapeake City, 15; Felton, 5; Forest, 20; Green Hill, Rockland sab-sch., 6; Harrington, 8; New Castle, 10; Pencader, 18; Port Deposit, 18 44; Smyrna, 27 75; West Nottingham, 38 69. *Washington City*.—Darnestown, 2; Falls Church, 15; Hyattsville ch., 28 33, special, 11—39 53; Manassas, 12; Prince William 1st, 2; Washington City 1st, 80 88; 6th, 28; 15th St., 25; New York Ave., 979 60; Gurley Memorial, 14 10. 8741 19

CATAWBA.—*Cape Fear*.—Wilmington Chestnut St. Miss. Soc., 1. *Yadkin*.—Freedom, 2; Logan, 1; New Centre, 1. 5 00

COLORADO.—*Boulder*.—Rankin, 9 54; Valmont, 83 cts. *Denver*.—Akron, 4; Black Hawk, 3 80; Brighton, 10; Denver Central, 500 52; Church of the Redeemer, 5; Georgetown sab-sch., 10 25; Hyde Park, 5; Otis, 1 50. *Gunnison*.—Glenwood Springs, 10. *Pueblo*.—Durango, 6; Elmore, 2; Engle, 2; La Veta, 3; Las Animas, 13; Mesa ch., 226, sab-sch., 14—240; Monument, 9 88; Pueblo, 16 35, sab-sch., 17 49—33 84. 870 16

COLUMBIA.—*East Oregon*.—Kilkitt 1st, 2 50; Pendleton, 2 60; Union sab-sch., Christmas, 5. *Idaho*.—Lapwai, 7 56; Prescott, 2; Spokane Falls Centenary ch., 50, sab-sch., 3—53. *Oregon*.—Lafayette, 5; Portland 4th, 27 30; Calvary, 96 45; Yaquina Bay, 5. *Puget Sound*.—McCormick's Corner Station, 2 70; Seattle 1st, 56; Snohomish, 4 15; Tacoma 1st, 99 70; 3d, 4; Union Ridge, 7. *Southern Oregon*.—Ashland, 11, sab-sch., Christmas, 5—16; Myrtle Creek, 2; Phoenix, 11. 406 86

ILLINOIS.—*Alton*.—Belleville, 2 15; Brighton, 4. *Bloomington*.—Champaign, 39 75; Chatsworth, 15 10; Clarence, 8 50; Lexington, 13 50; Onarga, 50, sab-sch., 10—60; Watseka, 10; Wenona, 15. *Calico*.—Anna ch., 30, sab-sch., 3. *Steady Stream*, 5 53. Y. P. S. C. E., 2 50—41; Carmel, 18 15; Flora, 3 50; Tamaroa, 20. *Chicago*.—Braidwood sab-sch. (birthday box, 1 75), 6 35; Cabery, 2; Chicago 1st, 425; 2d, 20; 3d, 71 67; 4th, 40 39; 6th, 5; 41st St., 61 89; Holland, 5; Jefferson Park, 54 35; River Park, 1; Scotch, 17; Englewood 1st, sab-sch., to educate a native of Persia, 50; Highland Park sab-sch., 15; Joliet Central, 139 49; Lakeview, 121; Oak Park, 121 41, sab-sch., 35—156 41; Pullman sab-sch., 12 36; Riverside, 41 14; Wilmington ch., 20 50, sab-sch., 10—30 50. *Freeport*.—Cedarville, 4 35; Galena 1st ch., 21 35, sab-sch., 23 43—44 78; Middle Creek, 57 50. *Mattoon*.—Assumption, 5; Chrisman, 5 55; Marshall, 1 10; Mattoon, 12 53; Morrisonville, 2, sab-sch., 2; Pana, 3 02; Prairie Bird, 4 50; Shelbyville, 19; Taylorville, 12 11; West Okaw, 4 64. *Ottawa*.—Aurora, 11 48; Mendota, 125; Morris, 7; Troy Grove, 3 45; Waterman, 37. *Peoria*.—Farmington sab-sch., 5; French Grove, 4; Low Point, 27; Peoria 1st, 26 95; 2d, 134 90; Calvary, 2; Salem, 13 50; Washington, 7; Yates City Y. P. S. C. E., 8. *Rock River*.—Aledo sab-sch., 5 28, sab-sch., Bible for S. A., 10, Y. P. S. C. E., 14, Y. P. S. C. E., China, 25—54 28; Alexis sab-sch., 5; Centre, 22 40; Geneseo, 5; Morrison, 3 47; Norwood sab-sch., 7 25. *Schuyler*.—Elvaston, 25 cts.; Liberty, 5; Plymouth, 3 30; Wythe Y. P. S. C. E., 2 80. *Springfield*.—Farmington, 33; Greenville, 5; Jacksonville Westminster, 67 40; Lincoln, 2; Maria, 5; Pisgah, 8 07; Springfield 2d, 248 98; 2d Portuguese sab-sch., for Brazil, 5; Unity, 2 72. 6590 46

INDIANA.—*Crawfordsville*.—Bethel ch., 2 62, sab-sch. 7—9 62; Beulah, 6; Darlington, 1 68; Frankfort, 283; Kirklint, 5; Lexington, 13; Newtown, 11; Romney, 16 53; Waveland,

14. *Fort Wayne*.—Auburn, 8; Goshen, 115; Oasian sab-sch., 18 10; Warsaw, 16; Waterloo, 7. *Indianapolis*.—Bethany ch., 17 40, sab-sch., 32 76—49 56; Bloomington Walnut St., 21 53; Carpentersville ch., 8, sab-sch., 4—7; Indianapolis 1st ch., 170 50, Y. P. S. C. E., 6 26—176 76; 4th sab-sch., 7 33; 6th, 4; Tabernacle, 36 22. *Logansport*.—Bethel, 4; Kentland sab-sch., Children's Day, 5; La Porte ch., 127 40, sab-sch. teacher, Chill, 45—172 40; Logansport 1st, 48; Pisgah, 4. *Muncie*.—Hartford City ch., 50, sab-sch., 5 50—11; Shiloh, 2; Union City, 2; Wabash, 83. *New Albany*.—Jefferson sab-sch., 1; Jeffersonville, 57 20; Mitchell, 8. *Vincennes*.—Evansville Grace sab-sch., 39 84; Koloen, 1; Spencer, 3; Terre Haute Central, 35 50; Upper Indiana, 7 85. *White Water*.—Ebenezer, 4; Hagerstown, 3; Lawrenceburg, 3; Lewisville, 3; New Castle, 7. 1290 64

INDIAN TERRITORY.—*Cherokee*.—Philadelphia, 2 20. *Muscogee*.—Econ Tachku, 10; Muscogee, 37; Nuyaka, 15. 64 20 *Iowa*.—*Oedar Rapids*.—Atkins, 5; Bethel, 6 76; Blairtown, 20; Cedar Rapids 3d, 90 08, sab-sch., 50—140 08; Centre Junction sab-sch., 18; Clinton, 105; Mechanicsville, 8; Monticello, 1 70; Onslow, 6 30; Scotch Grove, 1. *Council Bluffs*.—Brooks, 1; Carson, for W. C. Dodd, Laos, 5; Conway, 45 50; Goshen, 1; Nodaway, 4; Randolph, 3 55; Red Oak, 35 50; Sharon, for W. C. Dodd, 11; Shelby, sup. W. C. Dodd, Sloan, 25; Shenandoah sab-sch., 23 56. *Des Moines*.—Charlton, 22 60; Des Moines Central ch., 115 48, Y. P. S. C. E., sup. teacher, China, 20—135 48; East Des Moines, 31 03; Jackson 1st, 12 20; Garden Grove, 17 56; Grand River, 20 cts.; Johnsonville, 6; Knoxville, 15; Medora, 4 87; Newton, 22; Russell, 13 78; Rev. A. A. Mathes, 5. *Dubuque*.—Dubuque 1st ch., 30, sab-sch., 20—50; Franklinville, 2; Hazletton, 3; Independence Ger., 10; Pine Creek, 7; Waukon, Ger., 20; Wilson's Grove, 2. *Fort Dodge*.—Bancroft, 2; Calliope, 8 30; Carroll, 9; Early, 9 58; Fonda ch., 5, sab-sch., 1—6; Gildden, 4 42; Grand Junction, 8; Rockwell, 38; Sanborne, 2; Schaller, 40 58; Sioux City 1st Y. P. S. C. E., 20. *Iowa*.—Birmingham ch., 3 30, sab-sch., 10—18 30; Bonaparte, 5 20; Kirkville ch., 11 52, Y. P. S. C. E., 65 cts.; Salem Y. P. S. C. E., 1 35—14 12; Mediapolis, 8 97, sab-sch., 5 30—14 27; Middletown, 3 30; Montrose, 5; Morning Sun, 42 70; Primrose, 2 90; Sharon, 3 15; Shunam, 4 50; St. Peter's Evangelical, 8; Troy, 4 50; Union, 26 50. *Iowa City*.—Iowa City, 45 11, sab-sch., 1 25—46 36; Malcom, 8; Muscatine 1st, 35; West Liberty, 26. *Waterloo*.—Dysart, 5; Kamrar, 25; Union Ger., 2. 1247 10

KANSAS.—*Emporia*.—Argonia, 5; Clear Water, 3; Council Grove, 8; El Paso, 3; Howard, 5; Indianapolis, 1; Marion, 29 25; Mayfield, 9; Silver Creek, 4; Slate Valley, 5; Waverly, 22 50; Wellington, 32 75; Wichita Central, 48; Oak St. ch., 10, sab-sch., 1 50—11 50. *Highland*.—Atchison 1st, 32; Baileyville, 7; Corning, 3; Effingham, 5; Horton sab-sch., 14 03; Huron, 4 30; Lancaster, 6 53; Vermilion, 3. *Larned*.—Great Bend, 5; Lyons, 9 56. *Neosho*.—Carlyle, 1 50; Central City, 2; Garnett, 15; Geneva, 1; Liberty, 1 50; McCune, 2 50; Mineral Point, 1; Oage 1st, 28 40; Sugar Valley, 2 40; Yates Centre, 1 75. *Osborne*.—Fairport, 3; Hays City, 6; Phillipsburg, 5; Selden, 3; Smith Centre, 3. *Solomon*.—Blue Stem, 60 cts.; Cawker City, 12; Clyde, 8; Delphos, 3 73; Glasco, 1 83; Glen Elder, 2; Minneapolis, 17 95; Salina, 29; Solomon, 8; Sylvan Grove, 65 cts.; Vesper, 75 cts. *Topeka*.—Auburn, 16 13; Clay Centre, 7; Clinton, 5 26; Kansas City, 200; Lawrence, 57 27; Leavenworth, 2; Oskaloosa, 12, L. M. S., 4—16. 743 69

KENTUCKY.—*Ebenezer*.—Covington 1st, 250, sab-sch., 88 98, sab-sch., sup. Miss Posey, China, 50—388 98; Frankfort, 58 87; Lexington 2d, 633 71; Maysville, 24 25. *Louisville*.—Louisville 4th, 10; College St., 42 50; Penn's Run, 2; Shelbyville 1st, 8 57. *Transylvania*.—Danville 2d, 100; Lancaster, 5. 1273 88

MICHIGAN.—*Detroit*.—Detroit 1st, 189 22; Covenant, 73 50, special, 950—1023 50; Fort St., 994 96; Jefferson Avenue, 728; Memorial sab-sch., Christmas, 35; Trumbull Ave., 145 63; Howell, 62 49; Northville 1st, 24 48; Plymouth 2d, 8 34; Pontiac ch., 73 21, sab-sch., 8 53—81 76; Unadilla, 5. *First*.—Bingham, 2; Verona, 2. *Grand Rapids*.—Hesperia W. M. Soc., 5; Ludington, 6; Montague ch., 18, sab-sch., 19—87; 1273 88

Tustin, 2. *Kalamazoo*—Decatur, 11 45; *Kalamazoo* 1st, 144 75; Plainwell ch., 7, sab-ech., 5—12. *Lansing*—Albion Y. P. S. C. E., 3; Concord, 7 59; Marshall, 10 04; Mason, 50. *Monroe*—Coldwater, 11 35; Palmyra, 5. *Petokey*—Boysie City, 1; Boyne Falls, 2; Fife Lake, 1. *Saginaw*—Allis, 2 30; Had Axe, 4; Mt. Pleasant, 4 75; *Saginaw City* 1st, 450; Grace, 5; Immanuel, 5; Taymouth, 2 50. 4080 13

MINNESOTA.—*Duluth*—Cloquet, 3; Duluth 1st, 35 60; St. James, 3. *Mankato*—Amboy, 5; Beaver Creek sab-ech., 5; Delhi, 12 60; Luverne, 18; Madella, 9; Mankato, 78 09; sab-ech., 19 07—37 16; Pipestone, 1; Winnebago City, 8. *Red River*—Fergus Falls ch., 17 18, sab-ech., 14 33—32 31; Maine, 2. *St. Paul*—Minneapolis 5th, 15; Andrew, 50; Stewart, 56 33; Westminster, 472 82; Royalton, 2; St. Paul 9th sab-ech., 4 62; Stillwater, 4 07; White Bear ch., 18 52, sab-ech., 1 83—20 35. *Winona*—Albert Lea, 87 86; Chatfield, 22 10. 916 52

MISSOURI.—*Kansas City*—Appleton City ch., 3 34, sab-ech., 6 89—10 28; Warrensburg, 18. *Oark*—Ebenezer, 8; Mount Vernon, 6; Ozark Prairie, 10; Shiloh, 5 80; Springfield 2d, 4 47; Calvary, 77 75; West Plains, 5. *Palmyra*—Knox City, 2; Milan, 15; New Cambria, 2; Pleasant Prairie, 1; Sullivan, 3 25. *Platte*—Akron, 3; Gallatin, 2; Hamilton, 4; Jamestown, 1 70; Martinsville, 1; Mound City, 9 55; New Hampton, 2; St. Joseph Westminster, 10; Tarkio sab-ech., 8 80; Fenton Hodge, 9 50. *St. Louis*—Bethel Ger. ch., 18, sab-ech., 10—28; Cuba ch., 7, J. L. Denton, 6—12; Hot Springs Central, 10; Kirkwood Y. P. S. C. E., 2, 12, sab-ech., 10—12 12; Laketon, 1; Rulla, 10; Salem 1st, 4; German, 7; St. Charles, 36; St. Louis 1st, 121 93; 1st Ger., 20; Glasgow Ave. sab-ech., to educate son of native pastor, Chefoo, China, 25; Lafayette Park, 150; North, 35; Washington and Compton Ave., 200. 832 10

NEBRASKA.—*Hastings*—Bloomington, 4; Glenville, 1; Kenesaw sab-ech., 2 25; Mt. Pleasant Ger., 1; Nelson, 4 21; Superior, 1 35. *Kearney*—Berg, 56 cts.; Cherry Creek, 1 25; Clontibret, 3; Lacota, 2 25; Ord, 7. *Nebraska City*—Adams, 8; Auburn, 3 84; Diller, 4; Endicott, 1 05; Hickman Ger., 5; Liberty 7 05; Lincoln 1st, 105 55; Pawnee, 62 53; Raymond, 4; Staplehurst, 2; Sterling, 7; Table Rock, 9 15; Tecumseh, 4. *Niobrara*—Millerboro ch., 1 40, sab-ech., 3 60—5 00; Oakdale, 30. *Omaha*—Craig, 25 20; Frenont Y. P. S. C. E., 3 70; La Platte, 6 87; Papillion, 18 45; Wahoo, 6; Webster, 3 50. 864 57

NEW JERSEY.—*Clatsco*—Bata, 1; Batanga, 2; Benita, 1; Corlaco, 4; Evune, 1; Gaboon, 15; Ogove 1st, 2; 2d, 1; 3d, 1. *Elizabeth*—Basking Ridge, 172, sab-ech., 40—212; Bethlehem, 24; Connecticut Farms ch., 62 50, sab-ech., 25 50—89; Elizabeth 3d Y. P. S. C. E., 8 07; Madison Ave., 18 60; Westminster (of which 5 39 from Hope Chapel), 55 39; Metuchen, 23 68; Plainfield Crescent Ave., 1150; Pluckamin, 30; Rahway 1st, 21 25; Springfield, 53 cts.; Woodbridge, 17. *Jersey City*—Pascual ch., 20, sab-ech., 2 22—202 22; Paterson 1st, 69 07; 2d, 113 88. *Monmouth*—Aubury Park, 17 63; Farmingdale, 60; Freehold, 227 04; Hightstown ch., 131, sab-ech., 50—181; Jacksonville ch., 9 20, sab-ech., 1 80—11; Lakewood, 17 34; Mt. Holly, 25; New Gretna, 2; Oceanic, 21; Plumstead, 5; Point Pleasant, 10; Providence ch., 9 10, sab-ech., 8 90—18; Shrewsbury, 100. *Morris and Orange*—Berkshire Valley, 3; Dover ch., 86 87; Y. P. S. C. E., 22 73, sab-ech., 50—159 60; East Orange 1st sab-ech., Miss. Assoc., 50; Flanders Ladies' Miss. Soc., 10, sab-ech., 15—25; German Valley Ladies' Miss. Soc., 50; Madison sab-ech., Miss. Soc., 100; Mine Hill, 12; Morristown 1st, 191 81; New Providence, 10; New Vernon Willing Workers, for Bible-woman training-class, Dehra, 157 50; Orange 1st, 500; Parsippany, 58 02; Schooley's Mountain, 46 48. *Newark*—Bloomfield Westminster, 50; Caldwell, 142 40; Lyon's Farms, 3; Montclair 1st, 700, a friend, 50—750; Newark 6th, 20; 1st Ger., 32 50; 2d Ger., 47; 3d Ger., 52; Central, 206 94; Memorial, 50; Wickliffe, 14 84; Jay St. Chapel, 30. *New Brunswick*—Amwell 1st, 13 84; Hamilton Square, 9 57; Lambertville, 270; Princeton 2d, 48 84; Stockton, 8; Titusville sab-ech., Christmas, 10; Trenton 1st, 10; 2d, 212 77, sab-ech., dime off, 30 50—243 27; 4th ch., 244 87, sab-ech., 61 80—296 67; 5th sab-ech., 13 30; Prospect St., 47 42. *Newton*—Beattystown, 3; Belvidere 1st, 110; Delaware, 10; Greenwich, 35; Mansfield 2d, 4; Musconetcong Valley, 10; Newton, 115; Oxford 2d, 5 51; Stewartville, 85; Stillwater, 17. *West Jersey*—Blackwoodtown, 45; Bridgeton 1st, 275; Camden 1st, 75; Cape Island ch., 59 15, sab-ech., 22 12—81 27; Deerfield, 45; Janvier, 4; May's Landing ch., 1, sab-ech., 6—7; Millville, 8 50; Pittsgrove, 11; Wenonah sab-ech., 20; Williamstown ch., 31, sab-ech., 15—48; Woodstown, 50. 7352 98

NEW MEXICO.—*Arizona*—Sacaton, 5. *Rio Grande*—Socorro, 6. 11 00

NEW YORK.—*Albany*—Albany 3d, 43 90; Madison Avenue sab-ech., 25; State St., 220 69; West End, 20; Hamilton Union, 15; Johnstown, 100; Princetown, 21 64; Sand Lake, 11 68; Stephentown, 5; Tribe's Hill, 10. *Binghamton*—Balutridge sab-ech., 24 85; Binghamton North, 45 62; Union sab-ech., 5. *Boston*—Bedford, 17 25; Lowell, 5; Manchester Westminster, 2; Newburyport 1st, 80; South Framingham, 2 50. *Brooklyn*—Brooklyn 1st, 75; 2d, 559 69; Classon Ave. sab-ech., 30 10,

Y. P. S. C. E., 2—32 10; South 3d St. ch., 39 84, sab-ech., 281 55—321 40; Throop Ave. ch., 65, sab-ech., Miss. Assoc., 100—155; Trinity ch., 40, sab-ech., 17—57; Westminster, 20. *Buffalo*—Allegany, 3 85; Buffalo 1st, 1000; Lafayette St., G. R. Stearns, M.D., 5; North, 115 76; Olean, 24 38; Sherman, 8 75; Westfield, 73 83. *Cuyahoga*—Auburn 2d sab-ech., Christmas, 18 51; Calvary, 11 12; Genoa 3d ch., 2, sab-ech., 3 91—5 91; Port Byron sab-ech., support child, China, 25; Sennett, 3. *Champlain*—Fort Covington, 50 40; Peru, 1 72; Plattsburgh, 60 30. *Columbia*—Durham 1st, 14; Hudson, 155; Valatie, 33; Windham sab-ech., 18 04. *Genesee*—North Bergen, 4; Oakfield, in part, 5; Perry ch., 130, sab-ech., 50, sab-ech., support school, Korea, 30—160; Wyoming, 7 43. *General*—Branchport, 2 90; Canandaigua sab-ech., 40; Geneva 1st, 25 67; Phelps, 30; Romulus sab-ech., 25; Seneca Castle, 15. *Hudson*—Amity, 15; Centerville, 4; Clarkstown Ger., 5; Good Will, 16 53; Livingston Manor, 40; Monroe, 50; Nyack Ger., 2; Port Jervis, 25; Raniapo, 34; Ridgebury, 2 75; Unionville, 40 cts.; West Town, 51. *Long Island*—East Hampton, 18 24; Sag Harbor, 47 50; Selden, 8 02; Southampton ch., 36 33, sab-ech., girls' school, Shanghai, 30—66 33; Yaphank, 12. *Lynx*—Fairville, 6; Galen, 54 92; Rose, 9 62; Soda, 6 67. *Nassau*—Christian Hook, 5; Freeport, 6; Glen Wood, 1; Hempstead Christ ch., Miss. Soc. and sab-ech., 25; Huntington 2d, 62 50; Jamaica, cp., 20 22; Roslyn, 4; Springfield, 30; A pastor, 5. *New York*—New York 1st, 12th St. Mission sab-ech., for Lowie High School, China, 550; 4th Earnest Workers, 377; 1st Union sab-ech., 20 64; 2d Ger., 8; 13th St., 200; Bethany, 18; Brick, 581 78, sab-ech., 77 45—359 23; Harlem, 299 24, sab-ech., support J. Ateych, 45—306 24; Madison Square, 2301 70; Mt. Washington (300 for India), 600; Immanuel Scotch sab-ech., 68 78; University Place, 1000; West, 1086 71; West Side, Chapel sab-ech., Juvenile Miss. Soc., 15; W. 51st sab-ech., Zion Ger., 10; Good Will Chapel sab-ech., for boys' school at Tabriz, 50; Dr. Shedd's work, 50—100. *Niagara*—Albion, 57 99; Bath, Centre, 5 25; Lockport 2d Ward, 52 08; Lyndonville, 14; Tuscarora, 1 90. *North Elba*—Amenia South, 36; Malden, 5; Milton, 17; Newburg Calvary, 17 05; Union, 100; Poughkeepsie, 38 21; Rondout, 62 83; Wappinger's Creek, 6. *Ocego*—Delhi 2d, 100; Oneonta, 56 31; Richfield Springs, 20. *Rochester*—Brighton ch., 15 50, sab-ech., 3 55; Y. P. S. C. E., 2 76—21 81; Charlotte, 5 25; Gates, add'l, 2; Genesee 1st, 13; Lima, 20 35; Moscow, 14; Pittsford, 2; Rochester 3d, 25; Emmanuel, 3 60; Springwater, 8; Yates, 12 83. *St. Lawrence*—Adams, 11; Carthage, 11 22; Dexter, 10; Gouverneur, 10; Oswegatchie 1st, 15; Plattsburgh, 3; Watertown 1st, 430, sab-ech., 16 03—446 05; Bione St., 31. *Schenectady*—Canisteo, 69 21; Cohocton, 10; Corning, 45 39; Painted Post, 6; Rushford, 5. *Syracuse*—Hannibal, 10; La Fayette sab-ech., 30; Onondaga Valley, 10; Oswego 1st, 35; Grace ch., 96 49, sab-ech., 32 86—129 75; Otisco, 10. *Troy*—Cambridge, 29 28; Salem sab-ech., 30; Sandy Hill, 86 75; Troy 1st, 182 31; 2d ch., 175 11, sab-ech., 30 70—205 81; 3rd, 150; Oakwood Ave., 16 75; Waterford, 31 44. *Utica*—Hamilton College, 25; Little Falls, 120; Oriskany, 5 77; West Camden, 10; Williamstown, 2. *Westchester*—Bedford, 78 65; Bridgeport, 2; Greenwich, 22; New Rochelle, 90; Seldon, Syria, 72 37—162 37; Peekskill 1st, 44 93; 2d, 40 34; Sing Sing, 122 50; Southeast, 23; Yonkers 1st, 20; Dayspring sab-ech., 33; Westminster, 49 40, sab-ech., 50—99 40; Yorktown ch., 30, sab-ech., 17—47, 15,021 74

NORTH DAKOTA.—*Bismarck*—Bismarck ch., 22 39, sab-ech., 10—32 39. *Pembina*—Arvilla, 3 82; Gilby, 3. 39 21

OHIO.—*Athens*—Decatur, 2 68; Marietta, 35; Watertown, 5. *Bellefontaine*—Bellefontaine, 32 17; Bucyrus, 1 80; Crestline, 2; Kenton ch., 31, sab-ech., 16 26—47 26; Urbana, 59 02. *Chillicothe*—Bogota, 5; Greenfield, 90 97; New Petersburg, 50; White Oak, 4 15. *Cincinnati*—Avon Dale, 97 25; Bethel, 6; Cincinnati 2d, 92 27; 5th sab-ech., 26 70; 7th, 57; Walnut Hills ch., 235; Bethany Mission, 15 48—310 48; Clinton sab-ech., 29 49; College Hill, 41 54; Delhi, 18; Loveland, 82 29; Mason and Pisgah, 2 62; Montgomery sab-ech., 21 10; Norwood, 12 66; Pleasant Run ch., 2, sab-ech., 7—9; Westwood, 10. *Cleveland*—Brecksville, 177 05; Cleveland 1st (sp. 10), 1217 90; 2d sab-ech., for Selim, Syria, 50; Beck with, 35 18; North sab-ech., 26 19, for Tungchow, China, 25—51 19; Guilford, 22 87; Willoughby, 11 32, sab-ech., 8 68—20. *Columbus*—Bethel, 1 50; Bremen, 2; Lithopolis, 5; London, 10; Milfill, 6; Rush Creek, 5 50. *Dayton*—Clifton, 22 89; Dayton 4th, 61; 3d St., 488 70; Franklin, 10; Middletown, 122 14; West Carroll, 2. *Huron*—Bloomville, 5; Melmore, 3 78; Sandusky, 222. *Lima*—Blanchard, 20; Lima Main St., 5 60; McComb, 20; Shanes Crossing, 2; Sidney, 39 84, sab-ech., 45; Y. P. S. C. E., 25—109 84; Van Wert sab-ech., 30. *Mahoning*—Canfield, 15; Clarkson, 5; Ellsworth, 7; North Benton, 15. *Martinsburg*—Berlin, 3 78; Delaware ch., 53, sab-ech., 149—202; Iberia ch., 2 50, sab-ech., 6—50; Marion, 34, sab-ech., Christmas, 41—75; Mt. Gilead sab-ech., 4 16; West Berlin, 2 40. *Mauwsee*—Defiance, 24; Milton Centre, 5; Toledo 1st Ger., 3; 3d, 11 37; Waterville, 4. *Portsmouth*—Buena Vista Ger., 2; Ironton, 20; Manchester ch., 18, sab-ech., 7—25; Portsmouth 1st, 10; 2d, 68 60; Ger. ch., 8; Miss. Soc., 10—18; Winchester, 5. *St. Clairsville*—Bannock, 6; Bellaire 3d ch., 35; Misses M. and L. Cummins, 35—70; New Athens, 14 80; Weger, 3. *Steubenville*—Bacon Ridge, 7 50; Bethel sab-ech., 8 86; Bethesda

ch. 37, sab-ech., 25; L. Miss. Soc., 12-74; Brilliant, 12; Carrollton, 23; Corinth sab-ech., 25; Cross Creek, 18; Denison, 14; Feed Spring, 3; Leesville, 4 58; Monroeville, 2; New Hagerstown, 6; New Philadelphia, 5; Oak Ridge, 8 14; Ridge, 5; Steubenville 2d ch., 96 62, sab-ech., 141 50-238 12; Two Ridges, 4; Ulrichville, 8, sab-ech., 2-10; Yellow Creek ch., 8, W. F. M. S., 51 50, sab-ech., 47 14-104 64; Mingo Potter Chapel, 20; Wooster-Congress, 6; Fredericksburg ch., 50, sab-ech., 37 50-87 50; Holmesville, 4 35; Jackson, 15; Savannah, 28 17; Wooster Westminster, 112 48; Zanesville-Brownsville, 20; Jefferson, 14 50; Jersey, 29 70; Newark Salem Ger., 4 25; Pataskala, 17 98; Zanesville 1st, 48 66.

5438 20

PACIFIC.-Benicia-Arcata, 10; Bloomfield, 3; Covelo, 5; Healdsburg ch., 7 65, sab-ech., 2 58-10 20; Lakeport, 4; Little River, 6; Mendocino ch., 39, sab-ech., 17-56; Two Rocks, 13. Los Angeles-Arlington ch., 68, Y. P. S. C. E., 2-68; Azusa, 5; El Monte, 5; Hueneme, 20; Long Beach, 5; Los Angeles 2d, 40 68; Bethany, 5; Spanish, 10; Los Nietos Spanish, 2; Monterey, 11 79; Pomona Y. P. S. C. E., 10; Riverside Calvary, 17; Santa Ana, 23 20; Santa Paula, 10; South Pasadena Calvary sab-ech., 4 20; Tustin, 14 20; Westminster sab-ech., 5 50; Wilmington, 3. Sacramento-Colusa, 38; Vacaville, 5. San Francisco-Alameda Y. P. S. C. E., 10; San Francisco Westminster sab-ech., Christmas, 93 15. San Jose-Gilroy, 5; Livermore, 4 34; San Jose, 276; San Luis Obispo, 21 88. Stockton-Visalia, 5. 825 14

PENNSYLVANIA.-Allegheny-Allegheny 1st, 57 25; Central, 28 56; North, 500; Bellevue Y. P. Assn., 7 30; Concord, 2; Emsworth, 45; Evans City, 5; Fairmount L. F. M. S., 4; Glenshaw sab-ech., 20 56; Hoboken, 3; Millvale, 13 26; Plains, 3; Rochester sab-ech., Christmas, 15; Sewickly, 587 25. Blairville-Blairville sab-ech., 107 74; Cross Roads ch., 13, sab-ech., 14-27; Derry, 48 87; Ebensburg, 13 53; Fairfield, 62 56; Livermore, 18 62; Murrysville, 38; Parnassus, 142 15; Pine Run, 20; Pike Run sab-ech., 11 35; Turtle Creek, 7 15. Butler-Allegheny, 10; Butler, 46 49; Centerville sab-ech., 15; Concord ch., 11 91, sab-ech., 45-56 91; Grove City, 83 86, sab-ech., 51 77-135 63; Jefferson Central Ger., 3; Middlesex, 7; Muddy Creek, 8; North Liberty sab-ech., 11 25; Unionville, 7; Westminster, 17. Carlisle-Big Spring, dime off, 67 70, for scholarship, 20-87 70; Carlisle 2d, 162 90, sab-ech., 18 96-181 86; Chambersburg Central ch., 10 74, sab-ech., 22 67-33 41; Gettysburg, 60 75; Harrisburg Covenant, 20; Olivet, 21 86; Pine St., 429 96; Westminster, 25; Lower Path Valley, 4 43, sab-ech., 42 52-47; Mercersburg, 6; Robert Kennedy Memorial ch., 6 50, sab-ech., 2 50-9; St. Thomas, 7; Shippensburg, 50; Waynesboro' ch., 16 54, sab-ech., 16 83-83 67; Bloomfield, 5 61. Chester-Chichester Memorial, 8; Coatesville, 28 35; Forks of Brandywine, 51; Great Valley, 8; Marple, 16; Middletown, 25; New London, 52 92; Oxford 1st, 273 35; Penningtonville, 25; Phoenixville, 23; Unionville, 6; Upper Octara, 37 19; Wayne sab-ech., 20; West Chester 1st, 43 02; 2d, 2. Clarion-Academy, 2 21; Dubois, 82; Mill Creek, 8 75; Mt. Taylor, 7 05. Erie-Cool Spring, 8; Edinboro', 7; Erie Park sab-ech., Dr. Mateer's ch., China, 50; Evansburg, 7; Fairview, 7 50; Kerr's Hill, 8 95; Meadville 2d ch., 8, sab-ech., 5-8, for papal countries; Mercer 2d, 67; North Clarendon, 2; Sandy Lake, 3, sab-ech., 6-9; Tideoute, 27; Union, 19 34; Ulica, 6 85. Huntingdon-Alexandria, 123 50; Altoona 2d, 8; Birmingham, 91 21; Curwensville sab-ech., 40; East Klshacoquillas, 55; Everett, 21; Fruit Hill, 6; Huntingdon, 145 81; Kenmore, 4; Lewistown, 29 70; Logan's Valley sab-ech., 5; Millintown Westminster, 38 30; Osceola, 13 14; Pine Grove, 6 90; Saxton, 2; Shirleysburg, 12; Upper Tuscarora, 8 40. Kittanning-Bethesda, 2 65; Ebensburg sab-ech., 16; Indiana, 41 35; Leechburg, 59 15; Parker City, 25 30; Rayne, 1 60; Rural Valley, 5; Strader's Grove ch., 12 42, sab-ech., 10-22 42; Tunnelton, 3. Lackawanna-Ashley, 51 58; Columbia Cross Roads, 4 35; Honesdale, 380 28; Scranton 2d Memorial Y. P. S. C. E., support Rev. J. K. Watson, Persia, 150 90; Providence, 18 45; Washburn St. Y. P. S. C. E., 6; Snowden Memorial sab-ech., 5; Sylvania, 8 35; Wilkesbarre 1st, 263 40, sab-ech., 80 26-343 66; Westminster, 16. Lehigh-Easton 1st, 234; Port Carbon, 15; Pottsville 1st, 161 55; Reading 1st sab-ech., 40; Washington St., 6; Tamaqua ch., 2, sab-ech., 2-4; White Haven, 12; Mt. Sterling, 3; Rev. A. M. Lowry, 10. Northumberland-Beech Creek, 3 61; Briar Creek, 5; Elysburg, 1; Great Island, 66; Grove ch., 126 44, sab-ech., 50-176 44; Hartleton, 13; Holland Run, 1; Lewisburg, 3; Milton, 67 84; Montoursville, 4 46; Mt. Carmel, 7 08; Raven Creek, 1; Shamokin, 39 67; Williamsport 1st ch., 100, sab-ech., 75-175. Philadelphia-Philadelphia Calvary, 11 30; Southwestern, 9 50; Walnut St., 592 56. Philadelphia Central-Philadelphia Arch St., 520 94; Central, 53 50; Gaston, 27; Hebron Memorial, 7 10; Northern Liberties 1st, 76 90. Philadelphia North-Centennial, 20; Fox Chase, 23 35; Germantown 1st, 5; Hermon, 50; Holmesburg sab-ech., 10; Leverington Primary Dep't, 10; Mt. Airy, 3; Neeshaming of Warminster, 19 21; Neeshaming of Warwick, 30; Norristown 2d, 5; Wissinoming, 5. Pittsburgh-Bethany, 30; Cannonsburg sab-ech., 12 25; Chartiers, 33; Crafton, 15; Finleyville, 2 64;

Haslewood ch., 106 56, sab-ech., 21-127 56; Homestead, 30; Lebanon, 25; McKee's Rocks ch., 11, sab-ech., 11-22; Mansfield, 34 27; Monongahela City, 200; Mt. Pisgah, 8; Mt. Washington, for Mexico and Central America, 1 25; Pittsburgh 1st, 50; 2d, mon. con., 12 43; 6th, 146 56; East Liberty, 118; Lawrenceville, 48 33; Shady Side, 108 06; Point Breeze, 2500; Raccoon ch., 41 01, sab-ech., dime off, 10 66-51 67; Swissvale, 72 80; Verona ch., 7, sab-ech., 13 01-20 01; Wilkinsburg sab-ech., 50. Redstone-Connellsville, 48 62; Dunbar, 9; Leisenring, 11 66; McKeesport sab-ech., 15 57; Stewart Plan, 1 86, Union St., 1 88-19 31; Pleasant Unity, 15. Shenango-Clarksville, 50; Hermon sab-ech., 13; Leesburg, 13 25; Neshaunock, 26; New Brighton, 193 04, sab-ech., 30-223 04; Pulaski, 5 12. Washington-Burgettstown sab-ech., 7 28; Cross Creek ch., 15, sab-ech., 14-29; East Buffalo, 50; Hookstown, 8 44; Moundsville, 8; Mt. Prospect, 64 30; Unity, 4; Upper Buffalo sab-ech., 6; West Liberty, 14; Wheeling 1st, 31 34; 3d, 15. Wellsboro'-Wellsboro', 20 25. Westminster-Centre ch., 9, sab-ech., 6 92-15 92; Chestnut Level ch., 51 cts., sab-ech., 7 67-8 18; Donegal, 10; Lancaster Memorial, 3; Leacock, 30 91; Lebanon 4th St., 25; Wrightsville sab-ech., 12; York Westminster, 12. West Virginia-Clarkburg, 4 18; Long Reach, 2; Parkersburg 1st, 13. 12,829 86

SOUTH DAKOTA.-Aberdeen-Britton, 4 50. Black Hills-Whitehead, 6; Deadwood, William Selbie, 40. Central Dakota-Flandreau 2d, 15; Huron, 38 25; Scotland, 5; St. Lawrence, 5. Dakota-Good Will, 3. Southern Dakota-Alexandria, 21; Bridgewater sab-ech., 7; Dell Rapids, 4; Harmony, 5; Scotland, 5 75; Tyndall, 3. 161 50

TENNESSEE.-Holden-Amity, 1; Mt. Bethel, 8; New Salem, 1; Salem ch., 20, sab-ech., 18-38; Timber Ridge, 5. Kingston-Chattanooga North Side, 10; Park Place, 10. Union-Baker's Creek, 1 50; Clover Hill, 8 84; Knoxville 2d, Rev. J. H. Shedd, D.D., 15; New Market, 20; New Providence, 2 99; Shannondale, 7; Washington, 13. 136 33

TEXAS.-Austin-Austin 1st, 28, sab-ech., 16-43; New Orleans Ger., 27; Pecan Valley, 4 82; Slips Springs, 6 80. North Texas-Denison, 33 05; Gainesville, 13; Henrietta, 5; Seymour, 1; Throckmorton, 3; Archer Station, 2. Trinity-Terrell, 5. 144 67

UTAH.-Montana-Anaconda, 3; Dillon 1st, 13. Utah-American Fork, 6, sab-ech., 8-14; Evanston, 30; Logan Brick, 10; Mt. Pleasant, 2; Pres. Miss. Soc., 16; St. Georges, 5. Wood River-Boise City, 34 60. 132 60

WISCONSIN.-Chippewa-Baldwin, 3; Round Lake Indian Miss. sab-ech., 10. La Crosse-La Crosse 1st ch., 4 24, sab-ech., 4 64-8 88. Lake Superior-Escanaba, 51; Ford River, 12; Ishpeming, 44 25; Manitowish, 10; Marinette, 50; Neenah, 45; Newberry, 4; St. Ignace, 6 55, sab-ech., 8 55-15. Madison-Beloit 1st, 20; Madison 1st, 43 31; Reedsburg, 10. Milwaukee-Barton, 3; Manitowoc, 6; Milwaukee Holland, 16; Immanuel, 2; Ottawa, 2 80. Winnebago-Appleton Memorial sab-ech., 19 04; Buffalo, 11 40; Marshfield, 16 50; Omro Y. P. S. C. E., 50 cts.; Shawano, 10; West Merrill ch., 10, sab-ech., 2 50-12 50. 431 18

WOMAN'S BOARDS.

Occidental Board, 22 50; Woman's Foreign Missionary Society, New York (of which for building fund, 618 52), 14,210 62; Woman's Board of Foreign Missions, Southwest, 5; Foreign Missionary Society, Philadelphia, 21,000; Woman's Foreign Missionary Society, North-West, 20,996... 56,234 12

LEGACIES.

Bequest Mary A. Guthrie, Strattonville, Pa., 11 72; Estate Mrs. Nancy Linton, Pittsburgh, Pa., 4348 90; Estate Mrs. Margaret Neff, Carlisle, Pa., 237 50; Estate Wm. Shaw, Sr., Cumberland, O., 100; Legacy Julia A. Town, Sangamon, Ill., 25; Legacy Mrs. A. Rose, Southold, N. Y., 1500; Estate S. Torrey, Honesdale, Pa., 1250; Legacy H. A. Deckerman, Troy, N. Y., 329 35; Legacy Francis Senior, 243 50..... 8,045 97

MISCELLANEOUS.

Rev. H. A. Nelson, D.D., Philadelphia, 20; McCormick Theo. Sem., 5 60; Mrs. J. H. Symes, Philadelphia, 1; Mrs. Mary McAdam, Philadelphia, 1; C. Pa., 22; Religious Con. Soc., Princeton, N. J., 44 17; J. D. Brown, Athens, O., 90; Rev. Luke Dorland, D.D., Hot Springs, N. C., 5; Rev. W. L. Tarbet and wife, 8 40; Tithes, 1 37; Henry C. Noble, Columbus, O., birthday, 100; Cash, 80; H. E. W. Ialip, 25; November Simultaneous Meetings, Morris and Orange Pres., 5; William Cratty, Ellinwood, Ill., 5; S. A. David-on, Newville, Pa., 5; Henry Eckert, Emsworth, Pa., 20; R. W. W. Taylor, Wilmington, Del., 5; Albert Lea College, 16 50; Rev. W. T. Findley, Winnebago, Neb., 100; Walter McQueen, Schenectady, N. Y., 100; Samuel Aiten, Nevada, O., 6; Miss Ida L. Foss, Bement, Ill., 5; Rev. and Mrs. J. H.

Sherrard, Rockville, Ind., 5; S. M. Sanford, Erie, Pa., 10; L. G. Sanford, Erie, Pa., 10; Alex. Guy, Oxford, O., 103; M. M. Binghamton, N. Y., 50; Rev. Thos. J. Shepherd, Glenwood, Ind., 25; Dr. H. Neal, San Miguel, Cal., 5; L. B., 20; J. W. N., 5; Mrs. Thos. Smith, Valley Ford, Cal., 5; Mrs. J. E. Dorland, Hot Springs, N. C., 3; Rose Collis, Seneca co., N. Y., 85; Portland Mission, by W. S. Holt, for work in China, 7 40; Rev. A. S. Billington, Statesville, N. C., 1; Rev. H. H. Welles and family, 50; A. friend, 2; R., 10; Cornelia U. Halsey, Newark, N. J., 50; S. P. N. J., 100; T. H., Philadelphia, 10; Mrs. J. K. D., 5 25; H. S., for special work in Japan, 2415 09; F. E. Sever, Hibernia, Fla., 1; K., 1; Rev. A. H. Holloway, 1; Geo. E. Holloway, 4 50; A. T. Holloway, 50 cts.; F. N. Holloway, 2; N. H. Holloway, 2; John B. Davidson, Morris, Ill., 20; Miss Mo-Queen, Schenectady, N. Y., 1; Mrs. R. L. Stewart, 10,000; John Matthews, 12 50; C., Pa., 22; Rev. S. A. Van Dyke and wife, Georgetown, O., 2 50; H. F. F., 10; D. Holliday, Baltimore, Md., 150; Miss R. Daniel, Summerfield, O., 15; Mrs.

Anna Zug, Detroit, Mich., 100; Miss Jane Ten Eyck, Yonkers, N. Y., 5; Rev. H. A. Smith, Columbiana, Ala., 25; Rev. A. Potts, Rural, Wis., 5; R. Houston, Olivesburg, O., 700; From an Iowa Presbyterian, 30; P. O. Bordentown, N. J., 6 75; Chas. F. Wood, Urbana, 1; Bertie Bivona, Macon, Ill., Y. P. S. C. E., 55 cts.; Geo. S. Sprague, Lawrence, Kan., 7; Simon Yanda, for Japan, 500; Trustees Gen. Assembly Pres. Ch., 724 31; Rev. W. D. and Mrs. Wallace, 25; Rev. J. T. Houston and family, 5; F. Van Wagener, Washington, 25..... 15,864 30

Total amount received in March, 1890..... \$80,144 48
Total amount received from May 1, 1889..... 569,914 37

NOTE.—The acknowledgment of 800 05 from the Second Church of Troy, N. Y., and 800 from the Sabbath-school, in April number of THE CHURCH AT HOME AND ABROAD, should read as follows: Second Street Presbyterian Church of Troy, N. Y., 800 05, G. L., 800.

WILLIAM DULLER, JR., Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR MINISTERIAL RELIEF, MARCH, 1890.

ATLANTIC.—Fairfield—Ladson, 8. Knox—Macon Washing-ton Ave. L. M. S., 1. McClelland—Mattoon, 1. South Florida—Eustis 1st, 2; Sorrento, 4 10 00
BALTIMORE.—Baltimore—Baltimore 1st, 238; Baltimore 2d (sab-ech), 10; 83 21; Baltimore 12th (sab-ech), 3; 17; Baltimore Abbott Memorial, 2; Baltimore Central, add'l, 10; Baltimore Faith, 5; Baltimore Fulton Ave., 4; Baltimore La-fayette Sq., 20 75; Franklinville, 3; Granite, 90 cts.; Hampden, 4; Havre de Grace, 3; Mt. Paran, 90 cts.; New Windsor, 1 80; The Grove, 3 75; Zion, 1. New Castle—Chesapeake City, 12; Pencader, 4; Westminster, 1; White Clay Creek, 10 08; Wilmington West, 55. Washington City—Falls ch., 2 50; Georgetown West St., 100; Hyattsville, 7 72; Manassas, 10; Prince William 1st, 2; Washington 15th St., 15; Wash-ington Metropolitan, 30; Washington New York Ave., 177. 824 57

CATAWBA.—Yodkin—Lexington, 1; Mt. Tabor, 1. 2 00
COLORADO.—Boulder—Boulder Valley, 36 cts.; Fort Col-lins, 14; Fort Morgan 1st, 4 25. Gunnison—Grand Junction, 56 cts.; Gunnison, 2 50. Pueblo—Alamosa, 15; Canon City 1st, 43; Cimacero, 2; Costilla, 2; Durango, 3; Elmore, 1; Engle, 2; Monument, 1 25; Pueblo 1st, 4 40; Rocky Ford 1st, 5; Trinidad 1st, 18; Trinidad 2d, 2. 120 38
COLUMBIA.—East Oregon—Kilkittat 1st, 1 30; La Grande, 3; Pendleton, 3. Idaho—Coeur d'Alene, 3; Prescott 1st, 2; Rathdrum, 1 35. Oregon—Albion, 10; Astoria 1st, 12; Bethany Ger., 2; Crawfordville, 2; East Portland 1st, 5; Lafay-ette 1st, 2 50; Missah, 3; Tualatin Plains, 3; Yaquina Bay, 5. Puget Sound—Fourth Plain, 50 cts.; Fort Townsend 1st, 12 85; Tacoma 3d, 4; Union Ridge, 5; Vancouver, 1. South-ern Oregon—Phoenix, 1. 81 50

ILLINOIS.—Alton—Alton (3 from sab-ech), 16; Brighton, 3; Hillsboro', 9; Lebanon, 7; Litchfield, 3; Upper Alton, 2. Bloomington—Bloomington 2d, 15; Onarga, 15; Paxton, 1 50; Roseville, 4; Tolono, 11 03. Chiro—Centralia (2 38 from sab-ech), 11 61; Metropolis, 3; Shawneetown, 10; Union, 2. Chicago—Cabrery, 3; Chicago 1st, 75 11; Chicago 2d, 37 50; Chicago 3d sab-ech, 15; Chicago 4th, 120; Chicago Belden Ave., 7; Chicago Scotch, 14; Englewood 1st, 11 63; Evanston 1st, 30; Joliet Central, 67; Oak Park 1st, 1; Pullman, 6; South Chicago, 3 50; Wilmington, 5 60. Freeport—Cedar-ville, 4 10; Galena 1st, 21 70; Linn and Hebron, 3; Oregon, 16 05; Warren, 6; Woodstock, 16 50. Mattoon—Assumption, 4; Dudley, 1 50; Mattoon, 10; Morrisonville, 1; Pana, 82 cts.; Shelbyville, 14. Ottawa—Au Sable Grove, 9; Mendota, 6 78; Oswego, 5; Sandwich, 11. Peoria—French Grove, 2 50; Peoria 2d, 32 10; Peoria Grace, 5; Salem, 4 50. Rock River—Aledo sab-ech, 3 60; Fulton, 4. Schuyler—Burton Mem-orial L. M. Soc., 1; Liberty, 1. Springfield—Farmington, 9; Irish Grove, 3; Lincoln 1st, 1; Macon, 2; Maroa, 5; Petersburg, 11; Springfield 2d, 22 85. 752 78

INDIANA.—Crawfordsville—Elizaville, 2; Fowler, 2; Hope- well, 4; Lafayette 2d, 43 05; Oxford, 2; Thornton, 3. Fort Wayne—Ossian, 9. 30. Indianapolis—Acton, 1; Indianapolis 6th, 1 50; Indianapolis Memorial, 18 13; Indianapolis Tab-ernacle, 17 34; New Pisgah, 1. Logansport—Concord, 3; Logansport 1st, 14; Logansport Broadway, 7; Meadow Lake, 2; Monticello, 7; South Bend 2d, 1. Muncie—Anderson, 5; New Hope, 2; Tipton, 5; Wabash, 2 25. New Albany—Brownstown, 8; Leavenworth, 3; Madison 2d, 7 50; New Albany 3d, 18 75; New Philadelphia, 1; Seymour, 2 40; Vernon, 30 30. Vincennes—Oakland City, 2; Sullivan, 7. White Water—Hopewell, 5; New Castle, 8; Rising Sun W. M. S., 1; Shelbyville 1st, 40 17. 284 69

INDIAN TERRITORY.—Cherokee Nation—Fort Gibson, 5. Choctaw—San Bois, 1 75; Wheelock, 5. Muscogee—Econ-tuchka, 5; Muscogee, 20. 86 75

IOWA.—Cedar Rapids—Blairtown, 13; Cedar Rapids 2d, 49 25; Vinton, 16. Council Bluffs—Carson, 10; Conway, 2; Creston, 6; Lenox, 5; Malvern, 3 80; Menlo, 10; Sidney, 8; Villisca, 3 86. Des Moines—East Des Moines, 8 45; Leighton, 2; Newton, 15. Dubuque—Dubuque 2d, 25; Hazleton, 2; Independence 1st, 31 35; Independence Ger., 8; Pleasant Grove, 3. Fort Dodge—Ashton, 1; Battle Creek, 3; East Cedar, 6 20; Fonda, 3; Inwood, 1; Sanborn, 3; Spirit Lake, 2 67. Iowa—Chequest, 1 87; Mediapolis, 2 45. Iowa City—Atalissa, 3; Crawfordville, 2 26; Iowa City, 6; Malcom, 3; Mt. Union, 6; Muscatine 1st, 23; Sugar Creek, 2; West Lib-erty, 8 75; Wilton, 11. Waterloo—Clarksville, 3; Kamrar Ger., 3; La Porte City, 9; Morrison, 10. 529 91

KANSAS.—Emporia—Argonia, 2; Council Grove, 9; Lyon- don, 3; Mayfield, 2; Quenemo, 3 15; Silver Creek, 2; Slate Valley, 1; Wichita 1st, 4. Highland—Clifton and The Par- allel, 13; Corning, 3; Edmham, 2 50; Hiawatha 1st, 5; Nortonville, 2; Vermilion, 2. Larned—Arlington, 1; Great Bend, 2; Haledst 1st, 7. Neosho—Blue Mound, 1 75; Garnett, 10; Neodesha, 3; Yates Centre, 1 92. Osborne—Fair- port, 5; Osborne, 4; Phillipsburg, 3; Russell, 5. Solomon—Belleville, 5; Blue Stem, 67 cts.; Cawker City, 3; Clyde 1st, 4; Delphos, 4; Glasco, 2; Glen Elder, 2; Sylvan Grove, 67 cts.; Vesper, 66 cts. Topeka—Adams, 89 cts. 120 19

KENTUCKY.—Benevolence—Augusta 1st, 9 50; Lexington 2d, 27 94; Mayville 1st, 11; Mt. Sterling, 4 62; Paris, 10. Louisville—Kuttawa (from Little Workers), 7; Louisville Olivet Chapel, 3; Louisville Walnut St., 3 65; Penn's Run, 1; Princeton 1st, 5; Shelbyville 1st, 10 75. Transylvania—Harrodsburg, 10 35; Lancaster, 9 25. 364 08

MICHIGAN.—Detroit—Detroit 3d Ave., 11 28; Detroit Cen- tral, 10 89; Detroit Trumbull Ave., 15; Howell 1st, 24 90; Norris, 2 13. Grand Rapids—Montague 1st, 7; Muir, 2. Kalamazoo—Kalamazoo 1st, 28 88; Kalamazoo North, 2; Sturgis, 2. Lansing—Albion, 10; Jackson, 1 70; Mason 1st, 25. Potosi—Boysie Falls, 1. Saginaw—Bad Axe, 3 146 78
MINNESOTA.—Duluth—Cloquet, 1. Mankato—Amboy, 5; Delhi, 2 83; Kasota, 3; Madelia, 7 75; Winnebago City 1st, 7. Red River—Crookston 1st, 5; Fergus Falls, 4 65; Maine, 2. St. Paul—Macalester, 2 77; Minneapolis 5th, 5; Minne- apolis Andrew, 38; Red Wing, 13 47; St. Paul 9th, 4; St. Paul Dayton Ave., 5; White Bear Lake, 4 25; Willmar 1st, 2. Winona—Canton, 2; Chatfield, 6 89; Henrytown, 2; Rochester Y. P. S. C. E., 5 35. 129 06

MISSOURI.—Kansas City—Kansas City 2d, 44 45. Oark- Ebenezer, 8 50; Mt. Vernon, 4; Oark Prairie, 5; Spring- field 2d, 1; Webb City 1st, 8. Palmyra—Knox City, 3; Mil- lan, 1; Newark, 1; New Providence, 5; Pleasant Prairie, 1; Wilson, 1. Platte—Akron, 2; Carrollton, 5 90; Hackberry, 1; Hamilton, 1 50; Hodge, 5 65. St. Louis—Rock Hill, 21; Rolla, 2; St. Louis 2d, 300; St. Louis 1st Ger., 7; St. Louis North, 20; St. Louis Washington Ave. (Compton Ave.), 200. 647 00

NEBRASKA.—Hastings—Bloomington, 1; Campbell Ger., 5; Edgar, 2; Glenville Ger., 60 cts.; Hastings 1st, 12; Mt. Pleasant Ger., 50 cts.; Nelson, 1 15; Superior, 45 cts. Kearney—Clontibret, 2; Lexington, 11; Ord, 5; Wilson Memorial, 1 50. Nebraska City—Hickman Ger., 2; Humboldt 1st, 2; Plattsmouth Ger., 2; Table Rock, 4 50. Niobrara—Oakdale, 1 65. Omaha—Omaha Lowe Ave., 3; Papillion, 5; Wahoo, 2. 64 25

NEW JERSEY.—Corlisco—Bata, 1; Batanga, 2; Benita, 1; Corlisco, 2; Evune, 1; Gaboon, 5; Ogove 1st, 2; Ogove 2d, 1; Ogove 3d, 1. Elizabeth—Bayonne City 1st, 30; Connecticut Farnia, 14; Elizabeth 3d, 34 50; Elizabeth Madison Avenue, 8 15; Pluckamith, 10; Rahway 1st, 20 75; Roselle, 11 63; Springfield 1st, 11; Westfield, 9 80. Jersey City—Christadt

Ger., 7; Hoboken 1st, 10; Jersey City Scotch, 35; Paterson 1st (sub-ech., 4 47), 26 47; Paterson 1st Ger., 3; Paterson 2d, 87 81; Tenafly, 7 50; West Hoboken 1st sub-ech. M. S., 25. *Monmouth*—Asbury Park 1st, 12 08; Barnegat, 3; Cranbury 1st, 30; Cranbury 2d, 5; Englishtown, 2; Jamesburg, 25; Manchester, 10; Matawan, 60 05; New Gretna, 1; Point Pleasant, 4; Shrewsbury, 10. *Morris and Orange*—Dover 1st, 73 92; Fairmount, 2; Flanders, 2; German Valley, 5; Madison, 7 09; Mine Hill, 6; New Vernon, 27 50; Orange Central, 300; Parsippany, 8 81; Schooley's Mountain, 10; South Orange, 22 31; St. Cloud, 21 52. *Newark*—Montclair Trinity, 35 68; Newark 6th, 10; Newark 1st Ger., 25 75; Newark 2d Ger., 10; Newark 3d Ger., 10; Newark Bethany, 3; Newark High St., 24 02. *New Brunswick*—Alexandria 1st, 4; Dayton, 8 29; Fruchtown (1 from sub-ech.), 2; Hamilton Sq., 6 07; Hopewell 1st, 4; Kingston, 15; Kingwood, 2; New Brunswick 2d, 5; Princeton 1st, 108 01; Princeton 2d, 26 74; Titusville, 5; Trenton 3d (11 22 from sub-ech.), 123 22; Trenton 5th, 11. *Newton*—Asbury, 13; Beattystown, 3; Branchville, 17; Deckertown, 11 13; Delaware, 4; Lafayette, 3; Mansfield 2d, 3; Musconetcong Valley, 10; Sparta, 3; Stillwater, 10; Wantage 2d, 10. *West Jersey*—Atlantic City 1st, 48; Billingsport, 2; Blackwoodtown, 25; Bridgeton 1st, 100; Bridgeton W. st., 58 75; Camden 1st, add'l, 5; Camden 2d, 17; Deerfield, 20; May's Landing, 1; Swedesboro', 4; Vineland, 13; Wenonah (sub-ech., 10), 60; Williamstown, 10; Woodstown, 25.

1912 55
NEW MEXICO.—*Arizona*—Sacaton, 3. *Rio Grande*—Jemes, 1; Pajarito, 1; Socorro, 2.

NEW YORK.—*Albany*—Albany 4th, 100; Albany 6th, 6; Albany Madison Ave., 25; Albany State St., 110 54; Jermian Memorial, 5 19; Johnstown, 25; Princetown, 8; Rockwell Falls, 3; Sand Lake, 4 60; Saratoga Springs 1st, 43 84; Stephentown, 2. *Binghamton*—Binghamton North, 12 44; Cortland, 39 49. *Boston*—Lowell, 5; Newburyport 1st, 37 85; Providence, 10; Roxbury, 6 15; South Ryegate, 9; Taunton 1st, 1; Woonsocket, 2. *Brooklyn*—Brooklyn Prospect Heights, 10; Brooklyn South 3d St. sub-ech., 30. *Buffalo*—Buffalo 1st, 250; Buffalo Bethany, 36 12; Buffalo North, 50 65; Buffalo Westminster, 51 11; Sherman, 37; Westfield 1st, 22 87. *Cayuga*—Auburn Calvary, 8 55; Cayuga, 2; Genoa 1st, 2; Genoa 3d, 42 cts.; Sennett, 2. *Champlain*—Fort Covington, 7. *Chemung*—Pine Grove, 2. *Columbia*—Catskill, 58 35; Spencertown, 2; Valatie, 10. *Genesee*—Byron, 5; North Bergen, 3; Perry, 25. *Genesee*—Canadigua 1st sub-ech., 14; Geneva 1st, 11 98; Geneva North Y. L. M. S., 20; Gorham, 7 23; Trumansburg, 7. *Hudson*—Amity, 13; Centerville, 5; Clarkstown Ger., 8; Cochection, 2; Denton, 2; Good Will, 2 43; Hempstead, 1; Nyack Ger., 1; Palisades, 9; Port Jervis, 20; Ridgebury, 1 75; Unionville, 27 cts.; West Town, 7. *Long Island*—Sag Harbor, 17; Southampton, add'l, 20 76. *Lyon*—Galen, 5; Junius, 1; Rose Valley, 77 cts. *Nassau*—Glen Wood, 1; Huntington 1st, 59 75; Springfield 1st, 5. *New York*—New York 2d Ger., 2; New York 5th Ave., 68 69 62; New York Bethany sub-ech., 5; New York Bohemian, 5; New York Christ, 14; New York Hope sub-ech., 25; New York Scotch, 352 23; New York Sea and Land, 5; New York West Farms, add'l, 1 43; New York West 5th St., 3; New York Zion Ger., 5. *Niagara*—Albion 1st, 19 33; Lewiston, 5; Lyndonville, 7. *Oneida*—Auburn, 4. *North River*—Newburg 1st, 36; Newburg Union, 15; Pine Plains, 6; Wappinger's Creek, 14. *Orange*—Delhi 1st, 25. *Rochester*—Brighton, 7; Charlotte, 3 60; Genesee 1st, 5 28; Ogden, 5 58; Piffard, 2; Rochester Emmanuel, 1 61; Rochester North, 10; Rochester Westminster, 10; Sparta 1st, 22; Springwater, 4. *St. Lawrence*—Dexter, 4; Oswegatchie 1st, 13. *Schenen*—Andover, 18 86; Arkport, 1 29; Corning, 12 86; Rushford, 3. *Syracuse*—Baldwinsville, 4; Hannibal, 5; Oswego Grace, 47 46. *Troy*—Cambridge, 15 40; Glens Falls, 103; Salom (sub-ech., 15), 35; Sandy Hill, 76; Troy Second St., 326 83; Waterford 1st, 7 86. *Ulster*—Little Falls 1st, 20. *Westchester*—Croton Falls, 10; Darien, 20; Huguenot Memorial Forest, 12; Katonah, 23 68; New Haven 1st, 2; New Rochelle, 60; Sing Sing (4 67 from sub-ech., 60 62; South East, 7; South Salem, 9 87; Yonkers Dayspring, 15.

9723 67
NORTH DAKOTA.—*Fargo*—Rutland, 1. *Pembina*—Arvilla, 4; Bathgate, 5; Gilby, 3.

13 00
OHIO.—*Athens*—Marietta 4th St., 7; Pomeroy 1st, 2 50. *Bellefontaine*—Bellefontaine 1st, 4 56; Gallion, 15. *Chillicothe*—Bogota, 1; Chillicothe 1st, 50; Greenfield 1st, 38 30; New Petersburg, 10. *Cincinnati*—Bethel sub-ech., 2 50; Cincinnati 2d, add'l, 196 65; Cincinnati Walnut Hills 1st Bethany, 10 01; Cleves, 6; College Hill, 6 02; Delhi, 5; Glendale, 9 34; Ludlow Grove, 2; Madisonville, 2; Mason and Pisgah, 2 57; Montgomery, 6; Morrow 1st, 22; Pleasant Run, 1 50; Somerset sub-ech., 3; Venice, 5; Westwood 1st, 10; Wyoming sub-ech., 25. *Cleveland*—Cleveland 1st (sub-ech., Stone ch., 22 00), 619 67; Cleveland Beckwith, 11 28; Cleveland Euclid Ave. L. S. Soc., 25; Cleveland North sub-ech., 7 14; Cleveland Woodland Ave., 150. *Columbus*—Lancaster 1st, 14. *Dayton*—Ebeneszer, 1; Piqua, 18; Springfield 2d, 92 55; West Carrollton, 2. *Huron*—Tiffin 1st, 30 76. *Lima*—Blanchard, 10; McComb, 10. *Mahoning*—Canfield, 9; Canton 1st, 12 60; Leontonia, 4; Niles, 4; Warren, 18. *Marion*—Marion 1st, 9.

Mauwsee—Antwerp, 2 50; Toledo 1st Ger., 3. *West Unity*, 4. *Portsmouth*—Georgetown, 6; Portsmouth 1st, 51 90; Portsmouth Ger., 4. *Stambridge*—Amsterdam (5 from sub-ech.), 10; Bacon Ridge, 9 30; Bethesda, 17; Bloomfield, 3; Brilliant 1st, 3; Centre Unity, 2; Cross Creek, 5; Dennison, 7; East Liverpool, 1; Harlem, 5; Monroeville, 3; New Cumberland, 5 62; New Philadelphia, 5; Oak Ridge, 4 60; Ridge, 2; Toronto, 6; Unionport, 1; Yellow Creek, 3 50. *Wooster*—Belleville Ladies' Aid, 2 50; Canal Fulton, 10; Orange and Bethel, 4. *Zanesville*—Granville, 5 50; Jersey, 8 10; Mount Vernon, 13 25; Pataksala, 1 56.

1709 18
PACIFIC.—*Bentley*—Arcata, 10; Lakeport, 6 55; Mendocino, 13; Petaluma 1st, 11; San Rafael (sub-ech., 29 10, 162 60. *Los Angeles*—Alhambra, 3; Azusa, 1; El Monte, 2; Los Angeles Boyle Heights, add'l, 25 cts.; Los Angeles Immanuel, 70 69; Los Angeles Spanish, 2; Los Nietos Spanish, 1; Monrovia, 1; Orange, 10 20; Pacific Beach, 1; Riverside Calvary, 8 25; Wilmington, 2. *Sacramento*—Chico, 15; Colusa 1st, 10; Elk Grove sub-ech., 5 25; Elkton, 1. *San Francisco*—Oakland Central, 22; San Francisco Chinese, 10. *San Jose*—Gilroy, 7; Milpitas, 4; San Luis Obispo, 7 29.

387 08
PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 95 49; Cross Roads, 2; Sewickly, 106 04; Sharsburg, 81 57. *Blairsville*—Reuland, 21 22; Laird, 5; Union, 5 20. *Butler*—Amity, 2; Concord, 8 21; Fairview, 2; Grove City, 22 87; Martinsburg, 4; Middlesex, 6; Mt. Nebo, 3 25; North Butler, 5 65; Petrolia, 1. *Carlisle*—Chambersburg Central, 5 47; Duncannon, 15; Harrisburg Olivet, 11 48; Lebanon 4th St., 25; Lower Marsh Creek, 3 50; Steelton 1st, 5; Waynesboro' and sub-ech., 9 18. *Chester*—Bryn Mawr, add'l, 174; Chester 3d, 76 92; Darby Borough sub-ech., 14 15; Fagg's Manor, 50; Fairview, 4; Great Valley, 3; Media, 8 31; Middletown, 4; New London, 15; Phoenixville, 6; Trinity Barwyn, 15; Upper Octorara, 50 21. *Clarion*—Pisgah, 10. *Erie*—Merces 1st, 16; North Clarendon, 8 35; Northeast, 35; Sugar Grove, 2; Union, 3 50; Warren, 300. *Huntingdon*—Birmingham, 18 60; Curwensville sub-ech., 20; Everett, 9; Gibson Memorial, 2; Lewistown, 8 10; Mapleton, 5; Newton Hamilton, 2; Osceola, 10 44; Peru, 8 50; Pine Grove sub-ech., 147; Saxton, 1; Shireleysburg, 4. *Kittanning*—Cherry Run, 1; Crooked Creek, 2; Elderton, 8; Glade Run, 14; Midway, 1; Rayne, 1 13; Smicksburg, 2; Strader's Grove, 6. *Lackawanna*—Ashley, 15 77; Brooklyn, 2; Herrick, 2; Honesdale 1st, Estate of Stephen Torrey, 300; Montrose, add'l, 5; Scranton 1st, 252; Wells and Columbia, 2; Wilkesbarre 1st, add'l, 10 25; Wyalusing 1st, 5. *Wyoming* sub-ech., 4. *Lehigh*—Audenried, 43 44; Catasauqua 1st (42 from L. Assoc.), 102; Easton 1st, 182; Mahanoy City (20 from sub-ech.), 40 01; Port Carbon, 15; Reading Washington St., 3; Stroudsburg 1st, 7 72; Tamaqua (2 from sub-ech.), 4; Weatherly, 10. *Northumberland*—Briar Creek, 2; Elysburg, 1; Grove (sub-ech., 80), 113 55; Holland Run, 1; Jersey Shore, 37; Lyscoming, add'l, 11; Orangeville, 8; Renovo, 10 10; Shamokin, 3; Shamokin 1st, 10 35; Sunbury, 43; Williamsport 1st, 20. *Philadelphia*—Philadelphia 1st, add'l, 20; Philadelphia 4th, 3; Philadelphia 10th (sub-ech., 18 40), 785 40; Philadelphia Greenwich St., 10; Philadelphia Lombard St. Central, 5; Philadelphia Union, 10. *Philadelphia Central*—Philadelphia Arch St., 378 20; Philadelphia Beacon, 5; Philadelphia Bethesda, 35; Philadelphia Central, 46 80; Philadelphia Corinthian Ave. Ger., 8; Philadelphia Covenant, 6; Philadelphia Patterson Memorial, 5; Philadelphia Princeton, add'l, 25; Philadelphia Susquehanna Ave., 10; Philadelphia Temple, 25; Philadelphia Toga, 6 90; Philadelphia Trinity, 5; Philadelphia West Park, 10; Philadelphia York St., 10. *Philadelphia North*—Arlington, add'l, 39 93; Forestville, 2; Frankford, 15 69; Germantown Market Sq., 55 73; Hermon, add'l, 5; Holmesburg sub-ech., 10; Neahaniny of Warmistler, 12 47; Neahaniny Warwick, 13; Pottstown 1st, 13; Redeemer (6 49 from sub-ech.), 42 51; Springfield, 2. *Pittsburgh*—Chartiers, 4 50; Finleyville, 73 cts.; Hebron, 25; Knoxville, 5 25; Lebanon, 15; Monongahela City 1st, 30; Mt. Olive, 1; Pittsburgh 2d, 31 42; Pittsburgh 3d, 411 84; Pittsburgh 7th, 6; Pittsburgh 43d St., 23; Pittsburgh Bellefield, 43 75; Pittsburgh Central, 3; Pittsburgh East Liberty, 39; Pittsburgh Park Ave., 23 86; Pittsburgh Shady Side, 37 40; Pittsburgh South Side, 10. *Reddone*—George's Creek, 5; Leisenring, 6 24. *Shenango*—North Sewickly, 1; Petersburg, 2; West Middlesex, 6 51. *Washington*—Cross Creek, 6; East Buffalo, 100; Hookstown, 3 35; Mt. Olivet, 4; Wellburg, 16 82; Wheeling 1st sub-ech., 15. *Wellsboro'*—Knoxville, 1. *Westminster*—Donegal, 9; Hopewell, 5 11; Lancaster Memorial, 2; Mt. Joy, 12; Pine Grove, 5. *West Virginia*—Bethel, 2 32; Hughes River, 3 22; Morgantown, 12; Parkersburg 1st, 16; Sugar Grove, 3; Terra Alta, 7.

5149 26
SOUTH DAKOTA.—*Black Hills*—Rapid City, 12 25; White-wood, 2. *Central Dakota*—Brookings, 6 75. *Dakota*—Mountain Head, 50 cts. *Southern Dakota*—Canton, 3; Dell Rapids 1st, 8; Marion Emmanuel Ger., 3; Scotland, 2; Turner Co. Ger., 12.

44 50
TENNESSEE.—*Holston*—Jonesboro', 8; Kingsport, 1 49; Lamar, 81 cts. *Union*—Knoxville 4th, 35; Madisonville, 90 cts.

46 20

TEXAS.—Austin—Galveston St. Paul's Ger., 2; New Orleans Immanuel, 2; Pecan Valley, 1 81; Taylor, 15. *North Texas*—Archer Station, 1 85; Gainesville, 4; Henrietta, 2; Seymour, 50 cts.; Throckmorton, 2. 30 16

UTAH.—Montana—Anascondo, 1; Butte, 20. *Utah*—Corinne, 1; Evanston, 5; Logan Brick, 5; Mt. Pleasant, 1; Ogden sab-sch., 3. 36 00

WISCONSIN.—La Crosse—Hixton, 3; La Crosse 1st (1 35 from sab-sch.), 3 76; Neillville, 3. *Lake Superior*—Ishpeming, 12 55; Marinette Pioneer, 50; Newberry, 3; St. Ignace, 6. *Madison*—Lodi, 6 15; Reedsburg, 10. *Milwaukee*—Barton, 1; Milwaukee Immanuel, add'l, 3; Oostburg, 3; Ottawa 1st, 76 cts. *Winnebago*—Fort Howard, 1 25; Oshkosh, 10; Oxford, 4; Stockbridge Indian, 2 50; Wausau 1st, 64 39. 187 36

From the churches.....\$23,159 84

FROM INDIVIDUALS.

Rev. W. C. Cattell, 50; Guest money at Perth Amboy, 187 50; Birthday, 0, 100; Rev. J. G. Craighead, D.D., 25; Miss Ella J. Platt, Cal., 100; "I. W. N.", 4; Miss M. G. Muse, Kan., 5; Walter McQueen, N. Y., 100; Clarissa E. Ely, N. Y., 1000; Rev. Thomas J. Shepherd, D.D., Md., 10; "A friend," N. Y., 5; John Martin, Neb., 5; "E. P. D." Pa., 2; "A friend," Kan., 5; Rev. Wendell Prime, D.D., N. Y., 50; Rev. Wm. M. Reed, Mo., 1; Willie Wray, Pa., 5; Mrs. Penelope Leenhout, Col., 2; Rev. J. W. F. Roth, Wis., 88 cts.; Mrs. H. C. Scovel, O., 20; Robert Dollar, Cal., 5;

"Friend of Missions," Honolulu, Hawaii, 100; "C." Pa., 6; Rev. A. M. Lowry, Pa., 5; "H. T. F." 5; Mrs. Anne S. Zug, Mich., 100; Mrs. M. Monab, Wis., 2; Rev. John Newton, Fla., 5; Rev. W. T. Jaquess, Mich., 2; Rev. Wm. Irvin, D.D., N. Y., 20; Alexander Guy, O., on account of note, 100; "Thank-offering from O. P. H.," 2 50; Mrs. Anna B. Essick, Pa., 8; "Friends," Philadelphia, 6; Rev. W. J. Moffatt, Ind. Ter., 5; Dr. H. Neal, Col., 3; Rev. A. A. Mathes, Ill., 2; Mrs. E. J. Dixon, Neb., 5; Samuel Thomas, Pa., 100..... 2,158 86

Interest from permanent fund..... 5,073 63

For current fund.....\$30,392 35

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Mary A. Guthrie, Strattonville, Pa., less tax, 11 72; Legacy of Mrs. Amelia Kerr, N. Y., 25,000; Legacy of Mrs. Nancy Linton, Pittsburgh, less tax, 833 90; Legacy of Mrs. Harriet N. Dickerson, Schaghticoke, N. Y., less tax, 668 68..... 26,504 30

Total for March.....\$56,896 65

Total contributions for current fund from April 1, 1889, being for the entire fiscal year..... 140,836 64

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1890.

ATLANTIC.—McClelland—Mattoon, 1 00
BALTIMORE.—Baltimore—Baltimore 1st, 50; 2d, 12 34; 12th sab-sch., 2; Abbott Memorial, 1; Central, 8 79; Fulton Ave., 2; Westminster sab-sch., 35; Barton sab-sch., 16; Granite, 30 cts.; Havre de Grace, 2; Longconing sab-sch., 7 80; Mt. Paran, 30 cts.; New Windsor, 60 cts.; New Castle—Chesapeake City, Falls Church, Balston Branch sab-sch., 23 06; Georgetown West St., 10; Hyattsville, 2 68; Manassas, 1; Washington 6th, 15; 15th St., 10; Metropolitan, 10; New York Ave., 35. 275 77

COLORADO.—Boulder—Boulder Valley, 12 cts. Denver—Denver Central, 61 95. Pueblo—Canon City, 14; Cimacero, 2; Costilla, 2; Elmore, 1; Engle, 2; La Luz, 2; Pueblo, 1 49. 86 56

COLUMBIA.—Idaho—Coeur d'Alene, 2; Prescott, 1; Spokane Falls Centenary, 5. Oregon—Astoria, 4 78; Crawfordville, 1; East Portland Mizpah, 5; Lafayette, 1; Tualatin Plains, 2; Yaquina Bay, 5. *Puget Sound*—Fourth Plain, 50 cts.; Tacoma 1st, 55 11; Vancouver, 1. *Southern Oregon*—Myrtle Creek, 1; Phoenix, 1. 55 39

ILLINOIS.—Alton—Upper Alton, 2. Bloomington—Onarga, 5; Paxton, 60 cts.; Piper City, 4 65. *Calico*—Harrisburg sab-sch., 6. Chicago—Cabery sab-sch., 2; Chicago 1st, 30 05; 4th, 110; Bethany, 3; Scotch, 9 50; Englewood 1st, 4; Highland Park sab-sch., 15; Joliet 1st, 10; Central ch. and sab-sch., 92 35; Pullman, 6. *Freeport*—Cedarville, 1 85; Galena 1st, 16 68. *Mattoon*—Pana, 27 cts.; Shelbyville, 9. *Ottawa*—Au Sable Grove sab-sch., 9 95; Sandwich, 3. *Peoria*—Peoria 2d, 6; Prospect, 15 15; Salem, 7 25; Yates City sab-sch., 10 46. *Rock River*—Aledo sab-sch., 1 20; Fulton, 2; Norwood, 5; Sterling sab-sch., 10 60. *Springfield*—Farmington, 3; Lincoln, 1; Maroa, 2; North Sangamon, 10; Petersburg, 7; Springfield 2d, 22 85. 441 41

INDIANA.—Crawfordsville—Eugene, 1; Fowler, 2; Lafayette 2d, 25 90; Montezuma, 1; Oxford, 2. *Fort Wayne*—Auburn (sab-sch., 2), 5; Ossian, 5 30; Waterloo (sab-sch., 2), 4. *Indianapolis*—Acton, 1; Indianapolis 6th, 1; Tabernacle, 18; New Pilegh, 1. *Logansport*—Bethel, 4; Logansport 1st, 5; Remington sab-sch., 4. *Muncie*—Anderson, 1; Liberty, 4; Tipton, 2; Wabash, 75 cts. *New Albany*—New Albany 3d, 2; Seymour, 2 40. *White Water*—New Castle sab-sch., 2; Rising Sun, 1. 95 85

INDIAN TERRITORY.—Cherokee Nation—Fort Gibson, 2. *Choctaw*—Beaver Dam sab-sch., 75 cts.; Bennington, 1 65; San Bois, 2. 6 40

IOWA.—Cedar Rapids—Blairtown, 5. *Council Bluffs*—Carson, 9; Conway, 2; Creston, 3; Lenox, 3; Malvern, 3 57; Menlo, 3; Mt. Airy, 3. *Des Moines*—Knoxville, 11; Newton, 3. *Dubuque*—Dubuque 1st sab-sch., 12; Independence Ger., 3. *Fort Dodge*—Boone, 10; Sanborne, 2. *Iowa*—Birmingham (sab-sch., 15), 16 85; Mediapolis, 81 cts.; St. Peter's Evangelical, 2. *Iowa City*—Crawfordsville, 75 cts.; Davenport 1st, 20; Muscatine 1st, 22. *Waterloo*—Kaurar, 2. 138 98

KANSAS.—Emporia—Indianola, 1 60; Wichita 1st, 1. *Highland*—Clifton, 21 64; Effingham, 2; Neuchatel, 2; Nortonville, 2. *Larned*—Arlington, 1; Great Bend, 2; Spearville sab-sch., 1 50. *Neosho*—Fredonia, 3; Garnett, 4; Geneva, 1 40; Liberty, 1; Osage 1st, 4; Princeton, 3 80; Yates Centre,

1 75. *Osborne*—Norton, 3; Phillipsburg, 3. *Solomon*—Cawker City, 1; Clyde, 3; Delphos, 6; Glasco, 1; Glen Elder, 1; Sylvan Grove, 1. *Topeka*—Black Jack, 4 60; Idana, 29 cts.; Leavenworth, 2. 79 58

KENTUCKY.—Ebenzer—Augusta, 6 35; Covington 1st, 62 76; Lexington 2d, 60 92; Mayaville, 9 25. *Louisville*—Kuttawa, 4; Louisville Olivet Chapel sab-sch., 50; Walnut St., 3 40; Penn's Run, 1. *Transylvania*—Danville 2d sab-sch., 25; Lancaster, 5; Palmt Lick, 7 46. 225 14

MICHIGAN.—Detroit—Detroit 3d Ave. (sab-sch., 11 75), 15 51; Central (sab-sch., 5), 8 68; Trumbull Ave., 15; Norris sab-sch., 1; Northville 1st sab-sch., 2 70. *Grand Rapids*—Big Rapids Westminster, 5 68. *Lansing*—Albion, 10; Jackson, 1 02. *Petoque*—Bozette Falls, 1. *Saginaw*—Morrice, 2. 61 94

MINNESOTA.—Duluth—4 Duquet, 1; St. James, 3. *Mankato*—Amboy, 3; Madelia, 2; Mankato, 17 03; Winnebago City, 2. *Red River*—Fergus Falls, 1 66; Malone (sab-sch., 2), 6 23; Moorhead, 2 28. *St. Paul*—Red Wing, 4 49; White Bear, 2. *Winona*—Chatfield, 7 77. 52 35

MISSOURI.—Kansas City—Kansas City 5th, 4 20; Rich Hill, 15 25. *Ozark*—Ebenzer, 2; Mt. Vernon, 2; Ozark Prairie, 1; Springfield 2d, 1. *Palmery*—Hannibal, 10; Milan, 1. *Platte*—Akron, 1; Hamilton, 50 cts. *St. Louis*—Rolla, 50 cts.; St. Louis 2d, 200; 1st Ger., 5; North, 10. 233 45

NEBRASKA.—Hastings—Axtell, 7 80; Bloomington, 2; Edgar, 2; Hastings, 2; Nelson, 38 cts.; Superior, 15 cts. *Kearney*—Ord sab-sch., 5. *Nebraska City*—Hickman German, 3. *Omaha*—Bellevue, 6 60; Omaha Castellar St., 9 21; Papillion, 2; Wahoo, 2. 42 14

NEW JERSEY.—Corisco—Batanga, 2; Corisco, 1; Evvne, 1; Gaboon, 3; Ogove 1st, 2; 2d, 1; 3d, 1; Bata, 1; Benita, 1. *Elizabeth*—Bayonne City, 10; Connecticut Farms, 14; Cranford, 2 50; Elizabeth Westminster sab-sch., 45 81; Pluckamin, 4; Rahway 1st, 10 88; Roselle, 3 88; Westfield, 11 86. *Jersey City*—Hoboken 1st sab-sch., 15; Jersey City Bergen 1st, 48 35; Passaic sab-sch., 4 17; Paterson 1st, 15; 1st Ger., 2; West Hoboken, 10. *Monmouth*—Asbury Park, 14 57; sab-sch., 12 50; Barnegat, 1; Englishtown, 2; Freehold, 24 09; Jamesburg sab-sch., 15; Matawan, 32 71; Oceanic, 7; Shrewsbury, 10; Whiting and Shamong, 1. *Morris and Orange*—Dover, 31 07; German Valley, 5; Madison, 2 36; Mine Hill, 4; Myersville Ger., 1; New Vernon, 5; Orange Bethel, 10 65; Parsippany, 6; Schooley's Mountain, 1; Whippany (sab-sch., 5), 8 72. *Newark*—Montclair Trinity, 31 12; Newark 1st Ger., 5 50; 2d Ger., 5; 3d Ger., 5; Bethany, 2; High St., 31 10. *New Brunswick*—Dayton, 2 43; Ewing, 11 50; Frenchtown (sab-sch., 2), 3; Hamilton Sq., 5 46; Kingwood, 1; Princeton 2d (sab-sch., 10), 22 29. *Newton*—Asbury, 20; Beattystown, 2; Branchville, 5; Deckertown sab-sch., 22 19; Delaware, 4; Mansfield 2d, 3; Musconetcong Valley, 10; Stewartville sab-sch., 15 02; Stillwater, 3; Wantage 2d, 10. *West Jersey*—Bridgeton 1st, 30; Camden 1st, 27; Deerfield, 10; Pittsgrove sab-sch., 15; Wenonah, 1250; Woodstown, 6. 1962 53

NEW MEXICO.—Rio Grande—Jemes, 2 60
NEW YORK.—Albany—Albany 4th, 25; 6th, 3; Madison Ave. sab-sch., 10; State St., 38 85; Johnstown, 10; Sand Lake, 2; Saratoga Springs 1st, 39 87; Stephentown, 3. *Binghamton*—Binghamton North, 4 15. *Boston*—Boston 1st, 30 36; Scotch sab-sch., 2; Lowell, 3; Providence, 2; Taunton, 1. *Brooklyn*—Brooklyn Prospect Heights, 10; 3d St. sab-sch.,

10. *Buffalo*—Buffalo 1st, 100; Westminster, 20 71; East Aurora sab-sch., 6 17; Jamestown, 3; Olean sab-sch., 12; Westfield, 11 48. *Cuyoga*—Auburn Calvary, 4 78; Genoa 3d, 42 cts. *Chemung*—Burdett, 3 46; Horse Heads, 10; Southport, 2. *Columbia*—Durham 1st sab-sch., 6; Hudson sab-sch., 28. *Genesee*—Batavia, 23; Perry, 15. *Genesee*—Trumansburg, 2. *Hudson*—Amity, 16; Centerville, 1; Clarkstown Ger., 1; Denton, 1; Good Will, 81 cts.; Haverstraw 1st, 4; Nyack Ger., 1; Port Jervis, 10; Ramapo sab-sch., 80; Ridgeport, 50 cts.; Washingtonville 1st sab-sch., 17 22; West Town, 3. *Long Island*—Bridgehampton, 16; East Hampton, 21 75; Sag Harbor, 10; Southampton, 20 76. *Lynn*—Rose, 77 cts.; Wolcott 1st, 4 98. *Nassau*—Springfield, 6. *New York*—New York Christ Chapel, 6; Hope sab-sch., 25; Sea and Land, 5; West Farms, 50 cts.; West 51st St., 3. *Niagara*—Lewiston, 5; Niagara Falls (sab-sch.), 5 15, 16 78. *North River*—Bethlehem, 23; Fine Plains, 6 50; Wappingers Creek, 2. *Rochester*—Genesee Village, 35; Ogden, 1 58; Rochester Emmanuel, 1 34; Sparta 1st sab-sch., 6 52; Springwater, 4 32. *Schenectady*—Lester, 3. *Schenectady*—Arcurt, 43 cts.; Corning, 4 12. *Syracuse*—Hannibal, 6; Marcellus sab-sch., 5; Oswego Grace, 15 45; Syracuse 1st Ward sab-sch., 15. *Troy*—Cambridge, 7 cts.; Hoosick Falls, 8 80; Sandy Hill, 50 cts.; Watford, 3 93. *Utica*—Sauquoit, 5; Westernville sab-sch., 10. *Washington*—Bedford, 5; Croton Falls, 7; Darien, 10; South-east, 8; Stamford, 57 52; Yonkers 1st Immanuel Chapel, 25; Daypring, 6.

NORTH DAKOTA.—*Pembina*—Aurilla, 2 67. **OHIO.**—*Bellefontaine*—Bellefontaine, 1 52. *Chillicothe*—Bogota, 1; Chillicothe 1st, 18; Greenfield, 41 05; New Petersburg, 10. *Cincinnati*—Cincinnati 2d, 144 33; Cleves, 3; College Hill, 8 87; Morrow, 4 24; Pleasant Run, 1; Somerset, 1 41. *Cleveland*—Cleveland 1st (sab-sch.), 33 89, 49 75; North sab-sch., 2 38; Woodland Ave., 20; Orwell, 3. *Columbus*—Lancaster, 4. *Dayton*—Ebeneser, 1. *Lima*—Blanchard, 2; McComb, 2. *Mahoning*—Canton, 4; East Palestine, 2; Niles, 2; Warren, 6. *Marion*—Marion, 3. *Portsmouth*—Georgetown, 5; Portsmouth Ger. (sab-sch.), 10, 14; Winchester, 2. *St. Clairsville*—Bellair 1st, 11 68; Cadiz sab-sch., 25 67. *Steubenville*—Amsterdam, 6; Bethesda, 5; Brilliant, 3; Buchanan Chapel, 8; Cross Creek, 2; Dennison, 3; East Liverpool, 1; Oak Ridge sab-sch., 2 96; Richmond, 3 60; Ridge, 1; Scio, 12 37; Unionport, 1; Yellow Creek, 5. *Wooster*—Loudonville, 2; Orange, 2. *Zanesville*—Jefferson, 2; Jersey, 2 70; Keene, 8; Pataaskala, 2.

PACIFIC.—*Bentonia*—Arcata, 8 80; Mendocino, 15; Petaluma, 5; Two Rocks, 6. *Los Angeles*—Aurora, 1; Los Angeles Bethany, 1; Spanish, 2; Monrovia, 1. *Sacramento*—Chico, 15; Colusa, 3. *San Jose*—Gilroy, 15.

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave. ch. and sab-sch., 44 02; Beaver sab-sch., 36 58; Glenshaw ch. and sab-sch., 12; Hoboken, 5; Sewickly, 24 90; Sharpsburg, 16 25. *Blairsville*—Union, 2 74. *Builer*—Allegheny, 1; Amity sab-sch., 10 40; Grove City, 7 62; New Hope, 3; New Salem, 3. *Carlisle*—Chambersburg Central, 10 34; Duncan-nan, 7 74; Great Conewago, 55 cts.; Harrisburg 7th St., 10; Middle Spring, 10; Rocky Spring, 2; Saint Thomas, 4 28; Waynesboro' sab-sch., 8 06. *Chester*—Darby Borough sab-sch., 20; Marple sab-sch., 15; Middletown, 3. *Clarion*—Academia, 2 81; Edenburg, 6; Mt. Tabor, 1. *Erie*—Mercer 1st, 14; Sandy Lake sab-sch., 6; Sugar Creek, 2; Memorial, 1 50; Union, 1 16; Warren, 100. *Huntingdon*—Birmingham, 22 99; Curwensville sab-sch., 19 19; Duncansville sab-sch., 5; Lewistown, 2 70; Mapleton, 3; Newton Hamilton, 4; Pine Grove sab-sch., 49 cts.; Upper Tuscarora, 5 09. *Kittanning*—Cherry Run, 6; Crooked Creek, 2; Midway, 1; Smicksburg, 1 25. *Lackawanna*—Brooklyn, 5; Honesdale, 400; Beranton 1st, 102. *Lehigh*—Catsaqua 1st, 10; Easton 1st, 19; Olivet sab-sch., 13; Port Carbon, 3; Pottsville 1st, 10 60; Shawnee, 4; Slatington, 9 25; Stroudsburg, 5 60; Tamaqua (sab-sch.), 1; 3; Weatherly, 10. *Northumberland*—Brar Creek, 1; Elysburg, 1; Grove, 88 47; Holland Rug, 1; Milton sab-sch., 18; Orangeville, 3; Shamokin, 2; 1st, 4 49;

ATLANTIC.—*Atlantic*—Berean, 5; Zion, 5. *Fairfield*—Ebeneser, 2; Good Will, 2. *Knex*—Columbus 2d, 2 30; Atlanta New Hope, 2. *McClelland*—Mattoon, 2. *South Florida*—Titusville, 1.

BALTIMORE.—*Baltimore*—Baltimore 1st, 100; 2d, 36 61; 12th, 11; Abbott Memorial, 1; Boundary Ave., 46 60; Brown Memorial, 60 53; Central, 68 30; Faith, 5; Fulton Ave., 2; Barton, 2; Cumberland 1st, 16; Govanstown, 10; Granite, 50 cts.; Hagerstown, 2; Hampden, 3; Havre de Grace, 2; Mt. Paran, 60 cts.; New Windsor, 1; Taneytown, 10; The Grove, 3. *New Castle*—Delaware City, 6; Elkton, 17 80; Lower Brandywine, 6 16; Newark 1st, 31 27; St. George's, 2 15; Wilmington Central (sab-sch.), 9 56; 90 64; Rodney St., 14 91. *Washington City*—Boyd's, 2; Falls Church 1st, 2 50; Manassas, 1; Neelsville, 2; Washington 15th St., 25; North, 3; Gurley Memorial, 6 61.

CATAWBA.—*Cape Fear*—Wilmington Chestnut St., 3;

Williamsport 1st, 10. *Philadelphia*—Philadelphia 4th, 18 76; Greenwich St., 10; Tabernacle, 90; Union, 3; Walnut St. (sab-sch.), 49 32, 334 64. *Philadelphia Central*—Philadelphia Central, 16 40; Cohockink sab-sch., 12 40; Covenaut, 5; North Broad St. sab-sch., 40; Oxford, 56 31; Patterson Memorial, 3; Temple, 25; York St., 10. *Philadelphia North*—Ablington, 37 03; Chestnut Hill, 84; Frankford, 15 59; Germantown Market Sq., 72 91; Wakefield sab-sch., 15; Holmesburg sab-sch., 5; Nesaminy of Warwick, 16. *Pittsburgh*—Chartiers, 1 50; Lebanon, 15; Middletown, 10; Mingo, 24 cts.; Monongahela City, 25; Pittsburgh 2d, 10 47; 43d St., 40; Bellefield, 14 60; Central, 2; East Liberty, 12; Park Avenue, 7 53; Shady Side, 14 96; South Side, 3. *Redstone*—Dawson, 4; George's Creek, 3; Leisenring, 22 57; Mt. Pleasant, 49; Sewickly, 4; Tent, 5. *Schenango*—West Middlesex, 5 39. *Washington*—Cross Creek, 11; Mt. Olivet sab-sch., 5; Pigeon Creek, 3 20. *Westminster*—Donegal, 2; Lancaster Memorial, 2; Lebanon 4th St. (sab-sch.), 6, 15; Mt. Joy, 4 85; sab-sch., 10 30; Pine Grove, 2. *West Virginia*—Bethel, 3 60; Morgantown, 7; Parkersburg 1st, 5; Sugar Grove, 2. 2325 72. **SOUTH DAKOTA.**—*Black Hills*—Rapid City, 13 60. *Central Dakota*—Huron, 19 15. *Dakota*—Mountain Head, 50 cts. *Southern Dakota*—Harmony sab-sch., 10; Lenoxx 1st Ger., 5; Parker, 28 cts. 48 53. **TENNESSEE.**—*Holston*—Jonesboro', 8; Kingsport, 50 cts.; Lamar, 27 cts. *Union*—Baker's Creek, 1; Clover Hill, 1; Madisonville, 30 cts. 948 54. **TEXAS.**—*Austin*—New Orleans Ger., 2; Pecan Valley, 44 cts.; Taylor, 3. *North Texas*—Gainesville, 5. 10 44. **UTAH.**—*Montana*—Anasconda, 1; Missoula, 6; White Sulphur Springs (sab-sch.), 2 50, 5. *Utah*—American Fork, 3; Kaysville, 3 23; Parowan, 5. 23 25. **WISCONSIN.**—*La Crosse*—Galesville, 3; La Crosse 1st sab-sch., 2 10; Neillsville, 2. *Lake Superior*—Lakefield, 4 50; Negaunee, 4; Oconto (sab-sch.), 10, 28. *Madison*—Madison 1st sab-sch., 10; Reedsburg, 4. *Mitwaukee*—Oostburg, 3; Ottawa, 25 cts. *Winnebago*—Stockbridge Indian, 2. 60 85.

Received from churches, March, 1890..... \$6,727 35
Received from Sabbath-schools, March, 1890..... 1,054 63

Total from churches and Sabbath-schools, March, 1890..... \$7,781 95

MISCELLANEOUS.

Rev. J. R. Coulter, Crawford Corners, Pa., 1 50; C. S. Haines, Newark, N. J., 40; W. M. Grafton, from sab-sch. in Iowa, 1 50; A. E. Blackburn, St. George, Utah, 2; A. E. W. Robertson, Muscogee, Ind. Ter., 1 40; "C," Pa., 1; Mrs. Mary G. Pigeon, Essex, Mass., 7; Interest from Trustees, 201 49; Interest from Trustees J. C. Green Fund, 92 50; Interest from Trustees, 1196 29; Paris sab-sch., Idaho, 1 25; Rev. D. S. Baker, Maryville, Tenn., 40; Thomas H. Haug, S. Dak., 8; George Perry, S. Dak., 3; G. W. Vansickle, Fla., 2; Alexander Rose, Mich., 6; W. H. Long, N. C., 2 95; Charles Shepherd, Wash. Ter., 2 15; R. F. Sulzer, Minn., 15; Eldorado sab-sch., Neb., 3 16; Cash, 25 cts. 1,590 25

Total receipts for March, 1890..... \$9,372 20
Total third net profit of Business Department for year ending March 31, 1890..... 11,295 44

Total receipts for March..... \$20,667 64
Amount previously acknowledged..... 66,355 35

Total receipts for year ending March 31, 1890..... \$87,022 99

C. T. McMULLIN, Treasurer,
1834 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, MARCH, 1890.

Sloan's chapel, 1. *Cutwaba*—Charlotte, 2 25; Concord (sab-sch., 50 cts.), 5 50. *South Virginia*—Y. P. S. C. E., Bethesda, 6. *Yadkin*—Freedom, 2; Logan, 1; Mt. Tabor, 2 53; Mt. Vernon, 1; New Centre, 1; Stateville 2d, 8; Winston, 2. 80 30

COLORADO.—*Boulder*—Fort Collins, 12; Fort Morgan, 4; Boulder Valley, 39 cts. *Denver*—Denver Central, 63 85; Capitol Ave., 11 05; Georgetown, 4 82. *Gunnison*—Grand Junction, 56 cts. *Pueblo*—Alamosa (sab-sch.), 5, 12; Canon City, 22; Cimicero, 2; Durango, 4; La Luz, 2; Monument, 1 55; Pueblo 1st, 2 48; La Costilla, 1. 143 70

COLUMBIA.—*East Oregon*—La Grande, 2; Pendleton, 1 65. *Idaho*—Moscow, 1 50; Prescott, 1; Rathdrum, 1 50. *Oregon*—Albina, 2; Brownsville, 8 50; Crawfordville, 2 25. *East Portland* 1st, 6; Gervais, 2; Independence Calvary, 5; Lafayette 1st, 1; Marion, 1; Octorara (Turner), 4; Oregon City 1st, 2; Pleasant Grove, 6; Portland Calvary, 20; Tualitin

Plains, 2; Yaquina Bay, 5. *Puget Sound*—Fourth Plain, 50 cts.; La Causa St. John's, 2; Seattle 2d, 2; Tacoma 1st, 68 13; 3d, 3; Vancouver, 1; Myrtle Creek, 1; Yakima 1st, 1 50. *Southern Oregon*—Phoenix, 2. 154 53

ILLINOIS.—*Alton*—Alton 1st (sab-sch., 2); 17; Carlinville, 5; Collinsville, 20; Lebanon, 7; Upper Alton, 2. *Bloomington*—Bloomington 2d, 150; Chenoa, 3 58; Cooksville, 7 07; Heyworth, 13; Onarga, 10; Paxton, 1; Piper City, 5; Roseville, 1; Sidney, 2; Tolono, 11 02; Urbana, 3; Waukega sab-sch., 3. *Champaign*—Carlinville, 2; Centralia (sab-sch., 1 81), 6 43; Metropolis, 5; Olney, 3; Richland, 2. *Chicago*—Cabery, 2; Chicago 1st, 72 61; Railroad Chapel sab-sch., 25; 3d, 89; Scotch, 10; Englewood 1st, 7; Evanston 1st, 30; Herscher, 5; Joliet Central, 142; Manteno, 32 85; Pullman 1st, 6; Zion's Grove, 5. *Freeport*—Cedarville, 4 40; Galena 1st, 100; South, 21; Hanover, 6; Linn and Hebron, 8. *Madison*—Ashmore, 6; Assumption, 1; Mattoon, 4 50; Panna, 46 cts.; Shelbyville, 16; Tower Hill, 4; Tuscola, 9. *Marion*—Aurora 1st, 7 10; Mendota, 6; Morris, 6; Oswego South, 5; Rochelle W. H. M. Soc., 30; Sandwich, 7. *Peoria*—Eureka, 10 41; John Knox, 3 10; Peoria 2d, 85 07; Grace, 7; Princeville, 21; Prospect, 18 85; Salem, 6 50. *Rock River*—Aledo sab-sch., 2; Ashton, 4; Dixon, 17 71; Edgington, 7; Franklin Grove, 3; Fulton, 5 75; Hamlet, 3; Pleasant Ridge, 2; Rock Island Broadway, 3 25; Woodhull, 3. *Schuyler*—Clayton 1st, 8; Liberty, 1; Mt. Sterling, 26 78; Oakwauka, 6 68. *Springfield*—Farmington, 5; Lincoln 1st, 2; Macon, 1 75; Maroa, 3; Pisgah, 2 17; Springfield 2d, 35 95; Unity, 1 02. 1238 01

INDIANA.—*Crawfordsville*—Elizaville, 2; Eugene, 1; Fowler, 2; Hopewell, 2; Lafayette 1st, 7 25; 2d, 73 75; Oxford, 2; Thorntown, 4; Waveland, 11 50; West Lebanon, 1. *Fort Wayne*—Oswan, 8 80. *Indianapolis*—Acton, 1; Bainbridge, 2; Indianapolis 2d, 1 50; Tabernacle, 15 74; New Pisgah, 1. *Logansport*—Logansport 1st (sab-sch., 45), 52; Michigan City 1st, 13; Mishawaka, 1; Monticello, 18; South Bend 1st, 1; 2d, Y. P. Soc., 20; Valparaiso, 13. *Muncie*—Anderson, 2; Marion, 21 cts.; Tipton, 3; Wabash, 1 25. *New Albany*—Jeffersonville 1st, 19 80; Leavenworth, 1; Livonia, 1 10; New Albany 3d, 11; Seymour, 2 40; Walnut Ridge, 1. *Vincennes*—Koleen, 2. *White Water*—Aurora, 2; Dunlapville, 4; Liberty, 5; New Castle, 4; Richmond 1st, 16; Rising Sun W. H. M. Soc., 2; Versailles, 1. 338 30

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson, 2. *Choctaw*—New Hope, 1. *Muscogee*—Muscogee, 20; Nuyaka, 8 80; Tulsa, 6. 32 40

IOWA.—*Cedar Rapids*—Anamosa, 5; Blairtown, 11; Cedar Rapids 2d sab-sch., 30; Geo. S. Lawrence sab-sch. class, 22 50; Linn Grove (sab-sch., 3 20); 7; Mechanicville, 5; Scotch Grove, 1. *Council Bluffs*—Carson, 10; Conway, 2; Corning, 11 47; Creston, 4; Emerson, 8 35; Griswold, 3; Hamburg, 3; Malvern, 4 68; Menlo, 7; Sharon, 3; Shelby, 2. *Des Moines*—Des Moines Central, 104 88; Newton, 10; Olivet and New Sharon, 4; Okaloosa, 2; Russell sab-sch., 5. *Dubuque*—Dubuque 2d, 20; Ger. 1st, 7; Dyeraville Ger., 1; Independence 1st, 36 07; Ger., 3; Pleasant Grove, 3. *Fort Dodge*—Alta, 2 45; Ashton, 1; Bancroft, 1; Battle Creek, 2 75; Burt, 2; Carroll, 6; Churdan, 3; Fort Dodge 1st, 30; Grand Junction, 7; Lyon county Ger., 2; Sanborne, 3; Sioux City 2d, 5 25; Spirit Lake, 1 06; Inwood, 1. *Jones*—Bonaparte, 2 35; Burlington 1st, 2 97; Mediapolis, 1 88; Morning Sun, 17 40; Primrose, 1 30; Sharon, 3 90. *Iowa City*—Crawfordsville, 1 25; Iowa City, 7 50; Muscatine 1st, 15; Sugar Creek, 2; Tipton, 10; Washington, 45 cts.; West Liberty, 3; What Cheer, 1; Wilson Junction, 12. *Waterloo*—Ackley, 22; Albion (sab-sch., 5), 13; Cedar Valley, 2; Clarkeville, 5; Grundy Centre (sab-sch., 1 41), 10; Kanrar, 2; Marshalltown, 1; Morrison, 6; Rock Creek Ger., 1; Waterloo, 5. 551 95

KANSAS.—*Emporia*—Cottonwood Falls, 3; Howard, 5; Lyndon, 6; Newton 1st, 7; Peotone, 1; Wichita 1st, 7. *Highland*—Baileyville, 6 55; Clifton, 6 25; Corning, 2; Effingham, 5; Hiawatha, 3; Horton, 5 55; Lancaster, 5; Neuchatel, 3; Nortonville, 1; Vermilion, 1. *Larned*—Arlington, 3; Great Bend, 2; McPherson, 10 75. *Neosho*—Fort Scott 1st, 12; Garnett, 5; Geneva, 50 cts.; Iola, 4; Mound Valley, 1; Ottawa, 95; Paola, 1; Yates Centre, 1 92; Liberty, 1 15; Milliken Memorial, 2. *Osborne*—Norton, 5; Osborne, 3; Phillipsburg, 1. *Solomon*—Abilene, 6; Beloit, 6 60; Cawker City, 3; Clyde, 3; Delphos, 3; Glen Elder, 2 33; Herington, 1; Salina, 19; Blue Stem, Sylvan Grove and Vesper, 1. *Topeka*—Auburn, 4; Black Jack, 4 75; Clinton, 3; Idana, 47 cts.; Lawrence 1st sab-sch., 12 50; Olathe, 4; Vineland 1st, 9 62. 306 95

KENTUCKY.—*Benezar*—Augusta, 5 40; Frankfort, 15 17; Lexington 2d, 184 36; Maysville 1st, 16; Mt. Sterling, 3 50. *Louisville*—Louisville Central, 25 Penn's Run, 1; Shelbyville 1st, 1 50. *Transylvania*—Danville 2d, 50; Lancaster, 5. 306 93

MICHIGAN.—*Detroit*—Detroit 3d Ave., 25 27; Central (sab-sch. Miss. Soc., 5), 11 05; Fort St., 208 23; Jefferson Ave., 232; Trumbull Ave., 15; Westminister (member, 20), 30; Howell 1st, 19 90; Marine City sab-sch., 5; Norris, 1 71; South Lyon, 7 86. *Grand Rapids*—Evert, 6; Ionia, 10; Muir, 2. *Kalamazoo*—Cassopolis, 3 92; Kalamazoo 1st, 28 88; White

Pigeon, 5. *Lansing*—Albion, 10; Battle Creek, 10; Jackson, 1 70; Mason, 25; Stockbridge, 2. *Monroe*—Adrian 1st, 30; Coldwater, 3 22; Hillsdale, 12. *Pontiac*—Boysie Falls, 1. *Saginaw*—Bad Axe 1st, 1; Ithaca, 2 50; Marietta 1st, 5; Sand Beach Y. P. Miss. Soc., 5. 719 24

MINNESOTA.—*Duluth*—Cloquet, 1; Duluth 2d, 7 19; N. James, 2; Sandstone (sab-sch., 29 cts.), 5. *Marquette*—Ambor, 5; Delhi, 2 83; Kasota, 3; Le Sueur, 10; Madelia, 2; Mankato 1st, 14 33; Redwood Falls, 15; St. Peter's Union Haines Rd., 20; Winnebago City, 20. *Red River*—Crookston, 3; Ferry Falls, 2 60; Maine, 2. *St. Paul*—Farmington, 1 88; Hastings, 2; Minneapolis 5th, 5; Andrew, 25; Highland Park Miss. Soc., 10; Stillabach sab-sch., 10; Stewart (Y. P. S. C. E., 15, sab-sch., 9 14), 24 14; Red Wing, 7 49; St. Cloud, 9 25; St. Paul 1st sab-sch., 4 61; Central, 15 05; Dayton Ave., 10; Goodrich Ave., 6; House of Hope, 87 16; Westminister, 200 61; Vermilion, 2 12. *Winona*—Kasson, 3; Rochester, 11 17. 549 43

MISSOURI.—*Kansas City*—Clinton, 5 25; Holden 1st, 4 85; Kansas City 2d, 10 10; 5th, 7; Nevada, 5; Schell City, 1; Sedalia Broadway, 8 44. *Ozark*—Carthage, 15 55; Ebenezer, 3; Eureka Springs, 3; Mount Vernon, 2; Ozark Prairie, 2; Springfield 2d, 3 60; Calvary, 13 55. *Palmersville*—Kirkville, 4. *Platte*—Akron, 1; Avalon, 2 56; Craig, 4; Fairfax, 4; Hamilton, 1; St. Joseph Westminister, 10. *St. Louis*—Rolla, 2; St. Louis 2d, 535; 1st Ger., 5; Carondelet, 15; Glasgow Ave., 31 20; Lafayette Park, 75; North, 30. 604 10

NEBRASKA.—*Hastings*—Beaver City, 2; Bloomington, 1; Edgar, 2; Glenville, 50 cts.; Hastings 1st, 10; Mt. Pleasant Ger., 50 cts.; Nelson, 64 cts.; Superior, 2 43. *Kearney*—Kearney, 18 73; Ord, 4; St. Edward's, 4. *Nebraska City*—Beatrice 1st, 15 21; Humboldt 1st, 2; Nebraska City 1st, 20; Plattsmouth Ger., 2; Staplehurst, 2; Table Rock, 4; Tecumseh, 5. *Niobrara*—Emerson, 3 48; Hartington, 3; Oakdale, 1 65; Wakarusa, 5. *Omaha*—Black Bird Hills, 2; Columbus, 6; Omaha Westminister, 68 cts.; Papillion, 4; South Omaha, 2; Wahoo, 1 75; Webster, 1 16; Love (sab-sch., 1 92), 12. 134 73

NEW JERSEY.—*Elizabeth*—Clinton sab-sch., 10; Connecticut Farms, 21; Lammington, 10 33; Perth Amboy, 31 10; Pluckamin, 10; Rahway 1st, 15 97; Roselle, 13 96; Springfield, add'l, 6; Westfield, 13 73; Woodbridge, 10; Glen Gardner, 2. *Jersey City*—Hoboken 1st sab-sch., 8 67; Jersey City Scotch, 10; Passaic 1st sab-sch., 4 32; Paterson 1st, 18; 1st Ger., 3; Redeemer, 50; Rutherford 1st (sab-sch., 75 64), 101 25; West Hoboken 1st sab-sch. Miss. Soc., 10; West Milford, 2. *Monmouth*—Asbury Park, 8 27; Barnegat, 2; Columbia, 3; Cranbury 2d, 10; Englishtown, 2; Freehold, 19 83; Jamesburg, 10; Keyport, 2; Matawan, 20 12; Moorestown, 2; New Grana, 1; Point Pleasant, 4; Shrewsbury, 10; Tennyson, 3; Tuckerton, 3. *Morris and Orange*—Dover, 33 03; Fairmount, 2; German Valley, 6; Madison, 3 94; Mine Hill, 4; New Vernon, 30; Parsippany, 10; Schooley's Mountain, 5; South Orange, 7 80; St. Cloud, 4; Succasunna, 5 83; Whippany, 18 64. *Newark*—Montclair Trinity, 68 68; Newark 2d, 17 42; 6th, 10; 1st Ger., 7 25; 2d Ger., 5d Ger., 5; Bethany, 2; Calvary, 4 72; High St., 36 88. *New Brunswick*—Alexandria 1st, 2; Dayton, 4 06; Ewing, 10 82; Frehentown (sab-sch., 1), 2; Hamilton Square, 5 65; Holland, 5; Hopewell 1st, 4; Kingston, 2; Kingwood, 2; New Brunswick 2d (sab-sch., 10), 15; Princeton 2d, 13 05; Witherspoon St., 1; Stockton, 4; Titusville, 5; Trenton 3d, 50; 6th, 8; Bethany, 6. *Newton*—Asbury, 10; Beattystown, 2; Branchville, 14; Deckertown, 6 19; Delaware, 4; La Fayette, 1; Mansfield 2d, 3; Musconetcong Valley, 2; New Hampton sab-sch., 8; Sparta, 2; Wantage 2d, 5; Washington 1st, 40. *West Jersey*—Atlantic City 1st, 32; Blackwoodtown, 10; Bridgeton 1st, 75; Camden 1st, 28; Cape Island, 15; Clayton, 10; Deerfield, 10; Gloucester City 1st, 6; Hammonton, 22; Pittsgrove, 14; Vineland, 5; Wenonah, 10; Woodstown, 7. 1295 49

NEW MEXICO.—*Arizona*—Florence, 1. *Rio Grande*—Jener, 1; Pajarito, 1. 3 60

NEW YORK.—*Albany*—Albany 3d, 29 40; 4th, 75; 6th, 6; Madison Ave., 15; State St., 61 42; Ballston Spa, 12 72; Jerusalem Memorial, 5 71; Johnstown, 15; New Scotland, 7 50; Sand Lake, 3 17; Saratoga Springs 1st, 30 91; 2d, 6 65; Schoenectady 1st, sen. dept., 83 95; Stephentown, 3 33; Voorheesville, 4. *Binghamton*—Bainbridge, 15; Binghamton 1st, 52 59; North, 6 91; Cortland, 50; McGrawville, 7; Smithville Flats, 1 50; Union, 20. *Boston*—Boston 1st, 40; Lawrence Ger., 7 50; Lowell, 7; Portland, 5; Roxbury, 6 15; South Framingham, 2 50; Taunton Clinton St., 1. *Brockton*—Brooklyn 1st sab-sch., 50; Cumberland St., 5; East Williamaburg Ger., 2; Hopkins St. Ger., 5; Memorial, 37 88; Ross St., 66 17; South 3d St., 151 07. *Buffalo*—Buffalo 1st, 50; Bethany, 13 40; Calvary, 60; Central, 30; Wells St., 5; Westminister (sab-sch., 10), 38 41; West Side, 5; Gowanda, 1; Sherman, 29 50; Westfield, 32 35. *Crocygo*—Auburn Calvary, 13 35; Dryden, 2 19. *Champlain*—Fort Covington, 7 05. *Chemung*—Elmira 1st, 18 32. *Columbia*—Ancram Lead Mines, 1 50; Catskill, 40; Hudson (sab-sch., 25), 50; Spencerstown, 5; Valatie, 10. *Genesee*—Byron, 5; Castile, 3; Corfu, 8 50; North Bergen, 3; Perry, 35. *Genesee*—Canandaigua 1st sab-sch., 14; Gorham, 6 57; Penn Yan (sab-sch., 15), 38; Seneca

Castle, 4 25; Trumansburg, 9; West Fayette, 1. *Hudson*—*Centreville*, 1; Clarkstown, 1 Ger., 1; Denton, 2; Good Will, 1 35; Middletown 2d, 25 69; Milford, 1; Nyack, 1st, 8 05; Ger., 1; Palisades, 9; Port Jervis, 15; Scotchtown, 5; Stony Point, 13 89; Unionville, 45 cts.; Washingtonville 1st, 15; West Town, 4. *Long Island*—East Hampton, 10; Moriches, 3 63; Port Jefferson, 12 07; Sag Harbor, 10; Shinnecock, 2; Southampton, 20 76. *Lyons*—Fairville, 4 61; Galen, 8 86. *Nassau*—Astoria, 8 50; Glen Wood, 1; Huntington 2d, 11 50; Newtown, 6 60; Springfield 1st, 4. *New York*—New York 1st, 1578 70, sp. for Carthage, N. C., 50; 2d Ger., 1; 5th Ave., 2942 13; 13th St. sab-ech. *Mis. Soc.*, 62 50; Bethany sab-ech., 8; Bohemian, 5; French Evangelical, 5; Mt. Washington, 25 50; Puritans, 30 80; Sea and Land, 3; Washington Heights, 1; West End, 16; West Farms, 5; Zion Ger., 2 50. *Niagara*—Albion, 16 31; Lockport 2d Ward, 1. *North River*—Cold Spring, 22; Pine Plains, 6; Pleasant Valley, 11 56; Wappinger's Creek, 3. *Otego*—Delhi 1st, 30; 2d, 62 94; Richfield Springs, 12 78; Stamford, 22. *Rochester*—Avon Central, 2; Brighton, 6; Genesee 1st, 70 40; Lima sab-ech., 5; Ogden, 3 10; Pittsford, 2; Rochester 1st, 170; Central, 84 90; Emmanuel, 1 34; Memorial (sab-ech., 45), 60; St. Peter's, 40; Sparta 1st, 13 16; 2d, 7 12; Springwater, 4; Wheatland, 6. *St. Lawrence*—Adams (sab-ech., 6 75), 13 75; Dexter, 2; Oswegatchie 1st, 15; Os Bow, 6; Theresa, 6. *Steuben*—Almond, 3; Arkport, 72 cts.; Bath, 46; Corning, 5 87; Hammondport, 2; Hornellsville, 10 90. *Syracuse*—Baldwinsville, 4; Fulton, 20; Hannibal, 5; Mexico 1st, 30 50; Oswego 1st, 20; Grace, 27 37; Syracuse 1st, 39 05. *Troy*—Brunswick, 12 75; Hebron, 2; Sandy Hill, 30 64; Troy 1st, 81 64; 2d (sab-ech., 16 80), 83 99; Waterford 1st, 7 86. *Ulster*—Holland Patent, 16; Ilion, 2; Kirkland, 10; Lowville, 10; Lyons Falls, 7 25; New Hartford, 8; Oneida Castle, Cochran Memorial, 14 16; Utica 1st, 62 29; Verona, 7 32; Wolcott Memorial, 8. *Westchester*—Croton Falls, 5; Darien, 10; Greenwich 1st, 4; Mt. Kisco, 18 75; Port Chester, 2 87; Sing Sing, 38 68; Southeast, 4; Thompsonville, 46 50; Yonkers Dayspring, 6. 7738 79

NORTH DAKOTA.—*Fargo*—Tower City, 4 76. *Pembina*—Arvilla, 4 55; Gliby, 3. 12 31

OHIO.—*Athens*—Gallipolis, 5; Marietta 4th St., 10. *Bellefontaine*—Belle Centre W. H. M. Soc., 13 63; Bellefontaine 1st (W. H. M. Soc.), 52 53; Buck Creek W. H. M. Soc., 20; Bucyrus W. H. M. Soc., 25; Forest (W. H. M. Soc., 4), 5 50; Gallon (W. H. M. Soc., 5), 11 50; Kenton (W. H. M. Soc., 5), sab-ech., 2 50; 24 60; Marcellus W. H. M. Soc., 2 10; Rushsylvania W. H. M. Soc., 2; Spring Hills (Chil. Bd.), 10 50; Upper Sandusky W. H. M. Soc., 9; Urbana W. H. M. Soc., 8 25; West Liberty, 1 93. *Chillicothe*—Bainbridge, 3; Bogota, 2; Chillicothe 1st, 30; Frankfort, 3; Greenfield, 25 96; Hamden, 6; Hillsboro, 27 13; New Petersburg, 25; Union, 3. *Cincinnati*—Batavia, 6; Bethel, 2 50; Cincinnati 2d, 81 80; Cumminsburg, 9 75; Walnut Hills 1st Bethany Miss. sab-ech., 14 42; Clevea, 4; College Hill, 21 18; Elizabeth and Berea, 5; Goshen, 2; Loveland, 11 40; Monroe, 5; Montgomery, 1 25; Morrow 1st, 3; New Richmond, 3; Pleasant Run, 2; Somerset sab-ech., 3; Wyoming (sab-ech., 25), 125; Ludlow Grove, 2; Silverton, 1 50. *Cleveland*—Cleveland 1st (Mrs. Mather, 100), 157 63; 2d, 125; Beckwith, 10 90; Case Ave. Y. P. Soc., 11; Miles Park, 10; Woodland Ave., 75; Orwell, 3; Parma, 5; Rome, 1; Calvary Congl., 31 55; sab-ech., 5 55. *Columbus*—Greeneville sab-ech., 10; Columbus 1st, 35; 5th Ave., 9 10; Westminster sab-ech., 2 58. *Dayton*—Dayton 4th, 25; Ebenzer, 1; Hamilton 1st, 20. *Huron*—Green Springs, 2; Norwalk 1st, 22 65. *Lima*—Blanchard, 10; Delphos, 2; Findlay, 3; Lima Main St., 3; McComb, 10; Middlepoint, 1; Van Wert, 6 45; Wapakoneta, 4. *Mahoning*—Canfield, 10; Canton 1st, 4 75; Coltsville, 1 88; East Palestine, 5; Leetonia, 6; Warren, 10; Ladies' Pres. Soc., 59 11; Lowellville, 1 58. *Marton*—Berlin, 1; Marion 1st, 5; Marysville, 4 26; Mt. Gilead, 11 9. *Mawmee*—Kunkle, 2; Mt. Salem, 3; Toledo 1st Ger., 1; 8d, 9 63; West Unity, 2; Maumee Pres. Soc., 3. *Portsmouth*—Georgetown, 4; Manchester (sab-ech., 3), 20; Portsmouth Ger., 4; Red Oak, 6; Winchester, 2. *St. Clairsville*—Cadiz, 30 15; New Athens, 9; Short Creek, 6; Washington, 2. *Steubenville*—Amsterdam, 10; Bacon Ridge, 6 10; Bethesda, 9; Bethlehem, 2; Brilliant 1st, 3; Buchanan Chapel, 7; Centre Unity, 2; Cross Creek, 3; Dennison, 3; East Liverpool 2d, 1; Harlem, 10; Minerva, 2; Oak Ridge, 4 15; Ridge, 1; Steubenville 3d, 3; Yellow Creek, 3 50. *Woods*—Creston, 3 82; Hopewell, 18 85; Jackson, 7; Lexington, 5; Nashville, 4 75; Orange and Bethel, 5; Wooster Westminster, 70 54. *Zanesville*—Coshocton, 10; Granville sab-ech., 3 69; High Hill, 9 70; Jersey, 4 50; Mt. Vernon, 20 75; Mt. Zion, 5; Newark 1st, 3; New Concord, 3; Norwich, 3. 1683 16

PACIFIC.—*Benicia*—Arcata, 5; Lakeport, 3; Mendocino, 14; Napa City, 20; Petaluma, 6; St. Helena, 8; Santa Rosa, 18; Ukiah, 3. *Los Angeles*—Azusa, 1; Burbank, 1; Glendale, 3 06; Grand View, 8 50; Hueneme, 5; Los Angeles Bethany, 2; Spanish, 2; Monrovia, 1; Monticeto, 5; Pacific Beach, 1; Riverside Calvary, 5; Santa Barbara, 50 25. *Sacramento*—Chico, 10; Colusa, 6; Davisville, 5; Ione, 2; Sacramento 14th St., 2 10. *San Francisco*—Berkeley, 17 55; San Francisco Howard St., 66. *San Jose*—Gilroy, 6; Milpitas, 1; Watsonville, 5. *Stockton*—Merced, 2; Woodbridge Bethel, 1. 274 48

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 8 43; Bethel, 4; Central, 3 09; McClure Ave., 146 61; Beaver, 35; Bull Creek, 6; Cross Roads, 2; Emsworth, 54; Glenside, 3 25; Natrona, 3; Rochester, 7; Sewickly, 66 16; Sharpsburg, 26 16; Springdale, 4. *Blairsville*—Auragh, 3; Beulah, 14 87; Blairsville (sab-ech., 10 50), 61; Derry, 18 55; Johnston, 8; Laird, 8 25; Ligonier, 5; Murrysville, 5; New Florence, 2; Pine Run, 4; Pleasant Grove, 3; Poke Run, 12 21; Salem, 14 86; Union, 12 74. *Butler*—Amity, 3; Centre, 2; Clintonville, 7; Fairview, 3; Grove City, 12 71; Martinsburg, 4; Muddy Creek, 6; New Hope, 5; North Liberty, 12 28; Petrolia, 1; Plain Grove, 7; Unionville, 3; Westminster, 7. *Carlisle*—Chambersburg Central, 1 45; Falling Spring, 25; Duncannon, 9 75; Green Castle, 6 30; Harrisburg Elder St., 1; Market Square, 74 59; Westminster, 7; Lower Marsh Creek, 4; Mercersburg, 12 89; Middle Spring, 15; Olivet, 5 36; Robert Kennedy Memorial, 5; Saint Thomas, 4; Waynesboro' sab-ech., 5 10. *Chester*—Ashmun, 15; Clifton Heights, 1 47; Forks of Brandywine, 17; Marple, 6 75; Middletown, 2; New London, 15; Phoenixville 1st, 6; Unionville, 2; Upper Octorara, 11 46; Wayne, 5 70. *Clarion*—Edenburgh, 5; Elkton, 3 50; Leatherwood, 5; New Bethlehem, 10. *Erie*—Concord, 1; Erie Central, 25; Fairview, 1 25; Greenville sab-ech., 27 18; Mercer 1st, 15; Oil City 1st, 24; Union City, 4 90; Westminster, 3. *Huntingdon*—Altoona 2d, 32; Bellefonte, 22; Beulah, 4; Birmingham, 10 55; Curwensville (sab-ech., 5), 23 62; Fruit Hill, 3; Gibson Memorial, 5; Houtzdale, 2 63; Lewistown, 4 50; Lick Run, 2; Little Valley, 3; Lower Spruce Creek, 10; McVeytown, 5; Mapleton, 4; Millsburg, 2; Milroy, 5; Mt. Union, 17; Pine Grove sab-ech., 82 cts.; Port Royal, 4; Saxton, 1; Shirlersburg, 3; West Kishacoquillas, 10. *Kittanning*—Atwood, 1; Cherry Run, 1; Crooked Creek, 3; Elderton, 3; Gilmart, 4; Glade Run, 18; Harmony, 1 37; Jacksonville, 3; Leechburg, 27 25; Middle Creek, 2; Midway, 1; Mt. Pleasant, 3; Rayne, 1 43; Rockbridge, 2; Snicksburg, 2; Tunnelton, 2; Washington (sab-ech., 9), 24. *Lackawanna*—Bennett, 2; Brooklyn, 2; Herrick, 4; Honesdale 1st, Estate of Stephen Torrey, 400; Lebanon, 20; Scranton Washburn St., 38 78; Tunkhannock, 25 75; Wilkesbarre 1st, 199 88; Wyalusing 1st, 4. *Lehigh*—Allentown, 21 20; Catasauqua 1st, 10; Easton 1st, 19; Brainard, 84 36; Lock Ridge Memorial, 2; Port Carbon, 5; Reading Washington St., 4; Sandy Run, 2; Shawnee, 5; Blakington, 4; Summit Hill, 6; Tamaqua (sab-ech., 1 56), 3 06; Upper Lehigh, 5; Weatherly, 15; White Haven, 3. *Northumberland*—Briar Creek, 1; Elysburg, 1; Grove (sab-ech., 20), 91 07; Holland Run, 1; Lycoming, 20; Orangeville, 3; Shamokin, 1; 1st, 4 16; Shiloh, 4; Washington, 23 25; Williamsport 1st, 10. *Philadelphia*—Philadelphia 1st, 91 36; 4th, 5 15; 10th, 367; Calvary, 274 01; Greenwich Street, 10; Tabernacle, 137; Walnut St. (sab-ech., 35 32), 501 30. *Philadelphia Central*—Philadelphia Arch St., 142 61; Beacon, 3; Bethesda, 15; Bethlehem, 27 03; Central, 86 05; Cohocksink sab-ech., 12 05; Columbia Ave., 6; Green Hill, "D", 20; Olivet, 51 35; Patterson Memorial, 6; Temple, 32; West Park, 10. *Philadelphia North*—Bristol, 21 68; Falls of Schuylkill, 6; Forestville, 2; Frankford, 16 44; Hermion, 15; Huntingburg sab-ech., 5; Huntingdon Valley (sab-ech., 1), 7; Mt. Airy sab-ech., 7 05; Springfield, 1; Thompson Memorial, 9; New Hope Chapel, 5 30. *Pittsburgh*—Birmingham, 4; Centre, 21 36; Chartiers, 2 50; Fairview, 2; Finleyville, 40 cts.; Hebron, 30; Homestead, 20; Miller's Run, 1; Mingo, 1 50; Monongahela City, 25; Mt. Carmel, 13; Phillipsburg, 1; Pittsburgh 2d, 17 46; 3d Ladies' Y. M. Soc., 50, sab-ech., 48 50; 6th, 50 75; 7th, 15; 43d St., 13; Bellefield, 24 30; Central, 3; East Liberty (sab-ech., 112 60), 246 15; Grace Memorial, 3; Park Ave., 30 50; Point Breeze, 500; Shady Side (sab-ech., 18 03), 37 41; Racoon sab-ech., 4 42; Wilkesburg sab-ech., 25. *Reading*—Dawson, 5; Dunbar, 25; Greensboro, 6; Leesening, 10; Mt. Pleasant, 10; Reunion, 16 49; New Geneva, 5; Sewickley, 5 55. *Shenandoah*—New Castle 1st, 16 69; Sharpsville, 4; Slippery Rock, 2 65; West Middlesex, 4 23. *Washington*—Allen Grove, 2; Burgettstown, 14 02; Cameron, 2; Cove, 16; East Buffalo, 25; Forks of Wheeling, 46; New Cumberland, 24; Washington 2d, 35; Wheeling 1st sab-ech., 10; 2d, 23 17. *Wellsboro*—Antrim, 1; Arnot, 1; Beecher Island, 4; Coudersport, 16 cts.; Farmington, 2; Knoxville, 1. *Westminster*—Christ, 32; Donegal, 5; Lancaster 1st, 31; Memorial, 2; Lebanon 4th St., 15; Middle Octorara, 3 20; New Harmony, 5; Pine Grove, 2; Slateville, 5 30; Stewartstown, 6. *West Virginia*—Clarksburg, 6 40; Grafton, 5; Hughes River, 3 80; Morgantown, 9; Parkersburg 1st, 8; Sugar Grove, 2; Weston, 1. 5847 20

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 7. *Black Hills*—Rapid City, 6 80; Whitewood, 2. *Dakota*—Mountain Head, 40 cts. *Southern Dakota*—Bridgewater, 7; Dell Rapids 1st, 2; Mitchell, 3; Parker, 38 cts.; Turner Co. 1st Ger., 6. 32 58

TENNESSEE.—*Holtan*—Jonesboro', 7; Kingsport, 82 cts.; Lamar, 45 cts.; Mt. Olivet, 1; St. Marks, 3. *Kingston*—Chattanooga Union, 2. *Union*—Calvary, 1; Knoxville 4th, 12 05; Madisonville, 50 cts.; Mt. Zion, 1. 28 82

TEXAS.—*Austin*—Brownwood, 2 77; Goldthwaite, 1; New Orleans Immanuel, 4; Pecan Valley, 78 cts. *North Texas*—Henrietta, 2. *Trinity*—Claco, 1. 11 50

UTAH.—*Montana*—Anaconda, 1; Butte City, 16; Helena 1st, 46 55; Missoula, 7 50. *Utah*—Ephraim, 3; Evanston, 3; Hyrum Emmanuel, 1; Logan Brick, 2; Manti, 3; Nephi, 1; Parawan Mission, 5.

WISCONSIN.—*La Crosse*—Galesville, 4; Hixton, 2; La Crosse 1st (sab-sch., 2 05), 4 45; Neillville, 3. *Lake Superior*—Ford River, 5; Ishpeming, 15 35; Maunistic, 4 60; Marinette Pioneer ch., 25; Newberry, 4; St. Ignace, 3. *Madison*—Beloit Ger., 2; Janesville 1st, 9; Keedburg, 3; Richland Centre, 10. *Milwaukee*—Barton, 1; Cedar Grove Women's Soc., 5; Delafield, 2 10; Mantowoc, 5; Milwaukee Immanuel, 3; Oostburg, 3; Ottawa, 42 cts.; Richfield, 1; Stone Bank, 50 cts.; Waukesha, 7 75; West Granville, 2. *Winnebago*—Fond du Lac, 5; Neenah 1st, 16 69; Shawano, 2; Stockbridge Indian, 2; West Merrill Girls' Miss. Band, 15.

Total \$23,099 00

MISCELLANEOUS.

Charlotte T. Lewis, Dobbs Ferry, N. Y., 2; Mrs. M. E. Boyd, Treasurer Women's Executive Committee, 13, 728 78; Bequest of Mary A. Guthrie, Strattonville, Pa., 11 72; Mrs. Mary C. Thaw, Pittsburgh, Pa., 500; Teachers sab-sch. 1st ch., Williamsport, Pa., 25; Wiley Homer, 1; Alexander Guy, fourth payment on note, Oxford, O., 100; Rev. William Findley, Winnebago, Neb., 5; Miss Mollie Clements, Albuquerque, New Mexico, 5; "C. D. friend of Freedmen," Montana, 30; Estate of Nancy Linton, dec'd, 285; Mrs. M. R. Harlan, Churchville, Md., 2; Mrs. M. F. Ball, Churchville, Md., 2; Phineas F. Ball, Bel Air, Md., 4; O. F. Harper, Sidney, N. Y., 5; Tuesday Night Home Missionary Circle, McClure Ave. Pres. ch., Allegheny, Pa., 10; Mrs. S. S. Chessman, Portersville, Pa., 1; "Friend," Larned, Kan., 3; Miss M. L. Patch, Sumner, Wash., 2 10; Mrs. Edwin G. Benedict, Cleveland, O., 50; B. F. Felt, Galena, Ill., 100; Estate of Mrs. Kerr, and interest on same, New York, 25 250; S. R. Travis, Jetersville, Va., 1; "C. P.," 8; Rev. A. M. Lowry, Lehigh Presbytery, 5; "H. T. F.," 5; Band of Happy Helpers, Bellefontaine Presbytery, Ohio, 5; Mrs. M. Robinson, for Young Men of Biddle University, 30; Robert Houston, Olivesburg, O., 100; Mrs. Annie E. Zug, Detroit, Mich., 100; King's Daughters, Philadelphia, Pa., 25; D. A. Wilson, Milan, Mo., 1; Rev. Luke Dorland, Hot Springs, N. C., 2; 1st Congregational, Bergen, N. Y., 8 03; Jas. M. Smith, Boston, Mass., 100; Receipts from sale of Leafeats, 8; "Miss E.," Pittsburgh, Pa., 1; "J. W. M.," Pittsburgh, Pa., for Burkeville Building, 200; D. L. Dickey, 10; Interest on Biddle University Fund, 69 75; W. B. Carr, Latrobe, Pa., 10; Misses M. and E. A. Cummins, Bellaire, O., 10; Rev. Mr. Baldwin, Maumee, O., 1; James Snyder, Harrison, Ill., 100; James W. Smith, Donphan, Neb., 18; Rev. N. M. King and wife, Morantown, Kan., 2; James M. Anderson, Blamark, N. Dak., 4; Mrs. E. F. Kerr, Fort Collins, Col., 1; Miss E. C. Wyckoff, Mount Joy, Pa., 20; "A friend," Corfu, N. Y., 25; George S. Leeper, Gastonia, N. C., 1; Preserved Smith Estate, through Trustees General Assembly, 5000; Mrs. S. G. Chandler, 140; H. H. Vanratia, Borden-town, N. J., 6 30; J. N. McClung, Junction City, Kan., 5; W. J. Moffat, Pauls Valley, Ind. Ter., 5; W. C. C. Church, McClellandville, Del., 5 60; Sab-sch. class, F. B. Williams, Westminster sab-sch., Detroit, Mich., 11 40; Choctaw Nation, per Miss Mattie Hunter, 99 10; "C. P.," 8; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 92; Interest on General Biddle University Fund, 90; Interest on United States four per cent. bonds, 244.

Total specials for March \$46,613 70

DIRECTS.

For School Building at New Berne, N. C.—Miss Martha Havens, New Berne, N. C., 1; Hon. E. W. Carpenter, New Berne, N. C., 3; Gilbert Joyner, New Berne, N. C., 1; Rev. W. E. Carr, New Berne, N. C., 2; Mrs. Kate Randolph, New Berne, N. C., 1; Mrs. Fanny Nelson, New Berne, N. C., 25 cts.; H. C. Walker, New Berne, N. C., 50 cts.; Geo. P. Dudley, New Berne, N. C., 1; J. N. Smith, New Berne, N. C., 2; O. Marks, New Berne, N. C., 2; Miss Mary Green, New Berne, N. C., 1; Miss Oleona Peggam, New Berne, N. C., 1; Missionary Society, Fredericksburg, Md., 20; Missionary Society, Shortsville, N. Y., 18; Missionary Society, Lockport, N. Y., 2; Mrs. Armstrong's class, "Golden Corners," Worcester, O., 3; Mrs. McSwayne, Ishpeming, Mich., 5.

For Cotton Plant, Ark.—Miss Anna V. Peebles, Hollins, Va., for Mary E. Patterson, half sch'p, 25; Mr. John Woodbridge, Chicago, Ill., 10; For Board, etc., 24; Cheerful Givers Band, Bozeman, Mon., 18; Y. L. H. M. Soc., Minneapolis, Minn., 15; Tuition and Board, 31; Y. P. & C. E., Englewood, Ill., 19.

For Brainerd Institute, Chester, S. C.—Y. P. & C. E. 1st Pres. ch., Duluth, Minn., sch'p, 20; Miss Boyden, sch'p, 20; Miss Boyden, part sch'p, 5; Miss Ashley, part sch'p, 20; Slater Fund, 233 34; Miss Mercer's class, Doylestown, Pa., 35; Miss Howard, Pittsburgh, Pa., 15; Miss Rose, Springfield, O., 20; Miss Mary Walker, S. S. class, Freehold, N. J., sch'p, 25; Mrs. Jones, McConnellsville, S. C., sch'p, 17 50; Miss Graus, Newburg, N. Y., sch'p, 15; Slater Fund, 233 34; One barrel clothing, Batavia, N. Y., sch'p, 2 10; One barrel clothing, Hartford, Conn., sch'p, 11 75.

For J. C. Alston, Winston, N. C.—C. C. Hussey, 20; Chas. J. Clarke, 25; Mrs. C. W. Green, 10; Mrs. G. W. Holmes, 10; R. J. Flick, 10; Mrs. James Archibald, 5; Charles E. Robinson, 8; A. F. Derr, 10; J. W. Hollenbeck, 10; Wm. H. Perkins, 5; A. W. Dickson, 10; Mrs. Thomas Dickson, 10; James Blair, 5; C. A. Mattes, 5; H. W. Boles, 10; Mrs. R. J. Renell, 5; Charles Wood, 5; Miscellaneous, 30 75.

For Mary Allen Seminary, Crockett, Tex.—Bequest of Mrs. J. C. Moore, per Rev. Luke Dorland, D.D., 8; King's Daughters, Batavia, N. Y., 15; Mrs. W. E. Stockton, Evans-ton, Ill., 50; The "Nine," Des Moines, Iowa, 20; Miss Jennie E. Fair, Cedar Rapids, Iowa, 22 50; Path Finders, Philadelphia, Pa., 45; Mrs. J. A. Bogardus, Philadelphia, Pa., 45; S. S. class, Mt. Airy, Philadelphia, Pa., 24; Ladies' Miss. Soc., Clarksville, N. Y., 26; King's Daughters, Wichita, Kan., 22 50; Glenolden H. M. Soc., Philadelphia, Pa., 15; Rev. A. J. Arriock, Monticello, Ind., 5.

For Miss A. C. Carpenter, Amelia C. H., Va.—Titusville ladies, for Mary Coles, per Mr. Rice, 50; Bequest Mrs. J. C. Moore, per Dr. Dorland, 8.

For B. L. Glenn, Riceboro, Ga.—Mrs. Myers, 6 50. For Scotia Seminary—H. M. Soc. North ch., Philadelphia, sch'ps, 45; Montclair, S. S., N. J., sch'ps, 100; Mrs. F. F. Tuttle, Chicago, sch'ps, 45; Mrs. C. L. Barr, Milwaukee, sch'ps, 2; I. H. N., Albany, N. Y., sch'ps, 1; Miss E. E. Dana, Morristown, N. Y., sch'ps, 45; Mrs. M. E. Miller, Rochester, N. Y., 10; Mrs. C. E. Oakley, Buffalo, Minn., 15; Mrs. M. E. Nicholls, Butler, Pa., 25; H. M. Society, Walnut St. ch., Philadelphia, 15; Lake Erie Seminary, Painesville, O., 20.

For Biddle University.—Ladies' Society, Jamestown, N. Y., 60; Central ch., Summit, N. J., 90; F. D. Kerr, M.D., Hookstown, Pa., 80; S. S. Nicholls, Butler, Pa., 75 30; George S. Harris & Sons, 500; S. S. of 6th ch., Chicago, 100; Rev. James Snyder, Morrison, Ill., 106; L. D. Lynde, Haddonfield, N. J., 25; J. T. Turner, Iowa City, Iowa, 25; James W. Long, Easton, Pa., 25; Miss Anne Walworth, 150; Mrs. I. Edwards, Youngstown, O., 10; S. S., Waterford, N. Y., 25; M. D. Schoonmaker, Troy, N. Y., 60; Mr. Ellia, 100; Mrs. Henry I. Biddle, 160; Slater Fund, 1000; D. Stuart Dodge, 160; Per Professor Duncan, 60; Miss Julia B. Weed, 20; B. S. Nicholls, 25 25; Mrs. M. Robinson, Kittinging, 20; Ladies' Soc., Jamestown, N. Y., 80; Per Professor McLean, 15.

For Charles W. Stewart, Drakesville, Ind. Ter.— 5 75

For Ferguson Academy.—George R. Bell, Ogdensburg, N. Y., 10; Rev. Jos. A. Ferguson, Hanover, N. J., 57; William Thaw, Pittsburgh, Pa., 200; Mr. George Cook, Hanover, N. J., 10; Mrs. George Cook, Hanover, N. J., S. S. Afton, N. J., 88; S. S., Hanover, N. J., 20; S. S., Hanover Neck, N. J., 15; S. S., Livingston, N. J., 25; Young Ladies' Band, Utica, O., 1; Pres. ch., Hanover, N. J., 15; Walnut St. Pres. ch., Philadelphia, Pa., 3; S. S., Hanover, N. J., 25; Mrs. Stephen M. Peck, Hanover, N. J., 20; Church of the Covenant, Washington, D. C., 15; Young Ladies' Band, Utica, O., 2; Mr. James Mullin, Wooster, O., 5; Young Men's class, Pres. ch., Ann Arbor, Mich., 2; Children's Missionary Society, Bayfield, Wis., 4 50; Mrs. Deitwilder, Philadelphia, 5; Ladies' Missionary Society, Dayton, O., 25; Rev. Samuel T. Carter, Hartington, N. J., 25; Mrs. Stephen M. Peck, Hanover, N. J., 101; Mrs. George Cook's sab-sch. class, Hanover, N. J., 4.

For school at Aiken.—Sab-sch. Ref'd Pres. ch., Bergen, N. J., 60; Mrs. Geo. A. Vall, N. J., 5; Miss Emma Cody, N. J., 3; Rev. J. L. Withrow, D.D., Chicago, Ill., 10; Mr. S. M. Palmer, Chicago, Ill., 2; Mr. M. T. Brodie, Chicago, Ill., 1; Dr. N. R. Derby, Morristown, N. J., 64 15; Miss Emily O. Butler, N. Y., 5; Mr. S. W. Crawford, Detroit, Mich., 9; Mr. A. D. Lundy, Williamsport, Pa., 60; Dr. N. R. Derby (add'l), N. J., 13 42; Mrs. M. C. Pierson, Onarga, Ill., 5; R. H. Cleveland, O., 5; Free Public School Fund, Aiken county, 200; Cash, 26 08; Cash through Miss A. C. Warren, 18 25; Mrs. Alexander Parks, S. C., 75 cts.; Mr. John W. Aiken, N. Y., 100; Geo. Taylor, N. Y., 100; Mr. A. McClintock, N. Y., 50; Mr. S. Inslee, N. Y., 50; A friend, N. Y., 25; Sab-sch. 1st Cong'l ch., South Hadley, Mass., 20; Mrs. Francis Waterman, N. Y., 20; Mr. F. S. Strong, N. Y., 20; Mr. C. W. Knud-

sen, S. Norwalk, St. Pa., 25; Miss C. W. Stewart and sister, Spruce Creek, Pa., 25; Mr. John Stevenson, N. Y., 20; Mr. Wm. Henry Grant, N. Y., 25; Mr. C. H. Grant, N. Y., 28; Mr. Wm. L. Skidmore, N. Y., 50; Friends, through Mr. Wm. L. Skidmore, N. Y., 275; Miss Mary P. Burgess, O., 2; Mrs. D. H. McAlpin, N. Y., 5; Mrs. S. W. Frost, Montclair, N. J., 10; Dr. Wendell Prime, N. Y., 100; Mrs. Wm. E. Dodge, N. Y., 50; Mr. E. S. Mills, Hastings-upon-Hudson, N. Y., 50; Mrs. L. B. Atwater, Windham, N. Y., 1; Miss Lucy Hale, Windham, N. Y., 1; Miss Winifred Atwater, Windham, N. Y., 25 cts.; Miss E. M. Greenleaf, Orange, N. J., 10; Mrs. Benjamin Douglass, Orange, N. J., 25; Miss C. W. Stewart and sister, Spruce Creek, Pa., 20; Cash, 6 84; Sab-sch. 2d Pres. ch., Williamsport, Pa., 49 18; Cash through M. T. Wash, Lincoln, Pa., 6; Cash through Mr. Geo. Taylor, N. Y., 18 50; Rev. Wm. Aikman, Atlantic City, N. J., 10; Mr. Jas. L. Greenleaf (per Miss G.), 5; Cash through Miss E. M. Greenleaf, Mrs. Henry R. Winthrop, N. Y., 50; Miss Eliza Bailey, N. Y., 5; Mrs. Hawkins, N. J., 1; Miss E. M. Greenleaf, 10—66; Mrs. S. W. Post, Montclair, N. J., 30; Mrs. L. B. Atwater, N. Y., 1; 3d Pres. ch., Pittsburg, Pa. (sp. for paint), 30; Mrs. Jonathan Sturges, N. Y., 20; Rev. J. H. Potter, Eustis, Fla., 10; Per Miss E. M. Greenleaf: Cash, 4; Miss Augusta Stone, Orange, N. J., 20; Mrs. Benjamin Douglass, Orange, N. J., 20—44; A friend, Philadelphia, Pa., 10; Sab-sch. 1st Pres. ch., Williamsport, Pa., 25; Mr. Wm. L. Skidmore, N. Y., 50; Hyde Park sab-sch. East Hinsdale, L. I., N. Y., 30 59; Mr. T. R. Cartner, Montclair, N. J., 10; Mr. S. Ott, Aiken, S. C., 6; Mr. Thos. Weathersbee, Aiken, S. C., 2; Jas. Seigler, 1; C. C. Collier, 1; Cash, 8 97; Mr. Allen French, 2; The Misses Farr, St. Paul, 8; Woman's Miss. Soc., Waterloo, N. Y., 6; Miss C. W. Stewart and sister, Pa., 20; Miss F. H. Abbott's class, Central Pres. ch., Orange, N. J., 5; Mrs. D. C. Blair, Belvidere, N. J., 20; Through Mr. R. H. Young, Cleveland, O., 20; Miss Mary Thomas, Bellefonte, Pa., 10; Miss Crowell's Young Ladies' Class, Central ch., Orange, N. J., 10; Mrs. L. H. Chamberlain, Waterloo, N. Y., 10; Miss E. Masselle's class, 1st ch., Orange, N. J., 10; Willing Workers, Renovo, Pa., 10; Mrs. Hettie F. Milliken, Plainfield, N. J., 10; Mr. E. A. Groves (add'l), Morristown,

N. J., 200; Mr. W. L. King, Morristown, N. J., 50; Mrs. Wm. Moir (per Miss G.), N. Y. city, 20; Mrs. and Miss Wann, 25; Mr. Wm. P. Humes, Bellefonte, Pa., 5; Mr. Henry C. Robinson, Aiken, S. C., 5; Messrs. Henry Busch & Co., Aiken, S. C., 10; Mr. F. A. Peters, Aiken, S. C., 5; Mr. S. S. Marshall, Aiken, S. C., 4; Miss Lou Brown, Perth Amboy, N. J., 2; York St. sch. (Aiken), 85 05; Received from sale of clothing, shoes, etc., second hand, 65 01; Received tuition from sch., 232 72. 2864 66

Pointe Coupe, Louisiana.—Jennie Lytle, 5 50; Sundry individual contributions, 37 50; Mrs. Suits, Norwalk, O., 9 65; Mrs. Dunillard, 9; Grace Jones, 10; Doolittle Band, Orestoria, O., 15; Miss Bradley, New Haven, Conn., 1. 87 65

For J. T. H. Waite, Dorchester, Ga.—Through Mrs. J. F. Griggs, Allegheny, Pa., 125; Friend, Newburyport, Mass., 2; Pres. sab-sch., Bayonne City, 25. 162 00

For Cotton Plant, Arkansas.—Carthage Pres. sab-sch., 40; Joliet Central sab-sch., 40 18; Carrollton Y. P. S. C. E., 45; Quincy Pres. sab-sch., 45; Rev. and Mrs. W. T. Wylie, Sparta, 50; Carrollton Y. P. S. C. E., 123; J. Snyder, Morrison, 250; Mrs. Mary Nicholia, Englewood, 26; Mrs. C. M. Duer, Jacksonsville, 50; Prof. Bullard, Jacksonville, 5; Mrs. J. M. Hackett, Jacksonville, 5; Mrs. Fitzsimmons, Jacksonville, 5; H. F. Carriel, M.D., Jacksonville, 5; Mrs. Laura Anderson, Griggsville, 5; Mr. Masters, Jacksonville, 1; Rev. Covert and family, Sweetwater, 5; Prof. J. B. Turner, Jacksonville, 10; Mrs. Carriel, Jacksonville, 9; Cotton Plant Ladies, 25; Mr. McBride, Wheelock, Ind. Ter., 25 18. 774 24

Total directs reported for March, 1890..... \$9,107 11
Total receipts from all sources for March, 1890..... 78,819 90
Previously reported..... 97,605 70

Total to date..... 176,325 60
Receipts for same months last year..... 134,450 88

Increase over last year..... 41,874 72

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MARCH, 1890.

ATLANTIC.—Atlantic—Berean, 4. East Florida—San Mateo (Incl. L. M. Soc., 5), 27 32. Fairfield—Carmel, 1 05; Good Will, 1. Knox—Columbus 2d sab-sch., 1; Macon Washington Ave. W. M. Soc., 1; New Hope, 2. McClelland—Mattoon, 3. South Florida—Acron, 1 85; Bartow, 6; Centre Hill, 3; Eustis 1st, 20; Sorrento, 4; Titusville, 11 51. 87 23

BALTIMORE.—Baltimore—Baltimore 1st, 156 25; 2d, 26 41; 4th, 5; 12th, 10; Abbott Memorial, 1; Brown Memorial, 72 39; Fulton Ave., 2; Barton, 2; Cumberland, 15; Fallston, 2; Granite, 80 cts.; Hampden, 1; Havre de Grace, 3; Mount Paran, 80 cts.; New Windsor, 1 60; The Grove, 3. New Castle—Chesapeake City, 5; Grace, 1 57; Newark, 11 35; Pencader, 2; West Nottingham, 10 32; White Clay Creek, 8 96; Wilmington 1st, 16 50; West, 20. Washington City—Boyd's, 2; Falls Church (Incl. Ballston Branch, 2 29), 7 29; Georgetown West St., 71 50; Hyattsville, 6 87; Manassas, 1; Neelsville, 5; Vienna, 6; Washington City 6th, 15; 15th St., 10; Gurley Memorial, 6 50; Metropolitan, 8 70; New York Ave., 157 75. 676 56

CATAWBA.—Cape Fear—Hookerton Sloan's Chapel, 1. South Virginia—Allan Mission, 1. 2 00

COLORADO.—Boulder—Boulder Valley, 82 cts.; Fort Collins, 11; Fort Morgan, 10; Longmont Central, 7. Denver—Brighton, 5; Denver Central, 138 08; Georgetown, 4 82; Golden sab-sch., 1; Idaho Springs, 6. Gunnison—Grand Junction, 1 56; Tabernacle, 5. Pueblo—Canon City 1st* (sab-sch., 4), 84; Durango, 6; Elmore, 1; Engle, 2; Pueblo, 3 96. 285 74

COLUMBIA.—East Oregon—Kilikitat 1st, 5; La Grande, 5; Summerville, 6 30. Idaho—Mt. Idaho, 1; Prescott, 7. Oregon—Albany, 15; Albina, 3; Astoria, 12; Bethany Ger., 3; Independence Calvary, 10; Lafayette, 6; Marion, 1; Octorara, 2; Pleasant Grove, 4; Portland 1st, 86 80; 4th, 5; St. John's 7; Tualatin Plains, 2; Yaquina Bay, 10. Puget Sound—Fourth Plain, 50 cts.; La Camas St. John's, 2; Seattle 1st, 28 75; Union Ridge, 6; Vancouver, 7; White River Slaughter, 10. Southern Oregon—Ashland, 6; Myrtle Creek, 2; Oakland, 2; Phoenix, 2. 257 35

ILLINOIS.—Alton—Alton (Incl. sab-sch., 2), 15; Carlisle, 5; Carrollton, 15; Collinsville, 15; Lebanon 1st, 6; Litchfield, 4; Troy, 8; Upper Alton, 2. Bloomington—Bloomington 2d, 50 53; Cooksville, 4 92; Fairbury, 1 34; Heyworth, 10; Normal, 11; Onarga, 10; Paxton, 1 60; Roseville, 3; Urbana, 3; Wenona, 6. Chicago—Ava, 8 75; Centralia (Incl. sab-sch., 2), 10; 10 80; Equality, 2; Metropolis, 3; Mt. Carmel, 10; Olney, 2; Potter Memorial, 2; Richmond, 2; Saline Minea, 2; Sumner, 2; Union, 1 50. Chicago—Austin, 4 24; Cabery, 5; Chicago 1st, 55 07; 2d, 18 25; 3d sab-sch., 15; 4th, 85; 8th, 38 40; 41st St., 27; Bethany, 1; Grace, 50 cts.; Holland, 3; River Park, 1; Scotch, 8 25; Englewood 1st, 10; Glenwood, 1; Highland Park, 29 02; Joliet 1st, 15; Central,

54; Lakeview, 26; Oak Park, 70 21; Pullman 1st, 6; South Chicago, 4; Woodlawn Park, 26 81. Arcport—Belvidere 1st, 15; Cedarville, 2 45; Galena 1st, 21 53; South, 46 69; Ridgefield, 5 80. Mattoon—Assumption, 10; Mattoon, 4 50; Morrisonville, 1; Pana, 78 cts.; Shelbyville, 17. Ottawa—Mendota, 6; Sandwich, 7. Peoria—Peoria 2d, 8 57; Grace, 6; Salem, 4 75. Rock River—Aledo sab-sch., 3 20; Fulton, 2; Hamlet, 2. Schuyler—Bushnell, 7; Clayton, 3; Liberty, 2. Springfield—Farmington, 8; Lincoln, 2; Macon, 50 cts.; Maroa, 3; North Sangamon, 10; Pisgah, 1 45; Springfield 2d, 30 45; 3d, 10; Unity, 68 cts. 952 09

INDIANA.—Crawfordsville—Crawfordsville Centre, 37 51; Elizaville, 3; Fowler, 2; Hopewell, 4; Marshall, 1; Oxford, 2; State Line, 1; Thorntown, 4. Fort Wayne—Auburn, 4; Bluffton, 10; Kingland, 5; Ossian, 4 80; Warsaw 1st, 3; Waterloo, 2. Indianapolis—Acton, 2; Indianapolis 6th, 2 50; Tabernacle, 16 03. Logansport—Bethel, 5; Concord, 2; Logansport 1st, 12; Broadway, 8; Mishawaka, 2; Monticello, 6; Pisgah, 1; Valparaiso, 11. Muncie—Kokomo, 5; New Hope, 2; Tipton, 2; Wahash, 2. New Albany—Leavenworth, 1; Livonia, 1 50; New Albany 3d, 3; Seymour, 2 40; Walnut Ridge, 1. Vincennes—Washington, 6; Worthington, 4. White Water—Dunlapsville, 4; Hopewell, 5; Liberty, 2; New Castle, 6; Rising Sun W. M. Soc., 2. 199 74

INDIAN TERRITORY.—Cherokee Nation—Barren Fork, 6 50; Claremore, 1; Fort Gibson, 5; Vinita, 5. Choctaw—San Bois, 1 50. Muscogee—Beaver, 2; Muscogee, 22; Nuyaka, 2 50. 45 50

IOWA.—Cedar Rapids—Anamosa, 2; Blairtown, 8 33; Mt. Vernon, 9 71; Onslow, 6; Scotch Grove, 3. Council Bluffs—Afton, 8; Carson, 12; Creston, 10; Diagonal, 1; Griswold, 10; Hamburg, 6; Imogene, 3; Lenox 1st, 4; Malvern, 3 30; Menlo, 10; Shelby, 2; Sidney, 2. Des Moines—Des Moines Highland Park, 5; East Des Moines, 17 70; Jacksonville, 2; Leighton, 2; New Sharon, 3; Newton, 16; Osceola, 7 45; Oskaloosa, 4 60; Plymouth, 5; Russell, 6 11. Dubuque—Cognon Zion, 9; Dubuque 2d, 25; Hazleton, 1; Independence Ger., 7; Jessup, 4; Pine Creek, 3; Pleasant Grove, 3. Fort Dodge—Alta, 1 15; Auburn, 2; Bancroft, 1; Battle Creek, 8 85; Bethel, 5 50; Churdan, 3; Hooper's, 3; Lyon Co. Ger., 2; Sac City, 6 10; Sanborne, 5; Sioux City 2d, 4 75. Iowa—Burlington 1st, 8 39; Mediapolis, 2 17; Montrose, 2; Saint Peter's Evangelical, 2; Wapella, 4 48. Iowa City—Crawfordsville, 2 01; Muscatine 1st, 21; Sigourney, 5; Sugar Creek, 2; West Liberty, 7; Wilton, 15. Waterloo—Abblon, 5; Dow, 11; Holland Ger., 8; Nevada, 9 37; West Friedland Ger., 2. 852 82

KANSAS.—Emporia—Argonia, 3; Cedar Point, 2; Conway Springs, 2; Council Grove, 10; Howard, 5; Lyndon, 5; Mayfield, 3; Peotone, 1; Silver Creek, 1; State Valley, 2; Walton, 1; Wichita 1st, 13. Highland—Corning, 3; Ewingham,

5; Hiawatha, 10 42; Nortonville, 7; Vermillion, 3. *Larned*—Arlington, 6; Cimarron, 1; Great Bend, 4. *Noasho*—Blue Mound, 1 05; Fredonia, 3; Garnett, 4; Neodesha, 3; New Albany, 2; Pittsburgh, 2 60; Scammonville, 1; Toronto, 1 95; Weir City, 3; Yates Center, 1 75. *Osborne*—Covert, 1 50; Hoxie, 4; Osborne, 4; Phillipsburg, 3; Russell, 5. *Solomon*—Barnard, 2; Blue Stem, 26 cts.; Carlton 1st, 5; Cawker City, 6; Clyde, 4; Delphos, 6; Dillon, 4; Glasco, 1; Glen Elder, 2; Hope 1st, 11 75; Sylvan Grove, 90 cts.; Vesper, 85 cts. *Topeka*—Industry, 1; Junction City, 28 08; Lowmont, 8; Meriden, 1 65; Olathe, 5; Pleasant Ridge, 3; Roseville, 2 22 25

KENTUCKY.—*Ebenezer*—Augusta, 10; Lexington 2d, 94 84; Mayville, 12; Mt. Sterling, 1 50. *Louisville*—Kuttawa (W. P. M. G.), 6; Band of Little Workers, 1; 7; Louisville Central, 15; Olivet Chapel, 5; Walnut St., 3; Marion, 2; Shelbyville 1st, 3. *Transylvania*—Danville 2d, 50; East Bernstadt, 4; Harrodsburg, 18 95; Lancaster, 5; Livingston, 3; Stanford, 11 30. 245 59

MICHIGAN.—*Detroit*—Brookway, 2; Detroit 3d Ave., 10 02; Central, 9 68; Trumbull Ave., 15; Westminster, 16; Fremont, 1; Howell, 29 90; Marine City, 15; Milford United sub-ach., 5. *Plym*—Bad Axe, 5; Linden, 2 25; Mundy, 7; Marlette 1st, 13 65; 2d, 17; Muir, 2. *Kalamazoo*—Kalamazoo 1st, 28 87; North, 2; Martin, 3 85; Sturgis, 1; White Pigeon, 3. *Lansing*—Albion, 10; Jackson, 5 36; Mason 1st, 20. *Monroe*—Coldwater, 1; Jonesville, 10; Monroe, 9 35; Quincy 1st, 15 56; Reading, 3. *Petokey*—Boyer City, 1; Boyer Falls, 1; Cadillac, 3. *Saginaw*—Alma, 20; Gaines, 2 35; Gladwin 2d, 4 20. 364 21

MINNESOTA.—*Duluth*—Barnum 1st, 5 70; Cloquet, 2; McNair Memorial, 2; St. James, 5; Thomson, 2. *Mankato*—Amboy, 5; Medelia, 4; Pipestone, 3; Winnebago City, 4. *Red River*—Crookston, 1; Fergus Falls, 4 17; Maine, 10 18. *St. Paul*—Macalester, 5 14; Minneapolis 5th, 5; Red Wing, 11 97; St. Cloud, 14 80; St. Paul 9th, 4; Westminster, 2; White Bear Lake, 10 25. *Winona*—Chaffield, 3 68; Ebenezer, 1 65. 103 54

MISSOURI.—*Kansas City*—Kansas City 2d, 16 18; 4th, 5; 5th, 11 20; Hill Memorial, 6 20; Tipton, 3. *Osark*—Ebenezer, 6; Eureka Springs, 8; Mt. Vernon, 6; Ozark Prairie, 15; Springfield 2d, 2 75; Calvary, 11 95. *Palmyra*—Grantsville, 3; Knox City, 1; Milan, 1; Newark, 1; New Providence, 4. *Platte*—Akron, 2; Hackberry, 1; Hamilton, 1 76; New Hampton, 1. *St. Louis*—Cuba, J. L. Denton, 5; Hot Springs Central, 5; Kirkwood, 35; Rolla, 2; St. Charles Jefferson St. 1st, 40; St. Louis 2d, 100; 1st Ger., 10; Carondelet, 11 05; North, 10; Webster Groves (incl. sub-ach.), 4, 30. 355 09

NEBRASKA.—*Hastings*—Bloomington, 3; Edgar, 3 07; Glenview, 50 cts.; Hastings, 13; Mt. Pleasant Ger., 50 cts.; Nelson, 1 02; Superior, 40 cts. *Kearney*—Berg, 3 78; Burr Oak, 2; Cherry Creek, 2 40; Clontibret, 3; Fullerton, 6; North Platte 1st, 25; Ord, 9; St. Edwards, 8; Wood River, 4. *Nebraska City*—Hopewell, 9; Humboldt, 1; Pawnee, 9 68. *Nebraska*—Gordon 5; Madison, 3 50; Millerboro', 1 80; Oakdale, 4 50; Russellville, 6; Willowdale, 1 70. *Omaha*—Black Bird Hills, 3; Blair, 2; Craig, 10; Omaha Lowe Ave., 4 25; Westminster, 1 70; Osceola, 5; Papillion, 5; South Omaha, 3; Wahoo, 1 50. 162 28

NEW JERSEY.—*Corisco*—Bata, 1; Batanga, 2; Benita, 1; Corisco, 2; Evune, 1; Gaboon, 3; Ogove 1st, 2; 2d, 1; 3d, 1. *Elizabeth*—Bayonne City, 20; Bethlehem, 5; Clarksville, 2; Clinton sub-ach., 10; Connecticut Farms, 11; Elizabeth 1st, 10; Madison Ave., 6 29; Lamington, 25; Plainfield 1st, 16 85; Pluckamin 10; Rahway 1st, 19 01; Roselle, 10 34; Springfield, 23; Westfield, 22 17. *Jersey City*—Arlington, 8; Carlstadt Ger., 5; Englewood, 121 24; Hackensack, 6; Jersey City Claremont, 5; Scotch, 25; Passaic 1st sub-ach., 4 60; Paterson 1st Ger., 2; Westminster, 4; Rutherford, 25 47; West Milford, 2. *Monmouth*—Asbury Park, 5 75; Barnegat, 3; Columbus, 4; Cranbury 1st, 35; 2d, 15 75; Englishtown, 2; Farmingdale, 10; Jamesburg, 20; Keyport, 5; Manchester, 10; Matawan, 24 43; New Gretna, 1; Point Pleasant, 4; Shrewsbury, 10; Tennent, 5; Tuckerton, 2; Whiting and Shamong, 3 72. *Morris and Orange*—Dover, 82 55; Fairmount, 50 cts.; German Valley, 5; Hanover 1st, 20; Madison, 6 30; Mendham 2d, 7; Mine Hill, 10; New Vernon, 8; Parsippany, 16; Pleasant Valley Ger., 5; Schooley's Mountain, 1; South Orange, 9 28; St. Cloud Mission Band, 4; Succunna, 2; Whippany, 6 13; Wyoming, 4 91. *Newark*—East Newark Knox, 5; Montclair Trinity, 21 91; Newark 1st, 50; 1st Ger., 7 50; Bethany, 2; Calvary, 7 53; High St., 12 32; Park, 38; Roseville, 128 68. *New Brunswick*—Alexandria 1st, 3; Dayton, 6 48; Dutch Neck, 10; Frenchtown (sub-ach.), 1; 2; Hamilton Sq., 7 06; Holland, 5; Hopewell, 7; Kingston, 12; Kingswood, 1; Lawrenceville, 10; New Brunswick 2d, 5; Princeton 2d, 10 05; Titusville, 5; Trenton 5th, 9; Bethany, 6. *Newark*—Asbury, 13; Beattystown, 1; Deckerstown, 9 90; Delaware, 4; Lafayette, 3; Mansfield 2d, 3; Musconetcong Valley, 10; North Hardiston, 7; Oxford 2d, 5; Sparta, 2; Wantage 2d, 10; Washington, 65. *West Jersey*—Billingsport, 1; Bridgeton 1st, 40; Camden 1st, 28; Clayton,

10; Deerfield, 8; Liberty Park Ger. sub-ach., 1; May's Landing, 1; Millville, 7 25; Swedesboro', 3; Vineland, 5; Woodstown, 7. 1326 65

NEW MEXICO.—*Arizona*—Florence, 5; Sacaton 1st, 2. *El Grande*—Jemes, 1; Pajarito, 1; Socorro, 2. 11 00
NEW YORK.—*Albany*—Albany 2d, 71 75; 4th, 30; 6th, 6; State St., 98 26; Jernin Memorial, 16 67; Johnstown, 20; New Scotland, 5; Sand Lake, 3 12; Saratoga Springs 1st, 28 87; 2d, 11 97; Stephentown, 4. *Binghamton*—Afton, 6; Binghamton North, 11 05; Cannonsville, 2. *Boston*—Boston 1st, 40 12; Scotch, 10; Fall River Westminster, 5; Houlton, 10; Lawrence Ger., 11 37; Lonsdale, 5; Lowell, 5; Manchester Westminster, 5; New Bedford, 8; Wrenoe, 12; Roxbury, 10; Somerville, 25; Taunton, 3; Woonsocket, 10. *Brooklyn*—Brooklyn 1st, 329 21; Cumberland St., 5; East Williamsburg Ger., 2; Hopkins St. Ger., 5; Memorial, 60 58; Prospect Heights, 10; S. 3d St., 10; Westminster, 129 34. *Buffalo*—Allegany, 2 44; Buffalo 1st, 100; Bethany, 21 44; Calvary, 60; Central, 60; Westminster, 42; West Side, 3; Fredonia, 5 18; Gowanda, 2; Sherman, 19; Westfield, 26 82. *Cayuga*—Auburn Central, 4 93; Genoa, 34, 42 cts.; Oswego, 7 60. *Champlain*—Fort Covington, 5 44. *Chemung*—Elmira 1st, 29 32; Southport, 2. *Columbia*—Hudson sub-ach., 25; Spencerstown, 2; Valatie, 8. *Cenese*—Bergen, 8 01; Perry, 25. *Genese*—Canandaigua sub-ach., 25; Trumansburg, 3. *Hudson*—Centerville, 1; Clarkstown Ger., 2; Cohecton, 2; Denton, 1; Good Will, 2 16; Hamptonburg, 15; Haverstraw 1st, 8; Hempstead, 1; Middletown 1st, 35; 2d, 4 14; Milford, 2; Mt. Hope, 1; Nyack Ger., 1; Port Jervis, 20; Ridgebury, 75 cts.; Scotchtown, 10; Unionville, 35 cts.; West Town, 6; White Lake, 3 02. *Long Island*—Bellport, 5; Moriches, 5 79; Port Jefferson, 10; Sag Harbor, 5; Southampton, 20 76; South Haven, 3. *Lyons*—Galen, 5; Marion, 2. *Manassas*—Astoria, 3 50; Glen Wood, 2; Newtown, 2 20; Springfield, 3. *New York*—New York 5th Ave., 5439 40; 13th St., 50; Bethany sub-ach., 6; Calvary, 5, sub-ach. Miss. Soc., 5; Christ, 12; French Evangelical, 5; Harlem, 101 74; Madison Sq., 860 78; Puritans, 49 23; Redeemer, 2; Scotch, 394 66; Sea and Land, 5; West, 910 63; Zion Ger., 5. *Niagara*—Knowlesville, 5 50; Lewiston, 5; Lockport 2d Ward, 1; Mapleton, 2; Youngstown, 3. *North River*—Amenia, 6; Bethlehem, 23; Highland Falls, 12; Pine Plains, 5; Wappinger's Creek, 26. *Oswego*—Delhi 2d, 24 45; Worcester, 2 45. *Rochester*—Avon Central, 3; Brighton, 7 20; Ogden, 4 96; Pliffard, 1; Rochester 1st, 150; Emmanuel, 2 26; Memorial, 4; North, 10; St. Peter's, 25; Springwater, 4. *St. Lawrence*—Dexter, 2; Oswegatchie 1st, 13; Ox Bow, 2. *Steuben*—Arkport, 1 15; Bath, 45; Corning, 10 99; Hammondport, 7; Hornellville, 19; Pultney, 5; Rushford, 5. *Syracuse*—Fulton, 30; Oswego Grace, 42 20; Otisco, 6; Syracuse 1st, 63 23. *Troy*—Cambridge, 6 cts.; Chester, 7; Hebron, 1; Sandy Hill, 31 50; Waterford, 7 86. *Ulster*—Ilion, 2; Utica Olivet, 7. *Westchester*—Croton Falls, 13; Darien, 10; Dayspring, 6; Greenwich, 4; Hartford, 16; Katonah, 5; Pleasantville, 2; Sing Sing, 46 93; Southeast, 3; Stamford, 24 85. 10306 78

NORTH DAKOTA.—*Bismarck*—Glencoe Albert Barnes, 5; Mandan, 4. *Fargo*—La Moure, 2; Rutland, 2; Sanborn, 2. *Pembina*—Arvilla, 4 04; Bathgate, 5; Emeado, 15; Gilroy, 5; Hyde Park, 2. 46 04

OHIO.—*Athens*—Berea, 2; Gallipolis, 5; Marietta 4th St., 15; Nelsonville, 5 70; New Plymouth, 3; Pomeroy, 2 50. *Bellefontaine*—Bellefontaine, 4 05; Dunkirk, 2; Gallon, 12; North Washington, 2; Spring Hills, 80 cts.; West Liberty, 8 08. *Chillicothe*—Bogota, 1; Chillicothe 1st, 50; Greenfield, 37 91; Hillsboro', 39 62; Marshall, 3; Mt. Pleasant, 3 50; New Petersburg, 10; Wilmington, 5. *Cincinnati*—Batavia, 5; Cincinnati 2d, 10 80; Central, 21 14; Walnut Hills 1st Bethany Miss. sub-ach., 9 88; Cleves, 6; Morrow, 8; Pleasant Run, 1; Silverton, 4 70; Somerset, 81 cts.; Venice, 5. *Cleveland*—Cleveland 1st, 38; Calvary cong., 50 48; sub-ach., 8 24; Stone ch. dept. sub-ach., 22 06; 2d, 175; Beckwith, 11 07; Bethany, 3; North (incl. sub-ach., 6 35); 11 35; Woodland Ave., 35; Milton, 6. *Columbus*—Circleville, 20; Columbus Westminster sub-ach., 2 68; Greenfield, 1; Westerville, 6. *Dayton*—Cincinnati, 8 39; Dayton Memorial, 10; Ebenezer, 1. *Huron*—Elmore, 3; Genoa, 1; Graytown, 5. *Lima*—Blanchard, 5; Enon Valley, 10; Findlay, 60; Lima Main St., 3 50; McComb, 5; Mt. Jefferson, 7. *Mahoning*—Canton, 6 83; East Palestine, 2; Niles, 3; Warren, 16. *Marion*—Marion, 8; Marysville, 5 09. *Mauwoc*—Antwerp, 2; Bowling Green 1st, 15; Kunkle, 3; Milton Centre, 2; Toledo 1st Ger., 3; 3d, 12 06; West Unity, 5. *Portsmouth*—Georgetown, 3; Portsmouth Ger., 12; Winchester, 3. *St. Clairsville*—Cadiz, 33 15; Martin's Ferry, 19 05; Nottingham, 14 95. *Steubenville*—Amsterdam, 10; Bacon Ridge, 5 20; Betheda, 14; Bethlehem, 5; Brilliant, 3; Buchanan chapel, 2; Centre Unity, 2; Cross Creek, 4; Dennison, 4; East Liverpool, 34 72; Harlem, 10; Minerva, 2; New Philadelphia, 5; Oak Ridge, 3 16; Ridge, 2; Scioto, 4; Steubenville 3d, 3; Unionport, 1. *Yellow Creek*—4. *Wooster*—Holmesville, 2 80; Oregon, 3. *Yellowville*—Bladensburg, 3; Conchocton, 9; Frasersburg, 2; Jefferson, 3; Jersey, 7 20; Mt. Vernon, 9; New Concord, 3; Norich, 8; Pataskala, 2 44. 11110 54

PACIFIC.—*Banola*—Arcata, 10; Covelo, 5; Mendocino, 12;

RECEIPTS FOR HOME MISSIONS, MARCH, 1890.

ATLANTIC.—*East Florida*—Candler, 10; Crescent City, 10; Green Cove Springs, 10; Hawthorne, 4 40; San Mateo (L. M. S.), 25; St. Andrew's Bay, 10 31; Waldo, 4 48. *McClelland*—Mattoon, 1. *South Florida*—Auburndale, 5; Bartow, 15 45; Lakeland, 3 01; Orange Bend, 20 50; Palatka South-ern, 10; Winter Haven, 9. 138 05

BALTIMORE.—*Baltimore*—Annapolis (sab-sch., 30), 34; Ashland, 9 91; Baltimore 1st, 1000; 2d (sab-sch., 50), 226 62; 12th (sab-sch., 5), 31; Abbott Memorial, 15; Boundary Ave., 21; Brown Memorial, 87 03; Central, 10; Faith, 13; Fulton Ave., 4; Knox, 5; Lafayette Sq. (Y. P. S. C. E.), 7 35; 32 52; Ridgely St. Chapel, 1 12; Cumberland, 20; Frostburg, 5 50; Govestown (sab-sch., 5), 16; Granite, 3; Hampden, 15; Havre de Grace (sab-sch., 11), 15; Mt. Paran, 3; New Windsor, 6; Paradise sab-sch., 2; Piney Creek, 13; The Grove, 10; Waverly and sab-sch., 20; Zion, 1. *New Castle*—Bridge-ville sab-sch., 3; Chesapeake City, 15; Elkton, 50; Federalburg sab-sch., 2 11; Forest (sab-sch., 19), 42; Green Hill Rockland sab-sch., 6; Milford, 25; Pender, 18; Port Penn sab-sch., 2 16; Red Clay Creek (sab-sch., 7), 20; St. George's sab-sch., 15 75; West Nottingham sab-sch., 38 38; White Clay Creek, 38 05; Wilmington 1st, 6 50; Olivet Y. P. S. C. E., 3 25; West, 53; Worton, 5. *Washington City*—Boyd's, 5; Falls Church, 15; Georgetown West St., 167 48; Hyattsville, 25 61; Manassas (sab-sch., 5), 25; Nealeville, 15; Prince William Co., 3; Washington City 6th, 25; 15th St., 10; Covenant, 7 20; Metropolitan, 40; New York Ave., 754 50; North, 15. 3808 38

CATAWBA.—*Catawba*—Concord (sab-sch., 50 cts.), 5 50
COLORADO.—*Boulder*—Boulder Valley, 1 20; Brush, 8 10; Fort Collins, 18; Fort Morgan, 12; Fossil, 3. *Denver*—Georgetown, 13 70; Hyde Park, 5; Laird, 3; Wray, 6. *Gustavus*—Aspen, 12; Glenwood Springs, 10; Lake City, 17 50; Leadville, 13 85; Tabernacle, 8. *Pueblo*—Canon City, 145; Del Norte, 11; Durango, 6; Huerfano Canon, 6; Mesa, 69; 100; Monte Vista, 17; Pueblo, 17 85; Rocky Ford, 3; Trinidad 1st, 25; 2d, 3; Valley View and sab-sch., 8; Walsen-burg, 2. 474 18

COLUMBIA.—*Alaska*—How Can, 5. *East Oregon*—Joseph, 5; Pendleton, 11 10; Summerville, 6 50. *Idaho*—Davenport, 4; Minne Falls, 2; Moscow, 10; Spokane Falls Centenary, 46; Walla Walla 1st, 4. *Oregon*—Albany, 50; Astoria, 31 75; Clatsop Plains, 10; Corvallis sab-sch., 3; Eagle Park Ger., 5; East Portland 1st, 27; Mizpah, 10; Fulton Station, 1 12; Independence Calvary, 20; Lafayette 1st, 11; Oregon City, 15; Portland 4th, 29 62; Calvary, 146 40; St. John's (sab-sch., Christmas off'ng, 23), 33; Sellwood, 5; Tualatin Plains, 10; Yaquina Bay, 35. *Puget Sound*—Aberdeen, 5; Fourth Plain, 1; Gig Harbor, 5; Hoquiam, 12; Kent, 25; La Causa St. John's, 9; Montesano McCormick's Cor. Sta., 2; Seattle Port Townsend Bay, 10; Puyallup, 3 75; Rosedale, 3; Seattle 2d, 2; 3d Calvary, 8 25; Tacoma sab-sch., 10 30; Vancouver, 10; White River, 25. *Southern Oregon*—Ashland (sab-sch., Christmas off'ng, 5, L. M. S., 3), 8; Jacksonville, 9 20; Myr-tle Creek, 8; Phoenix, 11. 704 69

ILLINOIS.—*Alton*—Alton (sab-sch., 4), 64; Belleville, 4 15; Brighton, 6; Carlinville, 27; Carrollton, 10; Jerseyville Y. P. S. C. E., 7; Lebanon (sab-sch., 10 50), 14 50; Nokomis, 7; Sparta, 65 41. *Bloomington*—Bloomington 2d, @, 60; Cham-paign, 39 75; Colfax, 17 50; Cookville, 6 45; Fairbury, 5; Gilman, 9; Heyworth, 36; Homer, 4; Minook, 12 11; Onarga, 30; Paxton, 6 20; Rankin, 3; Roseville, 8; Urbana, 8. *Cañero*—Ava, 5 10; Cairo, 25; Carbondale, 17; Carmi, 18 15; Car-terville, 2 73; Centralia (sab-sch., 8 15), 39 93; Dubois, 4; Fairfield, 10; Harrisburg, 12; Old Du Quoin, 3; Olney, 7; Richland, 3; Shawneetown, 15. *Chicago*—Austin, @, 10 68; Braidwood and sab-sch., 22; Chicago 1st, 295 58; 1st Ger., 16; 2d, 820; 3d, @, 202 50; 4th, 680; 5th (Y. P. S. C. E.), 4 75; 41 19; 6th, 303 25; 8th, 15; Belden Ave., 25; Bethany, 4; Campbell Park, 20 60; Covenant, 160 49; Fullerton Ave., 55 95; Grace, 2 70; Holland, @, 5; River Park, 1; Scotch, 23 25; Elwood, W. M. S., 15; Englewood, 1st, 18 61; Glen-wood, 2 55; Highland Park, 63 30; Hinsdale, 3 43; Joliet Central (sab-sch., 28), 152; Kenwood Evangelical, 462 29; Maywood, 20; Moreland, 5; Oak Park 1st, 140 82; Riverside, 26; South Chicago, 5. *Freeport*—Cedarville, 4 50; Freeport 3d Ger., 5; Galena 1st (sab-sch., 23 43), 123 43; South sab-sch., 12 44; Ridgely, 18 07; Rock Run, 3; Willow Creek (sab-sch., 23 87), 90 52. *Mattoon*—Charleston, 25 22; Chris-tian, 6 35; Marshall, 5; Mattoon, 12 53; Oakland, 2; Pana, 2 74; Robinson, 3 75; Shelbyville, 17; Vandalia, 30. *Oauca*—Aurora, @, 1; Earlville, 8; Meriden, 7; Sandwich, 11; Troy Grove, 3. *Peoria*—Astoria sab-sch., 12; Crow Meadow, 5; El-mira, 14 41; Farmington sab-sch., 5; French Grove, 4; Green Valley, 4 22; Peoria 2d, 144 58; Grace, 11; Prospect, 16 65; Salem, 17 50. *Rock River*—Aledo sab-sch., 12; Alexis, 30 60; Arlington, 5; Calvary, 3 65; Dixon, 37 07; Fulton, 26 75; Hamlet, 4; Kewanee, 18; Morrison sab-sch., 4 13; Norwood (sab-sch., 7 25), 17 25; Perryton, 3; Woodhull, 6 34. *Schuyler*—Apanoose, 16; Clayton, 6; Elvaeton sab-sch., 3 50; Foun-tain Green sab-sch., 4; Herman, 20; Liberty, 5; Macomb, 55; Mt. Sterling 1st, 88 71. *Springfield*—Farmington, 31;

Greenview, 15 25; Irish Grove, 7; Jacksonville 2d Portuguese, 2 50; Lincoln, 2; Macon, 5 55; Maria, 9; Mason City, 5 04; Pisgah, 4 35; Pleasant Plains, 6 40; Springfield 1st, 88 55; 2d, 244 28; 3d, 15; 1st Portuguese, 2 50; Unity, 2 05; Rev. W. L. Tarbet and wife, 3 84. 5671 72

INDIANA.—*Fort Wayne*—Auburn, 8; Fort Wayne 3d, 26; La Grange, 4 50; Lima, 5 50; Oasian (sab-sch., 5), 19 80; Waterloo, 5. *Indianapolis*—Greenfield, 8; Hopewell sab-sch., 20. *Loyansport*—Bedford, 5; Bethel, 4; Idaville, 5; La Porte 1st sab-sch., 51 53; Logansport 1st, 45; Broadway, 2; Mish-a-waka, 1; Monticello, 18; Union, 3; Valparaiso, 18 50; Wina-mac, 5. *Muncie*—Hopewell, 9; La Gro, 5; Marion, 10; New Hope, 4 70; Peru (sab-sch., 3 01, Birthday off'ng, 8 48), 59 23; Shiloh, 4; Tipton, 15; Wabash, 7 50; Winchester, 20. *New Albany*—Anderson, 5; Bethel, 8 95; Bethlehem, 3 50; Bridge-port, 3 50; Charlestown, 2 55; Corydon, 22 85; Elizabeth, 1 81; Graham, 7; Grantsburg, 2; Greenville, 1 16; Jackson Co., 1 78; Jefferson, 5; Jeffersonville, 45 35; Laconia, 4 71; Leavenworth, 4; Lexington, 1 40; Madison 1st (sab-sch., 33 45), 78 39; Mauckport, 1 18; Milltown, 2; Mitchell, 16 cts.; Mt. Lebanon, 51 30; Mt. Vernon, 6; New Albany 1st, 89 30; 2d, 63 91; 3d, 89 65; New Philadelphia, 12 55; New Wash-ington, 16 37; North Vernon, 12 25; Orleans, 6 05; Otisco, 8 14; Pleasant Hill, 86 25; Pleasant Township, 10; Rehoboth, 17 70; Salem, 25 60; Seymour, 4 99; Smyrna, 5 88; St. John, 6 70; Utica, 8 25; Valley City, 5 95; Vevay, 27 25; Walnut Ridge, 5 20. *Vincennes*—Brazil, 37; Bruceville, 2 55; Koloen, 2; Royal Oak, 3 50; Smyrna, 5 55; Terre Haute Moffat St., 2; Upper Indiana, 8 30; Washington, 10. *White Water*—Aurora, 16; Cambridge City, 2 75; Cold Spring, 5; Coners-ville Ger., 15; Ebenezer, 4; Hagerstown, 5; Hopewell, 5; Laurel, 4 50; Lewisville, 4; Liberty, 6; New Castle, 8; Rising Sun, @, 5; Sparta, 3; Versailles, 10.

INDIAN TERRITORY.—*Cherokee Nation*—Antioch, 5; Bar-ren Fork, 6; Blue Spring, 10 cts.; Canadaville, 3 45; Clear Creek, 40 cts.; Claremore, 1; Mound, 2; Dwight, 25 35; Elm Spring, 25; Fort Gibson, 20; Owawa, 17; Park Hill, 16 75; Pleasant Valley (sab-sch., 1 20), 4 70; Vinita, 5; Walnut Grove, 5; Rev. A. N. Chamberlin, 5. *Chickasaw*—Atoka, 4 10; Guthrie, 4 50; Lehigh, 9 50. *Choctaw*—Mountain Fork, 5; Wheelock, 2. *Muscogee*—Muscogee, 112; Nuyaka, 10; Rev. J. N. Diment, 25. 296 10

IOWA.—*Oedar Rapids*—Atkins, 8; Blairtown, 22; Central, 2; Clinton, 7; Fulton, I. J. Black, 5; Lyons sab-sch., Christ-mas off'ng, 12; Marion (sab-sch., 2 02), 22 12; Scotch Grove, @, 1; Vinton sab-sch., 15. *Council Bluffs*—Audubon, 18; Avoca, 8 43; Bedford, 16 50; Carson (sab-sch., 3 24), 25; Con-way, 5; Corning, 30 90; Creston, 40; Essex, 4 43; Greenfield, 21; Lenox, 11; Malvern, 4 35; Marne, 10; Norwich, 5 75; Platte Centre, 2; Prairie Star, 2; Randolph, 21 57; Shelby (sab-sch., 3), 16; Shuandoah, 9; Woodbine, 2 85; Yorktown, 8 40. *Des Moines*—Albia, 12; Colfax, 15; Derby, 3; Des Moines 6th, 5; Highland, 5; Westminster, 33 75; Dexter sab-sch., 6; East Des Moines, 32 35; Indianola, 45 75; Knoxville, 16; Leighton, 3; Lucas, 5; New Sharon, 1; Newton, 27; Panora, 3; Plymouth, 5; Russell (sab-sch., 1 84, W. M. S., 15 41), 28 23; St. Charles, 1; South Des Moines (Children's Miss'y Band, 3), 7 25; Waukeo, 3; Winterest, 75 05. *Dubuque*—Bethel, 15; Coggon Zion, 8 40; Dubuque 1st (sab-sch., 20), 37; 2d, 50; Hazleton, 6; Independence 1st sab-sch., 9 55; Ger., 15; Lan-sing 1st, 11; Pleasant Grove, 3; Rowley, 5; Wilson's Grove thank-off'ng, 30. *Fort Dodge*—Auburn, 5; Burt, 1 60; Car-roll, 11 35; Coon Rapids, @, 25 cts.; Fort Dodge (sab-sch., 27 32), 75 43; Glidden, 16 75; Grand Junction, 25 35; Hoep-ers, 4; Ida Grove, 7; Lake City, 40; Le Mars, 28; Lohrville (sab-sch., 8 62), 13 25; Marcus, 3 75; Pomeroy sab-sch., 75 cts.; Providence, 40 cts.; Sac City, 2 30; Sanborne, 5; Spirit Lake (Merry Workers, 6 70, W. M. S., 7 30), 14; Storm Lake, 8; Vall, 25 33. *Iowa*—Birmingham, 10; Bonaparte, 5 10; Bur-lington 1st, 18 47; Fairfield sab-sch., 25; Kirkville (sab-sch., 9 42), 19 26; Martinsburg, 5; Mediapolis, 15 15; Montrose, 10; New London, 1; Oakland, 4; Ottumwa, 21 50; Primrose, 4 75; Sharon, 4 05; Shunam, 2 65; St. Peter's Evangelical, 2; Troy, 4 85; Union, 26 50; Wapella, 5 50; West Point, 13 83. *Iowa City*—Crawfordsville, 7 54; Davenport 1st, 151 23; 2d, 4 50; Fairview, 5; Iowa City and sab-sch., 1 25; Le Claire, 17 45; Malcom, 10; Muscatine 1st, 61; Princeton, 20; Sig-ourney, 14 15; Sugar Creek, 10; Unity, 7 50; West Branch, 9; West Liberty, 20. *Waterloo*—Cedar Falls, 14; Greene (sab-sch., 2), 8; Kanirar, 8; Marshalltown, 3 20; Rock Creek, 8; Union Ger., 8; West Friesland Ger., 7; Williams, 15. 1763 84

KANSAS.—*Emporia*—Agricola, 65 cts.; Argonia, 8; Arkan-sas City, 51; Belle Plaine, 6, Caldwell, 4 50; Cedar Point, 2; Conway Springs, 4 05; Cottonwood Falls, 5; Council Grove, 8; Emporia 1st (sab-sch., 5 11, Y. P. S. C. E., 6 42), 88 78; Ewell, 2; Florence, 4; Hamilton, 1 50; Howard, 12; Lebo, 26 cts.; Lyndon, 7 28; Marion (sab-sch., 12), 25; Mayfield, 6; Mt. Pleasant, 1 50; Neal, 1 50; Peabody (Y. P. S. C. E. Junior, 1 30, Senior, 1 60), 14 15; Sedan, 5 35; Silver Creek, 2; Slate Valley, 3; Walton, 2; Wellington, 66 81; Westmin-ster, 4 09; Wichita 1st, 32; Harmony, 2 07; Perkins, 20;

Lincoln St., 5; Wright Mission, 1 13; Winfield, 20. *Highland*—Aitchison, 28; Axtel, 6; Baileyville, 3; Blue Rapids, Children's Day, 2 55; Corning, 7; Edinham, 5; Hiawatha, 13; Neuchatel, 2; Nortonville, 10; Oneida, 5; Vermilion, 5. *Larned*—Ashland, 81; Burrton Y. P. S. C. E., 8; Coolidge, 8; Crisfield, 3; Danville, 3; Edwin, 3; Freeport, 5; Garden City, 3 50; Great Bend, 10; Hutchinson, 42 54; Kendall, 2 50; Meade Centre, 10; Ninnescah, 10; Richfield, 5; Sterling, 25; Ulysses, 1. *Neosho*—Baxter Springs, 14; Caney 1st, 2 50; Central City, 1 15; Chanute sub-sch., 2 15; Cherokee, 10; Cherryvale, 5 45; Columbus, 5; Elk City, 2; Fairview, 8 50; Fort Scott 1st, 19; Fredonia, 14; Garnett, 16; Humboldt, 5 55; Iola, 5; Louisburg, 2 50; Mapleton, 2 25; Miami 4th, 2 54; Mineral Point, 1 50; Monmouth, 3 24; Moran, 4 50; Neodesha, 10; New Albany, 3; Osage 1st, 29 10; Oswatimie, 3; Owego, 25; Scammon, 5 50; Somerset, 1 15; Sugar Valley, 2; Weir City, 3; Rev. V. M. King, 5. *Osborne*—Atkin, 3; Calvert, 3 06; Covert, 2; Downs, 2 50; Fairport, 5; Grainfield, 8 55; Hill City, 5; Mt. Salem, 3; Norton, 11 25; Phillipsburg, 12; Pleasant Valley, 3; Rose Valley, 2; Russell, 5. *Solomon*—Abilene, 5 25; Bennington, 5 92; Blue Stem, 35 cts.; Carlton, 5; Cawker City, 15; Clyde, 8; Glen Elder, 2; Hope, 8 67; Mt. Pleasant, 2 61; Mulberry French, 7; Poheta, 6 30; Salina, 30; Solomon City and sub-sch., 8 40; Sylvan Grove, 25 cts.; Vesper, 40 cts.; Wilson, 3. *Topeka*—Clinton, 17 70; Industry, 11; Junction City, 15; Kansas City 1st, 40; Leavenworth, 260; Lowmont, 6; Meriden, 2; Mulberry Creek Ger., 6; Oak Hill, 2; Olathe, 8; Oskaloosa, 14; Pleasant Ridge, 3; Rossville, 6; Sedalia, 8; Seymour, 8 80; Sharon and Keene Station, 8 10; Spring Hill, 3 50; Stanley, 2 83; Topeka 2d, 9; Westminster, 9 55; Willow Springs, 2.

1462 29

KENTUCKY.—*Ebenezer*—Ashland, 35 53; Augusta, 10 80; Covington 1st, 188 69; Flemingsburg, 20 75; Frankfort, 13 15; Maysville, 24 51; Mt. Sterling, 10; Paris, 28; Pikeville, 5. *Louisville*—Hopkinsville, 2 20; Kuttawa (W. M. S., 3; Little Workers, 1); 4; Louisville Central, 80; College St., 42 12; Walnut St., 25 41; Penn's Run, 2; Princeton 1st (sub-sch., 2 10), 11 10; Shelbyville 1st, 12 63. *Transylvania*—Columbia, 15; Danville 2d, 104; Dix River, 1; East Bernstadt, 3; Harrodsburg, 22; Lancaster, 5; Livingston, 1. 562 88
MICHIGAN.—*Detroit*—Birmingham, 7; Detroit 3d Avenue (sub-sch., 10), 67 36; Central, 36 30; Fort St., 1000 99; Jefferson Ave., 400; Thompson, 28 17; Trumbull Ave., 37 64; Westminster, 273 75; Howell, 101 96; Milford United, 50; Northville 1st sub-sch., 4 05; Plainfield, 7; South Lyon, 28; Ypsilanti, 10. *Pitt*—Bethel, 2 10; Caro 1st, 40; Cass City, 15; Denmark, 5; Elk and Stations, 7 03; Flint 1st, 51; Flushing, 26; Flynn, 3; Fraser, 5 25; Gaines, 3; Laper, 37 36; Linden, 2 50; Mariette 1st, 7; North Burns, 3 17; Vassar, 7 20. *Grand Rapids*—Big Rapids Westminster, 4 86; Grand Haven, 44 26; Grand Rapids Immanuel, 10; Mission Wood, 10 50; Mesperia, 10; Ionia, 154 27; Montague sub-sch., 20; Pewamo, 5. *Kalamazoo*—Allegan, 30; Kalamazoo 1st, 134 75; North, 6; Martin, 4; 50; Three Rivers, 9 21; White Pigeon, 9 20. *Lansing*—Brooklyn, 9; Delhi, 3; Jackson, 38 61; Mason, 50; Stockbridge, 3; Tekonsha, 8 55; Windsor, 3. *Monroe*—Adrian, 56; Clayton, 13 05; Coldwater, 6 16; Hillsdale, 40; Jonesville, 10; Monroe, 35 12; Quincy, 23 65; Raisin, 10 50; Reading sub-sch., 4 50. *Petoskey*—Boyer City, 3; Boyne Falls, 3; Elk Rapids, 10; Mackinaw City, 5; Yuba, 3 50. *Saginaw*—Gladwin 2d, 7 06; Midland City Y. P. S. C. E., 4; Mt. Pleasant, 3 58; St. Louis, 15; Rev. and Mrs. J. H. Phelps, 10. 3096 68

MINNESOTA.—*Duluth*—Barnum, 5 71; Cloquet, 3; Ely, 4 20; Fond du Lac, 1; Pine City, 2; St. James sub-sch., 2; West Duluth Westminster, 6 62. *Minkota*—Amboy, 5; Beaver Creek, 10; Delhi (Y. P. S. C. E., 5 97), 12 47; Fulda, 1 25; Madelia, 25; Pipestone, 4; Rushmore, 2 50; St. Peter's Union, 12 75; Wells, 7; Winnebago City, 8. *Red River*—Angus, 1 30; Ashby, 6 52; Elbow Lake, 5 79; Evansville, 8 86; Fergus Falls, 15 62; Hallock, 4 40; Maine, 9 23; Maplewood, 4 45; Moorhead, 11 70; Northcoote, 3 20; Red Lake Falls, 5; Ridge, 2 40; Scotland, 4; Western, 4. *St. Paul*—Belle Plain, 4 13; Buffalo, 13 50; Jordan, 4 06; Litchfield (sub-sch., 5 05), 17 59; Minneapolis 5th, 15 5; Andrew, 10; Franklin Ave., 5 65; Highland Park, 24 29; House of Faith, 20; Reiderland Ger., 5; Rockford, 6 50; Royallton, 3; Saint Cloud, 55 48; St. Paul 1st, 10; 9th, 5; Central, 12 06; House of Hope, 123 40; Stillwater, 4 06. *Waconia*—Chatfield, 9 46; Ebenezer, 3; Le Roy, 5; Preston, 7 35; "Tithes," 7 50. 569 00

MISSOURI.—*Kansas City*—Appleton City, 7 50; Centre View, 6; Clinton, 3; Creighton, 3; Deepwater, 6; Greenwood, 3 25; Holden (sub-sch., 10), 17 50; Jefferson City, 33 35; Kansas City 2d (sub-sch., 50 35; 165 50; 4th, 8; 5th, 43 40; Hill Memorial (sub-sch., 3) 25; Knob Nester, 10; Montrose, 8 50; Raymore sub-sch., 10 50; Rich Hill, 37; Westfield, 6. *Ozark*—Bollivar, 6 40; Buffalo, 5; Ebenezer, 6; Golden City, 2 74; Grand Prairie, 3 50; Mt. Vernon, 6; Mt. Zion, 6 50; Ozark Prairie, 13; Springfield 2d, 4 20. *Paimyra*—Birdseye Ridge, 5; Clarence, 5; Edina, 10; Glasgow, 4; Grantsville, 4; Knox City, 2; Macon, 5; Milan, 17; Moberly, 12 50; New Cambria, 6; New Providence, 8 15; Pleasant Prairie, 1; Salisbury,

8; Rev. Wm. Meyer and wife, 5. *Platte*—Albany, 3; Barnard, 2; Carrollton, 4 35; Chillicothe, 10; Craig, 9; Fairfax, 4; Hackberry, 1; Hamilton, 5; Dodge, 10 75; Hopkins, 10; King City (W. M. S., 7), 10 65; Union, 3 40; Union Star, 1 10. *St. Louis*—Bethel Ger. (sub-sch., 10), 15; Cuba, John L. Denton, 5; De Soto, 13 35; Elk Prairie, 3; Hot Springs Central, 10; Kirkwood sub-sch., 22 70; Laketon, 1; Organ, 1; Rolla, 20; Salem 1st, 3; German, 5; St. Louis 2d (Ladies' Aid Soc., 200), 800; 1st Ger., 15; Washington Ave., @, 200; Washington sub-sch., Miss Stafford's Bible class, 10. 1830 89
NEBRASKA.—*Hastings*—Axtel, 4 57; Edgar, 10 31; Hastings 1st, 20; Nelson, 3 82; Ong, 2 17; Orleans, 3; Ragan, 3 43; Stamford 23 cts.; Superior, 1 50; Wilsonville, 3. *Kearney*—Ashton, 6 73; Bethel, 67 cts.; Clontibret, 3; Hope, 3 56; Laocota, 9 75; North Loup H. M. S., 6; Redington, 1; Scotia, 6 10; Shelton, 10; Wood River, 20. *Nebraska City*—Adams, 6 44; Bennett, 15; Burchard, 5; Fairbury 1st (Westminster Christian Endeavor, 2), 22; Falls City, 5; Liberty, 7; Meridian Ger., 6 70; Nebraska City, 21 21; Plattsmouth Ger., 2; Raymond, 4; Sawyer, 12 57; Seward, 9 02; Sterling, 9 56. *Niobrara*—Bethany, 6 50; Goudon, 10; Innau, 4; Lambert, 3; Millerboro', 3; O'Neill, 5; Pender, 5; Rushville, 9; South Fork, 10 50; Valentine, 5 15. *Omaha*—Belle Centre, 5; Blair, 7 50; Ceresco, 4; Craig, 25; Creston, 2 50; Fremont Y. P. S. C. E., 3 70; Hooper, 3 67; Humphrey, 1 50; La Platte, 3 86; Omaha 2d, 5; Knox, 12 78; Lowe Ave. (sub-sch., 3 12), 15; Westminster, 3 26; Omaha Agency Bethlehem, 3 60; Osceola, 5; Pappillion, 23; Tracey Valley, 1; Wahoo, 15; Rev. J. T. Copley, 5. 455 86

NEW JERSEY.—*Corisco*—Buta, 1; Batanga, 2; Benita, 1; Corisco, 11; Evvone, 1; Gaboon, 3; Ogove 1st, 2; 2d, 1; 3d, 1. *Elizabeth*—Bayonne City, 50; Clarksville, 5; Clinton sub-sch., 34; Connecticut Farus (sub-sch., 12 50), 58; Elizabeth 2d, 14 86; Westminster (Hope Mission Band, 13 12, sub-sch., 105 74), 490 25; Lamington, 67; Metuchen (sub-sch., 16 77), 24 23; Pluckamin (sub-sch., 16 45), 36 45; Rahway 1st, 36 90; Roselle, 40 07; Springfield, 34; Westfield, 52 90; Woodbridge, 15. *Jersey City*—Carlstadt Ger., 10; Englewood, 896 67; Jersey City Scotch, 100; Passaic sub-sch., 10 91; Paterson 1st Ger., 2; East Side, 26 18; Rutherford sub-sch., 100; Tensify (sub-sch., 10 14), 32 14; West Hoboken 1st sub-sch. Miss. Soc., 40; West Milford, 10. *Monmouth*—Asbury Park, 16 08; Barnegat, 2; Bordentown, 8 65; Columbus (sub-sch., 12), 23; Cranbury 1st, 65; Englishtown, 2; Freehold, 125; Jamesburg, 10; Keyport, 5; Lakewood, 170 37; Manchester, 10; Matawan (sub-sch., 40), 120; New Grenna, 2; Plumstead, 5; Point Pleasant, 5 75; Shrewsbury, 40; Tuckerton, 10 06. *Morris and Orange*—Berkshire Valley, 3; Dover (sub-sch., 5), 149 27; Welsh sub-sch., 10; East Orange 1st, 237 70; Fairmount, 5; German Valley, 20; Hanover, Misses J. A. and E. F. Fish, 150; Hillsdale, 230; Madison, 39 58; Mine Hill, 12; New Vernon, 20; Orange 1st sub-sch., 100; Central, 250; Parsippany, 52 14; Rockaway, 93 52; South Orange (Valleburg Chapel, 6), 66 03; Succasunna, 15 41; Summit Central, 27 13; Wyoming, 9; Whippany, 27 29. *Newark*—Newark 1st, 212 91; 3d, 608 09; 6th, 15; 1st Ger., 11 50; 2d Ger., 10; 3d Ger., 10; Fifth Ave. (sub-sch., 5), 25 14; Bethany, 4; Calvary, 29 32; High St., 100 52; Knox, 10. *New Brunswick*—Alexandria 1st, 2; Anwell 1st Mission Band, 33 89; Bound Brook sub-sch., 10; Dayton, 27 11; Dutch Neck, 25; Flemington, 248 09; Frenchtown (sub-sch., 4), 29; Hamilton Square, 10 16; Holland, 10; Hopewell, 6; Kingston, 17; Kingwood, 1; Lawrenceville, 31 02; Milford sub-sch., 12 33; New Brunswick 1st, 130 55; 2d (sub-sch., 10), 60; Princeton 2d, 20 23; Stockton, 8; Titusville, 7; Trenton 3d, 200; 6th (sub-sch., 13 30), 40 30; Bethany, 11; Prospect St. (sub-sch., 20), 278 22. *Newton*—Andover sub-sch., 1 21; Ashbury, 60; Beatystown, 3; Branchville (sub-sch., 8; Y. P. S. C. E., 7), 28; Deckertown, 87 11; Delaware, 10; Hackettstown, 127 39; Harmony, 36; Knowlton, 6; Mansfield 2d, 4; Musconetcong Valley, 20; Oxford 2d, 3 27; Sparta, 3; Stewartville sub-sch., 15 01; Wantage 2d, 25; Washington 1st, 110. *West Jersey*—Billingsport, 3; Blackwoodtown (sub-sch., 16 94), 70 94; Bridgeton 1st, 135; West, 47 40; Camden 1st, 55; Cape Island, 35; Deerfield, 40; Greenwich, 15; Haddonfield, 51; May's Landing, 2; Millville, 9 10; Pittsgrove sub-sch., 11; Swedesboro', 10; Wenonah (sub-sch., 20), 195; Woodstown, 38. 7824 41

NEW MEXICO.—*Arizona*—Florence, 12; Rev. I. T. Whitmore, tithes, 10. *Rio Grande*—Jemes, 10; Las Cruces 1st, 11; 2d, 11; Nacimiento, 1; Pajarito, 6; Silver City, 16 90; Socorro (W. M. S., 5), 15. *Santa Fe*—Embudo, 10; Raton 1st, 3; Rincones, 8; Taos, 20. 134 90

NEW YORK.—*Albany*—Albany 4th, 990; 6th, 25; State St., 365 47; Amsterdam 2d, 43; Ballston Spa (sub-sch., 17 56), 35 49; Corinth, 3; Jefferson, 5; Jermain Memorial, 537 85; Johnstown, 100; New Scotland, 15; Rockwell Falls, 10 36; Sand Lake (sub-sch., 30), 38 50; Saratoga Springs 1st, 95 02; 2d, 16 63; Schenectady 1st sub-sch., S. n. d. p't, 42 73; East Ave., 14 32; Stephentown, 4 50; Voorheesville, 5 50; Rev. E. G. Wickes, 10. *Binghamton*—Afton, 12; Bainbridge sub-sch., 25 95; Binghamton North, 42 85; Coventry 2d, 18 61; Owego, 47 20; Union 1st (sub-sch., 5), 25. *Boston*—Antrim, 9; Barre, 6; Fall River Westminster, 5; Houlton, 20; Lawrence Ger., 25; Litchfield, 15; Lowell, 20; Manchester Westminster, 20;

New Bedford (W. M. S., 5), 17; Portland, 5; Providence, 42; South Framingham (Y. P. S. C. E., 2 50); Taunton, 5; Woonsocket, 12. *Brooklyn*—Brooklyn 5th Ger., 25; Ainslie St., 22 40; Cumberland St., 5; East Williamsburg Ger. sab-sch., 5; Friedenskirche, 22; Grace, 2; Hopkins St. Ger., 25; Lafayette Ave. M. C., 57 41; Memorial, 64 10; Mt. Olivet, 4; South 3d St. (sab-sch., 100), 203 24; Trinity, @ 15; New Brighton Grace, 10. *Buffalo*—Buffalo 1st, 1000; Bethany, 87 72; Calvary, 124; Central, 85; North, 35 45; Wells St., 6; Westminster (sab-sch., 25), 192 94; West Side, 10; Clarence, 10; Dunkirk, 17 69; Franklinville, 5; Fredonia, 54 90; Gowanda, 3; Sherman, 33 72; Silver Creek, 11; Tonawanda Valley (L. M. S., 5), 10; Westfield, 65 84. *Cayuga*—Auburn 1st, 368 10; Calvary, 12 83; Cayuga, 7 98; Dryden (Y. P. S. C. E., 5), 14 30; Genoa 3d (sab-sch., 3 91), 5 41; Ludlowville, 15; Meridian, 20 44. *Champlain*—Fort Covington, 24 20; Mineville sab-sch., 2 50. *Chemung*—Brookport, 2; Dundee (Mrs. G. R. Ayres, 26), 36 43; Elmira 1st, 113 70; Horse Heads, 12 50; Pine Grove, 3; Southampton, 5; Tyrone sab-sch., 3. *Columbia*—Aurum Lead Mines, 7; Austerlitz, 1; Greenville (sab-sch., 634), 17 49; Hudson sab-sch., 50; Jewett, 47 16; Spencertown, 4; Valatie, 24. *Genesee*—Batavia, @ 8; Byron, 13; Castile sab-sch., 14 89; East Pembroke, 6; Perry, 98; Pike, 5 10. *Genesee*—Dresden, 6; Oak's Corners sab-sch., 10; Penn Yan sab-sch., 48 54; Phelps, a member, 50; Seneca, 32 25; Seneca Castle, 19 65; Seneca Falls sab-sch., 150; Trumansburg, 30. *Hudson*—Amity, 15; Centerville, 6; Circleville, 6; Clarkstown Ger., 5; Cohecton, 5; Denton, 7; Good Will, 8 10; Greenbush, 3 70; Hamptonburg Y. P. S. C. E., 6; Hempstead, 5; Jeffersonville Ger., 4; Middletown 1st, 58; 2d (sab-sch., 100), 115 61; Milford, 3; Monticello (sab-sch., 10), 13 60; Monroe, 50; Nyack Ger., 6; Port Jervis, 50; Ramapo, 115; Ridgebury, 8; Scotchtown, 25; Washingtonville 1st, 26 62; West Town, 21; Rev. C. H. Park, 4. *Long Island*—Bridgehampton, 14; East Hampton, 25; Greenport sab-sch., 14; Matituck, @ 5; Moriches, 22 43; Port Jefferson, 2; Sag Harbor, 67 50; Seiden, 60 cts. 24 cts.; Setauket, 1 70; Southampton, 35 33. *Lynn*—Marion, 21 81; Palmyra, 27 40; Rose, 75 cts.; Sodus Y. P. S. C. E., 4; Sodus Centre, 10; Victory, 6 20; Wolcott 2d, 8 75. *Nassau*—Astoria, 16; Babylon, 16; Freeport, @ 5; Glen Wood, 1; Hempstead Christ ch. sab-sch. Misa, @ 25; Newtown, 19 11; Springfield 1st, 30. *New York*—New York 4th Juvenile Misa, Soc. West Side Chapel sab-sch., 10; 1st Union (sab-sch., 7 76), 30 15; 2d Ger., 5; 4th Ave., 280 03; Bethany sab-sch., 20; Brick sab-sch., 77 45; Calvary, 40; Christ chapel, 28; Covenant, 625; French Evangelical, 16; Harlem, 50; Knox, 39 30; Madison Ave., 625 14; Madison St. Ger., 5; Mt. Washington, 500; Furman, 184 63; Redemcr., 2; Rutgers Riverside, 153 53; Scotch (Immanuel) sab-sch. Misa, Soc., 18 17; 518 17; Sea and Land, 50; University Place, "H. E.," 100; West, 1240 19; West Farms, @ 5; Westminster W. 2nd St., 109 02; Zion Ger. (sab-sch., 5 50), 15 50. *Niagara*—Albion (Interest on Hart Fund, 120), 179 92; Holley, 5; Lewiston, 5; Lockport 2d Ward, 50; Lyndonville (sab-sch., 5), 13; Medina, 58; Middleport, 3. *North River*—Matteawan, 20 24; Newburgh 1st (sab-sch., 40), 146; Union, 50; Pine Plains, 4; Pleasant Valley Y. P. S. C. E., 2 42; Rondout, 60 47; Wappinger's Creek, 7; Westminster, 3. *Osgo*—Colchester, 5; Delhi 2d, 79 85; Guilford and Norwich, 5; Otego (sab-sch., 5), 15; Richfield Springs, 39 12; Worcester (sab-sch., 1 84), 6 03. *Rochester*—Avon, 2; Central, 4; Brighton (sab-sch., 5 36), 17 86; Brockport, 43 87; Charlotte, 5 65; Chili, 10 30; Clarkson, 2; Genesee 1st (sab-sch., 5, Mrs. I. Bosley, 15), 20; Mendon, 10 50; Nunda, 1; Ogden, 18 60; Olean, 2; Rochester 1st (incl. 600 transferred from N. Y. Synodical Aid Fund), 610 21; Brick (sab-sch., 64), 508; Emmanuel, 2 52; Memorial (sab-sch., 19), 44; Westminster (sab-sch., 14), 21; Springwater, 8; Tuscarora, 2; Union Corners, 2; Victor, 21 50. *St. Lawrence*—Adams (sab-sch., 6 75), 20 75; De Kalb, 3; Junction, 3; Dexter, 11; Gouverneur, 6 03; Hammond, 35; Le Ray, 2; Morris-town Y. P. S. C. E., 2 50; Oswegatchie 1st, 15; Ox Bow sab-sch., 10; Platts, 3 88; Rossie, 6. *Seaben*—Arkport, 4 31; Bath, 150; Campbell, 175; Canaseraga, 6; Corning, 55 25; Hornellsville, 73 64; Pultney, 10; Rushford, 6. *Syracuse*—Camillus, 2 15; Collamer, 2 25; Constantia, 9; East Syracuse, 12; Fayetteville sab-sch., 30; Fulton, 87 63; Hannibal, 9; Hastings, 2; Liverpool, 5 25; Marcellus (sab-sch., 7), 12; Oswego Grace (sab-sch., 32 87), 118 78; Skaneateles (sab-sch., Soc., 85), 100 72; Syracuse 1st, 254 28; 4th (sab-sch., 100), 194 17; Memorial, 13. *Troy*—Cambridge, 7 67; Cohoes, 60; Green Island, 17; Sandy Hill, 79 50; Troy 1st, 190 96; 2d, @ 45 72; 3d, 1 93; Westminster, 34 07; Warrensburg, 10 66; Waterford 1st, 15 72; Whitehall, 19 94. *Utica*—Augusta, 6 75; Hamilton College, 24; Ilion and sab-sch., 19 10; Kirkland, 6; Little Falls, 136; Lowville, 75; Northwood, 5; Oneida, 47 81; Sauquoit sab-sch., 5; Utica 1st, 140 15; Watervale, 26; West Camden, 10; Westerville, 19. *Westchester*—Bridgeport 1st, 45 74; Croton Falls, 5; Darien, 25; Gilrad, 40; Greenwich 1st, 10; Huguenot Memorial, 17; Katonah, 50; New Rochelle, 60; Peekskill 2d, @ 6, 10; Pleasantville, 2 50; Port Chester, 11 24; Sing Sing, 97; Southeast, 17; Thompsonville sab-sch., 30 31; Yonkers 1st, 20; Dayspring, 35; Westminster sab-sch., 50.

NORTH DAKOTA.—Bismarck—Glencoe, 2; Mandan, 6. Fur-

go—Edgeley, 2 18; Fargo, 13 30; Fullerton, 2; Hillsboro, 3; Kelo, 2; La Moure, 11; Monango, 5; Tower City (sab-sch., 12 43), 16 42. *Pembina*—Arvilla, 1; Bathgate, 10; Bottineau, 4; Emorado, 35; Gilby, 2; Hyde Park, 2; Larimore, 5 19; Kolla, 10.

OHIO.—*Athens*—Athens (sab-sch., 4 35), 26 36; Barlow, 2; Bashan, 2; Gallipoli, 21; Marietta 4th St., 14; Middleport (sab-sch., 15), 19 25; Pomeroy (Y. P. S. C. E., 2), 41; Tupper's Plains, 2; Watertown, 6. *Bellefontaine*—Bellefontaine, 15 20; Bucyrus, 8; Dunkirk, 6; Kenton, 23 82; Nevada, 4; North Washington, 4; Rushsylvania, 8; Spring Hills, 3 10; West Liberty, 11 97. *Chillicothe*—Rainbridge, 4; Bloomingburg, 31 68; Bogota, 3; Chillicothe 1st, 199; Greenfield, 129 32; Hillsboro, @ 6 50; New Petersburg, 50; North Fork, 20; Union, 3; White Oak, 5; Wilmington, 5. *Cincinnati*—Batavia, 20; Bethel (sab-sch., 8), 13; Cincinnati 2d, @ 257 49; 5th sab-sch., 26 70; 6th sab-sch., 115; Walnut Hills Bethany Mission sab-sch., 11 28; College Hill, 5; Fairmount Ger., 6 50; Glendale, 38 40; Goshen, 4; Harrison sab-sch., 5; Monroe, 10; Morrow, 20 57; New Richmond (sab-sch., 5), 12; Norwood (sab-sch., 6 19), 14 86; Pleasant Run, 2; Somerset (sab-sch., 2), 3 42; Westwood 1st, 4 40; Wyoming sab-sch., 50. *Cleveland*—Cleveland Calvary Cong. (sab-sch., 34 66), 227 93; 1st (Mrs. L. Austin, 100, Mrs. Maibor, 100, Mrs. Stone, 1000, 1575 18; 2d, 314 08; Beckwith, 46 14; Bethany, 20; Milton, 5; Orwell, 5; Solon, 1 46; Willoughby, 18. *Columbus*—Circleville, 50; Columbus 1st (sab-sch., 3), 28; Westminster sab-sch., 2 78; Lithopolis (sab-sch., 2, Mrs. Fustie, 5), 11; Mount Sterling, 3 50; Scioto, 2. *Dayton*—Clifton, 20 89; Dayton 4th, 36; 3d St., 630; Ebenezer, 1; Hamilton, 92; Middletown, 56 83; New Paris, 2 20; West Carrollton, 2. *Huron*—Green Springs, 2; Olena, 3; Republic, 3; Presbyterian, 30. *Lima*—Blanchard, 20; Delphos (sab-sch., 2), 6; Enon Valley, 12; Fairview, 1 80; McComb, 20; Middlepoint, 2; Mt. Jefferson, 3; Sidney, 41 64; Turtle Creek, 4 63; Van Wert, 9 68. *Maioning*—Canton, 33 07; East Palestine, 8; Hanover, 5; Middle Sandy, 5; Niles, 4; North Benton, 3; Warren, 62. *Marion*—Cardington, 3; Delaware (sab-sch., 60), 89; Marion (sab-sch., 25), 57. *Maumee*—De Verne, 3 25; Eagle Creek sab-sch., 2; Grand Rapids, 3; Holgate, 3; Milton Centre, 3; Montpelier, 5; Toledo 1st Ger., 6; 3d, 7 29; West Bethesda, 6; West Unity, 7. *Portsmouth*—Georgetown, 10; Greenbrier Ger., 3; Ironton, @ 20; Manchester (sab-sch., 7), 23; Mt. Leigh, 5; Portsmouth 1st, 160 40; 2d, 54 23; Ger. (Misa, Soc.), 16, 13; Sardinia, 4. *St. Clairsville*—Belair 1st, 29 64; Cadiz, 61 13; Cambridge, 12; Scotch Ridge, 3 06. *Steubenville*—Amsterdam (sab-sch., 10), 35; Bacon Ridge, 15 40; Beech Spring (sab-sch., 2 25), 23; Bethel, 7 48; Bethesda (L. M. S., 12, sab-sch., 25), 72; Bethlehem, 10; Brilliant, 10; Buchanan Chapel (sab-sch., 3), 6; Centre, 3; Centre Unity, 4; Corinth sab-sch., 25; Cross Creek, 16; Dennison, 11; East Liverpool, 2d, 2; Marietta, 29; Madison, 2; Newcomertown, 1 58; New Harrisburg, 7; New Philadelphia, 5; Oak Ridge, 4 55; Pleasant Hill, Misa, C. Carr, 5; Ridge, 10; Steubenville 2d sab-sch., 86 46; Urichville (sab-sch., 2), 10; Yellow Creek, 8 50. *Weseter*—Apple Creek sab-sch., 12 32; Ashland, 2 83; Bethel, 4; Creston, 7 23; Jackson, 17; Orange, 4; Shelby, 10; Wooster 1st, Misa Sidney Scott, 50; Westminster, 100; Rev. John Kelly and wife, 2. *Zanesville*—Frazeyburg, 2; Granville sab-sch., 6 79; Jefferson sab-sch., 5; Jersey, 27; Mt. Vernon, 61 54; Newark 1st (sab-sch., 10), 20; New Concord, 14; Norwich, 6; Oakfield, 3; Pataaskala, 5 17.

PACIFIC.—*Bentonia*—Big Valley, 5 35; Bloomfield, 2; Corveto, 10; Fortuna, 2; Freestone, 1 05; Grizzly Bluff, 3; Lakereport, 10 75; Mendocino, 30; Navarro, 5; Petaluma, 11; St. Helena (sab-sch., 5), 16 50; San Rafael, 7 75; Shiloh, 5; Tomska, 6; Two Rocks, 5; Ukiah, 34; Rev. R. Messenger, 5. *Los Angeles*—Alhambra, 10; Anaheim, 5; Azusa, 5 60; Azusa Spanish, 1; Colton sab-sch., 12 33; Coronado Beach, 12; Cucamonga, 6 70; El Monte, 6; Elsinore, 6; Fullerton, 2; Hurneum, 25; Long Beach, 12 75; Los Angeles 2d, 18 40; 3d, 10; Immanuel, 203 46; Spanish, 8; Los Nietos Spanish, 2; Monrovia, 7 50; Monticeto, 15; Ojai, 7 50; Ontario, 3 70; Orange, 30; Redlands, 100; Riverside Calvary, 41 30; San Bernardino, 30; San Diego (sab-sch., 86 cts.), 5 56; Santa Barbara, 125; Santa Monica, 10; Santa Paula, 10; South Pasadena Calvary, 1 50; Ventura, 139; Westminster sab-sch. birthday off'g., 4 10; Wilmington, 4; Rev. E. F. Fish, 12 60; Rev. F. D. Seward, 1 10. *Sacramento*—Colusa, 37; Dunsmuir, 5; Elk Grove (sab-sch., 5 50, Sheldon sab-sch., 12), 22 70; Elko, 5; Sacramento 14th St., 3 35; Vacaville, 6. *San Francisco*—North Temescal, 18 60; Oakland Centennial, 18; Chinese, 2; San Francisco Howard St., 225; Memorial, 11; Westminster, 69 70; West Berkeley sab-sch., 10. *San Jose*—Cayucos (W. M. S., 19 30), 23 25; Gilroy, 10; Highland, 5; Livermore, 4 33; Pleasanton, 10; Pleasant Valley, 9 25; Salinas, 21 30; San Luis Obispo, 29 20; Templeton, 4. *Stockton*—Bethel, 6; Fowler, 7; Grayson, 14 25; Merced, 10; Modesto, 18 50; Traver, 6 50; Visalia sab-sch., 2.

1669 33
PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 15 70; Bethel, 7; McClure Ave., 223 10; North, @ 500; Providence sab-sch., 20; Beaver (sab-sch., 111 20), 186 20; Bull Creek (sab-sch., 5), 17; Cross Roads, 3; Emsworth, 40; Industry, 4; Millvale, 10 46; Natrona, 10; New Salem, 14; Sewickly, 560 05; Sharpsburg,

30 90. *Blairstown*—Braddock sab-ech., 11 42; Derry, 58 89; Irwin, 43 15; Johnstown, 20; Laird, 23 01; Ligonier, 8; Livermore sab-ech., 18 62; Murrysville, 31; Pleasant Grove, 10 25; Union, 25 57; Unity sab-ech., 8 75. *Butler*—Butler sab-ech., 46 48; Centre (sab-ech., 18 50), 30 75; Centerville sab-ech., 15; Clintonville, 7; Grove City (sab-ech., 51 77), 130 55; Muddy Creek, 3 25; New Hope, 5; North Liberty sab-ech., 11 25; Plain Grove, 19; Scrub Grass sab-ech., 34 97; Sunbury, 6. *Carlisle*—Big Spring, 94 10; Bloomfield, mon. con., 5 61; Carlisle 2d, 144 60; Centre, 5; Chambersburg Central (sab-ech., 22 67, chapel sab-ech., 4 02), 45 55; Falling Spring, 100; Duncannon (sab-ech., 5 59), 27 74; Green Castle, 24 36; Harrisburg Covenant, 5; Market Sq., 87 14; Olivet, 22 66; Pine St., @, 11 50; Lebanon 4th St., 120 61; Lower Path Valley, 4 50; McConnellsburg sab-ech., 11 37; Millers-town, 6; Shippensburg (sab-ech., 20 70), Upper, 5; Waynes-boro' and sab-ech., 30 61. *Chester*—Chester 3d, 98 42; Fagg's Manor sab-ech., 10 50; Forks of Brandywine, 45; Middle-town, 5; New London, 60 56; Penningtonville, 12 25; Phoenixville, 20; Unionville, 25; Upper Octotara, 25. *Clarion*—Academia, 4 57; Greenview (S. R. Travis, 1, sab-ech., 33 67), 34 67; Mt. Butler, 7 05; New Rehoboth, 2 16. *Erie*—Cam-bridge, 5 56; Cool Spring sab-ech., 3; Erie Central, 25; Park, 100; Fairview, 5; Girard (mon. con., 3 29, Miles Grove Branch, 3 64), 20 46; Harbor Creek, 2; Meadowville 2d (sab-ech., 5), 15; Mercer 1st, 64; North Clarendon, 2; Northeast, 4 99; Stoneboro', 8 65. *Huntingdon*—Altoona 2d (sab-ech., 3), 112 60; Bedford sab-ech., 6 50; Bellefonte, 100; Beulah (sab-ech., 19), 26; Birmingham, 34 59; Coalport, 3; Curwens-ville sab-ech., 40; East Kishacoquillas, 70; Gibson Memorial, 9; Houtzdale, 16 33; Huntingdon, @, 5; Irvona, 5; Lewis-town, 27 90; Little Valley (Ladies' Aid Soc., 5), 20; Logan's Valley sab-ech., 5; Lost Creek sab-ech., 12 24; McVeytown, 21 05; Mann's Choice, 4; Mapleton, 10; Newton Hamilton, 8; Peru, 5 25; Pine Grove (sab-ech., 5 06), 15 43; Port Royal, 23; Shellsburg, 5; Shirleysburg, 5; Upper Tuscarora, 10 37; Waterside, 1. *Kittanning*—Atwood, 2; Cherry Run, 8; Crooked Creek, 4; Currie's Run, 12; Ebenezer sab-ech., 16; Elderton, 7; Indiana sab-ech., 55 56; Leechburg, 61; Rural Valley, 5; Strader's Grove, 3 10; Washington sab-ech., 9; West Lebanon sab-ech. class, 7 55. *Lackawanna*—Ashley, 15; Bennett sab-ech., 2; Herrick, 15; Honesdale (legacy of Rev. S. Torrey, 950, Y. P. S. C. E., 10, 960; Monroe, 13 34; Pittston (sab-ech., 17 24), 42 64; Scranton Green Ridge Ave., 50; Providence, 13 10; Washburn St., 41 95; Sugar Notch, 3 50; Susquehanna 1st, 7; Wells and Columbia, 5; Wilkes-barre 1st (sab-ech., 80 26), 154 28; Westminster (sab-ech., 16), 28; Wyalsburg 1st, 15. *Lehigh*—Catasauqua 1st sab-ech., 60; Easton 1st, 263; Lock Ridge Memorial, 8; Mahanoy City sab-ech., 25; Portland sab-ech., 5; Reading 1st sab-ech., 40; Shroudsburg, 5; Tamaqua (sab-ech., 2), 4; Weatherly sab-ech., 60; Rev. A. M. Lowry, 10. *Northumberland*—Bald Eagle and Nitany, 13 70; Beech Creek, 1 60; Berwick sab-ech., 23; Briar Creek, 4; Elysburg, 2; Emporium, 3 80; Great Island, 2 50; Grove (sab-ech., 50), 187 63; Holland Run, 1; Lewisburg (sab-ech., 50), 179 78; Lycoming, 33; Lycoming Centre, 14 61; Milton sab-ech., 18; Mt. Carmel, 5 50; Orangetown, 10 50; Renovo, 7; Shamokin, 5; 1st, 24 34; Sun-bury, 50; Warrior Run, @, 5 65; Williamsport 1st (sab-ech., 75), 175; 2d, 50. *Philadelphia*—Philadelphia 1st, @, 101; 3d, 48 03; 4th, 4 50. *Greenwich* St., 15; Lombard St. Central, 6; Tabernacle (Young Men's Assn., 250), 520; Tabor and sab-ech., 70; Walnut St., 1551 09. *Philadelphia Central*—Phila-delphia Arch St., 423 18; Beacon, 5; Bethesda, 152; Carmel Ger., 2; Central, 55 90; Columbia Ave., 3; Green Hill, 39 56; Harper Memorial, 6; Northern Liberties 1st, 76 16; Fatter-son Memorial, 5; Princeton, 1208 29; Susquehanna Ave., 29; Temple, 77; Tioga, 10 68; West Arch St., 603 55; West Park, 15; York St., 10; Zion Ger., 3; Rev. Thomas J. Shep-herd, D.D., 25. *Philadelphia North*—Abington, 46 26; Brides-burg sab-ech., 38; Bristol sab-ech. (Infant class, 3 50), 42 62; Conshohocken sab-ech., 9 81; Forestville, 5; Fox Chase Memorial, 23 25; Frankford, 37 87; Hermion, 50; Holmes-burg sab-ech., 10; Huntingdon Valley (sab-ech., 50), 84 19; Jeffersonville, 10; Jenkintown Grace, 11; Lawndale, 10 66; Lower Merion, 11; Manayunk, 30; Mt. Airy sab-ech., 6 96; Neshaunim of Warminster, 19 46; Neshaunim of Warwick, 25; Norristown 1st sab-ech., 103 58; Roxborough, 5; Wiscon-sing, 1. *Pittsburgh*—Cannonsburg 1st sab-ech., 12 25; Cannonsburg Central, 19; Centre, 15 15; Chartiers, 15 50; Concord, 3; Duquesne, 12; Finleyville, 2 48; Harmony, 1 37; Homestead, 37; Lebanon, 25; Monongahela City, 117 50; Mt. Carmel, 20; Pittsburgh 2d (sab-ech., 32 47), 140 69; 3d (sab-ech., 96 99), 106 99; 7th, 17; 43d St., 23; Bellefield, 121 50; Central, 3; East Liberty, 79; Park Ave., 61; Shady Side, 74 82; South Side, 8; Point Breeze, 500; Raccoon sab-ech., 3 78; West Elizabeth sab-ech., 9; Wilkins-burg sab-ech., 25. *Redstone*—George's Creek, 13; Lelsaenring, 12 75; Mt. Pleasant, 50; Reunion, 25 34. *Shenango*—Beaver Falls, 30; Enon, 19; Hermon sab-ech., 13 10; Mt. Pleasant, 27 55; North Sewickly, 1; Slippery Rock, 19 60; Unity sab-ech., 50; West Middlesex, 10 06. *Washington*—Allen Grove, 10; Burgetstown sab-ech., 17 74; Cross Creek (Y. P. S. C. E.,

4, sab-ech., 11), 85; East Buffalo (a member, 100), 259; Frank-fort, 10; Moundsville, 14; Mt. Olivet sab-ech., 5; Mount Pleasant, 5; Upper Buffalo (sab-ech. primary class, 10 20), 15 01; Washington 1st sab-ech., 230 47; 2d, 201; West Lib-erty, 3; Wheeling 3d, 6. *Wellbore*—Allegheny, 2; Antrim, 3; Coudersport (sab-ech., 1 75), 9 75; Knoxville (sab-ech., 3), 7; Lawrenceville, 10; Tioga, 5. *Westminster*—Hopewell, 7 53; Lancaster 1st, 51; Memorial, 3; Mt. Joy, 10; Pine Grove, 4; Slate Ridge, 5; Slateville, 10 36; Stewartstown, 14 50; Wrightsville sab-ech., 6; York Westminster, 12. *West Vir-ginia*—Grafton, 5; Lebanon, 2; Long Reach, 2; Morgan-town, 31; Parkersburg 1st, 15; Sugar Grove, 3; Weston, 2, 15,504 47

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 14; Britton, 10; Ellendale, 7 20; Faris, 1; Groton, 15; Holland 1st, 2 50; Leola, 5. *Black Hills*—Hill City, 2; Hot Springs, 3; Rapid City, 53 70; Rockville, 1 65; Sheridan, 1 85; Victoria, 1 75; Whitewood, 7; Rev. W. S. Peterson, 10. *Central Dakota*—Brookings Y. P. S. C. E., 1 75; Flandreau 2d, 10; Hitchcock, 2 10; Howell, 3; Huron, 62 32; Madison, 6; Omla, 5; Pierre, 5; Rose Hill, 6 32; St. Lawrence, 10; Wolsay, 23 10. *Dakota*—Ascension, 10; Good Will, @, 1; Long Hollow, 4; Mountain Head, 2 25. *Southern Dakota*—Bridgewater sab-ech., 7; Canton, 6; Dell Rapids, 10; Emery 1st Ger., 2; Mar-leton Station, 3 30; Mitchell, 9; Parker, 25; Turner county Ger., 5; Tyndall, 5. 380 79

TENNESSEE.—*Birmingham*—Anniston Noble St., 5; Deca-tur Westminster, 7. *Holston*—Greenville, 7 06; Jonesboro', 34; Kingsport, 5 12; Lamar, 2 79; Mt. Olivet, 3; St. Mark's, 50 cts.; Salem, 18. *Kingston*—Bethany, 3 85; Chattanooga Park Place, 15 26; Pleasant Union, 1; South Pittsburg, 4; Welsh Union, 5 15. *Union*—Baker's Creek, 3; Calvary, 1; Centennial, 4; Knoxville 4th, 27 75; Madisonville (W. M. S., 4 75), 7 75; Mt. Zion, 2; New Prospect, 5; Shannondale, 18; Washington, 2. 176 73

TEXAS.—*Austin*—Austin 1st sab-ech., 15; Brownwood, 16 61; Coleman, 5; Fort Davis, 13 05; Galveston St. Paul's Ger., 3; Lampasas, 13; Mason, 12; Milburn, 2; Morpa Sta., 5; New Orleans Immanuel Ger., 24; Pecan Valley, 4 38; Sipe Springs, 6 80; Taylor sab-ech., 5 50. *North Texas*—Adora, 4; Archer Station, 2; Benjamin, 1 75; Denison 1st, 23 06; Henrietta, 7; Jacksboro' sab-ech., 2; St. Jo, 4; Seymour, 2; Throckmorton, 2; Vernon, 5. *Trinity*—Albany, 3; Breck-enridge, 3; Terrell, 11. 200 15

UTAH.—*Montana*—Anaconda, 5; Ashley, 10 50; Butte City, 30; Great Falls, 20; Helena 1st, 67 50. *Utah*—American Fork, 6; Corinne (sab-ech., 50 cts.), 5 50; Ephraim, 12; Em-manuel, 16 10; Kayville Miss., 6; Logan Brick, 25; Mantle, 15; Mendon Miss., 12; Millville, 5 40; Mt. Pleasant, 3; Og-den, 20; Parowan Mission, 10; Salt Lake City 1st, 103; Well-ville Miss., 10. *Wood River*—Malad, 15. 896 00

WISCONSIN.—*Chippewa*—Baldwin, 13 50; Bayfield, 2 90; Benesaw, 10; Big River, 5; Hartland, 3. *La Crosse*—Gales-ville (sab-ech., 3), 18; Hixton, 3; La Crosse 1st (sab-ech., 17 01), 22 01. *Lake Superior*—Escanaba, 41 25; Iron Mountain (sab-ech., 5), 7; Iron River, 10 95; Ishpeming, 61; Lakefield, 2; Manistique, 10; Negaunee, 40; Newberry, 2 40; Sault Ste. Marie, 7 38. *Madison*—Brookfield, 5; Fancy Creek, 3 25; Platteville W. M. S., 10; Portage, 15 50; Reedsburg, 20; Rich-land Centre, 10. *Winnebago*—Alto Holland, 6 50; Delafield, 1 61; Manitowoc, 7; Milwaukee Grace, 18 25; Immanuel, @, 2; Perseverance (sab-ech., 16 10), 40 25; Ottawa 1st, 2 56; Wau-kesha (sab-ech., 82 35), 55 56; Wheatland Ger., 2 25; Rev. Wm. Drummond, 50 cts. *Winnebago*—Appleton Memorial, 26 50; Craudon, 5 10; Marinette, 50; Marshfield, 13 14; Merrill, 2 50; Nasonville, 5; Oconto, 35; Robinson, 1 47; Shawano, 12; Stevens Point (Y. P. S. C. E., 8 05), 63 05; Stockbridge Indian, 5 50; Wequoc, 2 50; West Merrill, 15; Weyauwega (Y. P. S. C. E., 1, sab-ech., 5), 11. 725 63

Woman's Executive Committee of Home Missions, 91,000 00

Less amount refunded..... \$162,541 66

Total received from churches, March, 1890..... \$162,513 91

LEGACIES.

Bequest of Mary A. Guthrie, dec'd, late of Strat-onville, Pa., 11 78; Jos. Brown, dec'd, late of Windsor, N. Y., (300, less legal expenses, 3), 297; Mrs. E. Spangler, dec'd, late of Williams co., O., 100; Nancy Linton, dec'd, late of Pittsburgh, Pa., 1308 89; Mrs. Julia A. Towne, dec'd, late of North Sangamon, O., 25; W. D. Johnson, dec'd, late of Clifton, O., 2000; Mrs. Amelia Kerr, dec'd, late of New York city, 10,100; Miss Anna M. Hughes, dec'd, late of Glendale, O., 50; John Elwood, dec'd, late of Indiana county, Pa., 212 39; Mrs. Margaret Neff, dec'd, late of Car-lisle, Pa., 237 50; Mrs. Sumner Dickerman, dec'd, late of Lansingburg, N. Y., 329 35; Francis Senior, dec'd, with interest, 243 50; Mary A. Rose, dec'd, late of Southold, N. Y., 1500; Wm. A. Wheeler, dec'd, late of Malone, N. Y., @, 500;

Lucinda Sisset, dec'd, late of Licking co., O., 100; Mrs. Mary N. Correy, dec'd, late of Youngstown, O., 700; Miss Eliza Clark, dec'd, late of Rye, N. Y., 800 50..... 18,612 95

MISCELLANEOUS.

sch., Hayward, Wis., 10; Memorial of M. L. F., 20; Rev. W. B. Carr, Latrobe, Pa., 25; Rev. John Newton, Pensacola, Fla., 1; Rev. A. A. Matheo, Canton, Ill., 2; J. B. Davidson, Morris, Ill., 10; Rev. A. S. Billington, Statesville, N. C., 2; Miss Anso, McCormick Theo. Sem., 2 25; Rev. D. L. Dickey, Glenfield, Pa., 10; Jos. C. Platt, Waterford, N. Y., 50; Jas. Snyder, Morrison, Ill., 180; F. S. Giddings, Madison, Wis., 250; Miss Fannie E. Burke, Toquerville, Utah, 1; Dr. Wm. St. G. Elliott, London, W. England, 125; Mrs. E. M. E. Albany, N. Y., 10; Rev. Wilson Phraser, D.D., 20; John Hope, W. Philadelphia, Pa., 100; Chas. Strong, New York, 10; Rev. Wm. Irvin, D.D., 150; Mrs. E. F. Kerr, Fort Collins, Col., 1; Mrs. M. D. Ward, Afton, N. J., 10; K. C. L. Sewickley, Pa., 1; E. H. Bronson, Ottawa, Canada, 100; Geo. W. Flay, 5; Eli Torrence, Minneapolis, 5; E. W. Conner, Philadelphia, Pa., 1; Hugh Taylor, Bloomington, Neb., 12 50; J. S. Shaver, Marne, Iowa, 10; J. W. Crawford, Dexter, Iowa, 10; Interest on legacy of W. D. Johnson, 78 16; Interest on Permanent Fund, 1185 65; Interest on John C. Green Fund, 1850; Interest on Lyon Trust, 250. 18,962 96

Total received for Home Missions, March, 1890.....\$290,090 64

Amount received from April 1, 1889, to April 1, 1890.....809,094 61

Amount received during same period of last year. \$10,147 96

O. D. EATON, Treasurer,

Box L, Station D.

63 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, MARCH, 1890.

BALTIMORE.—Baltimore—Baltimore 1st, 50; 2d, 6 16; 12th, 5; Abbott Memorial, 1; Central, 6 49; Fulton Ave., 1; La Fayette Square, 3; Deer Creek Harmony, 11 50; Emmittsburg, 49 47; Govanstown sub-ech., 8; Granite, 10 cts.; Hampden, 1; Havre de Grace, 2; Lonsconing, 10; Mt. Paran, 10 cts.; New Windsor, 20 cts.; Taneytown, 18 68. *New Castle*—Lower Brandywine, 4 80; New Castle (sub-ech., 8 70), 37 77; Pencader, 6; Wilmington West, 20. *Washington City*—Boyd's, 1; Darnestown, 5; Georgetown West St., 20; Manassas, 1; Neelsville, 2; Washington Metropolitan, 10; New York Ave., 10 50; North, 3. 284 77

COLORADO.—Boulder—Boulder Valley, 4 cts. Denver—Brighton, 4. Pueblo—Canon City, 2; Durango, 1; Pueblo 1st, 49 cts.; Trinidad 1st, 4. 11 53

COLUMBIA.—East Oregon—La Grande, 2. Oregon—East Portland 1st, 1; Tualatin Plains, 1; Yaqulnna Bay, 5. *Pugot Sound*—Fourth Plain, 50 cts.; Olympia, 6 20; Tacoma ch., 69 55; 3d, 1 50; Vancouver, 1. *Southern Oregon*—Ashland, 2. 90 75

ILLINOIS.—Alton—Carrollton, 5; Collinsville, 2; Litchfield, 4. Bloomington—Clinton, 9 50; Fairbury, 2. Cairo—Carbon-dale, 1; Golconda, 2; Metropolis, 2; Murphysboro, 3 55; Olney, 1; Richland, 1. Chicago—Chicago 1st Ger., 2; 6th, 5; Grace, 50 cts.; Holland, 2; Glenwood, 3; Joliet Central, 10; Pullman, 2. *Freeport*—Cedarville, 2 10; Rockford Westminster (sub-ech., 1 89), 9 39. *Mattoon*—Pana, 9 cts. *Ottawa*—Aurora, 2 65. *Peoria*—Galesburg, 21 55; Peoria 2d, 5 46; Salem, 3; Yates City, 5 70. *Rock River*—Aledo sub-ech., 40 cts.; Ashton, 1; Franklin Grove, 1; Fulton, 2; Hamlet, 3; Norwood, 1 20; Princeton, 13 90. *Schaupier*—Chili, 3 70; Elvaston, 7 06; Herman, 1. *Springfield*—Maroa, 3; North Sangamon, 10; Pingah, 73 cts.; Unity, 34 cts.; Rev. W. L. Tabet and wife, 64 cts. 156 46

INDIANA.—Crawfordsville—Alamo, 3; Fowler, 1; Frankfort, 11; Hopewell, 2; Judson, 2; Oxford, 1; Rockville, 3; Russellville, 2; Union, 2. *Port Wayne*—Auburn, 2; Elkhart, 12; Waterloo, 1. *Logansport*—Crown Point, 3. *Logansport*—Broadway, 3; Mishawaka, 1; South Bend 1st, 21; 2d, 1. *Muncie*—Muncie, 2 10; Tipton, 3; Wabash, 2. *New Albany*—Hanover, 1; Madison 1st, 5; New Philadelphia, 1; Sharon Hill, 1; Walnut Ridge, 1. *Vincennes*—Evansville Grace, 14; Petersburg, 2; Vincennes sub-ech., 5 55. *White Water*—Aurora, 1. 109 45

INDIAN TERRITORY.—Cherokee Nation—Fort Gibson, 2 00 IOWA.—Council Bluffs—Conway, 1; Creston, 3; Lenox, 1; Malvern, 2 30; Shelby, 2. *Des Moines*—Newton, 3. *Dubuque*—Dubuque 1st, 14; Hazelton, 2; Hopkinton, 7 17. *Fort Dodge*—Grand Junction, 7; Sac City, 1. *Iowa*—Burlington 1st, 42 cts.; Kosuth, 6 10; Mediapolis, 27 cts. *Iowa City*—Crawfordsville, 25 cts.; Montezuma, 8; Muscatine 1st, 15; Williamsburg, 3; Wilton Junction, 9. 85 51

KANSAS.—Emporia—Cottonwood Falls, 2; El Paso, 1; Marion, 5; Osage City, 1; Wichita 1st, 1; West Side, 1 40. *Highland*—Horton, 2 50; Nortonville, 10; Troy, 1. *Larned*—Arlington, 1; Great Bend, 1; Spearville, 2 50. *Neosho*—Chanute, 4 81; Iola, 2; Yates Centre, 1 92. *Osborne*—Nor-

ton, 1. *Solomon*—Cawker City, 1; Glen Elder, 1. *Topoka*—Idaun, 10 cts. 41 23

KENTUCKY.—Ebeneser—Frankfort, 21 62; Mt. Sterling, 1; Sharpsburg, 3. *Louisville*—Louisville Olivet Chapel, 2. *Troy*—Troyonia—Lancaster, 5. 32 62

MICHIGAN.—Detroit—Detroit 3d Ave., 1 25; Central, 1 21; Westminster, 2; Norria, 1 08; Stony Creek, 8; Ypsilanti, 10. *Grand Rapids*—Grand Haven, 11 75; Muir, 2. *Kalamazoo*—Schoolcraft, 4 41. *Lansing*—Mason, 5. *Monroe*—Coldwater, 1; Erie, 2 35; Hillsdale, 3. *Saginaw*—West Bay City Westminster, 5. 58 04

MINNESOTA.—Duluth—Duluth 2d, 2. *Menahota*—Madelia, 2. *Red River*—Fergus Falls, 52 cts. *St. Paul*—Hastings, 2; Minneapolis 1st, 12 05; Franklin Ave., 3; Highland Park, 2; Oak Grove, 2 60; Red Wing, 1 50; St. Cloud, 1 85; St. Croix Falls, 2 48; St. Paul 9th, 1; Central, 31 40. 64 35

MISSOURI.—Osark—Carthage, 18 75; Eureka Springs, 3; Mt. Vernon, 3; Ozark Prairie, 2; West Plains, 3. *Palmira*—Hannibal, 20. *Platte*—Hamilton, 1 25; Martinville, 1; Mound City, 3; Parkville, 6 20. *St. Louis*—St. Louis 1st Ger., 5; North, 10. 76 18

NEBRASKA.—Hastings—Beaver City, 1; Hastings 1st, 5; Nelson, 12 cts.; Superior, 6 cts. *Kearney*—Ord, 1. *Nebraska City*—Plattsmouth Ger., 2; Tecumseh, 5. *Omaha*—Black Bird Hills, 1; Omaha Amber Place, 2; Lowe St., 3; Westminster, 2 80; Tekamah, 5. 28 06

NEW JERSEY.—Corisco—Bata, 1; Batanga, 2; Benita, 1; Corisco, 2; Evune, 1; Gaboon, 3; Ogove 1st, 2; 2d, 1. *Elizabeth*—Westfield, 11 16. *Jerry City*—Jersey City Scotch, 10; Paterson 1st, 16. *Monmouth*—Whiting and Shamung, 1. *Morris and Orange*—Madison, 79 cts. *Newark*—Newark Bethany, 2; Calvary, 94 cts. *New Brunswick*—Kingston, 10. *Newton*—Deekertown, 1 24; Wantage 2d, 10. 76 13

NEW MEXICO.—Arizona—Florence, 1. *Rio Grande*—Albuquerque 1st, 6; Jemes, 1; Pajarito, 1. 9 00

NORTH DAKOTA.—Bismarck—Bismarck, 2. *Pembina*—Emmerado, 7. 9 00

OHIO.—Athens—Middleport, 2; Nelsonville, 5 85. *Bellefontaine*—Bucyrus, 10 45. *Chillicothe*—Bogota, 1. *Cincinnati*—College Hill, 21 46. *Cleveland*—Cleveland 1st Calvary Cong, 5 29. *Dayton*—Dayton 1st, 39; South Charleston, 9 50; Troy 1st, 13 75. *Huron*—Fostoria, 10. *Monroeville*, 1. *Maumee*—Hanover, 2. *Marion*—Liberty, 1. *Mauvee*—Eagle Creek, 3 55; Milton Centre, 1, Montpelier, 3. *St. Clairsville*—Martin's Ferry, 30. *Steubenville*—Danison, 2; Leasville, 4 20; New Hagerstown, 2 02; Steubenville 3d, 3. *Woods*—Ashland, 8 44; Millersburg, 6 72; Orrville, 5 50. *Zanesville*—Granville sub-ech., 5 75; Jersey, 90 cents. 196 40

PACIFIC.—Benicia—Lakeport, 1; Mendocino, 7; Petaluma, 9; Two Rocks, 3. *Sacramento*—Carson City, 2 50; Elk Grove, 1; Sacramento 14th St., 3 90. *Stockton*—Bethel, 1. 29 40

SOUTH DAKOTA.—Black Hills—Whitewood, 2. *Southern Dakota*—Harmony, 1; Parker, 1; Turner Co. Ger., 2 70. *Tennessee*—Holston—Jonesboro, 3; Mt. Olivet, 50 cts.; St. Mark's, 1; Salem, 2. *Union*—Forest Hill, 1; Madisonville, 10 cts.; New Providence, 7 38. 15 49

TEXAS—Austin—Brownwood, 56 cts.; New Orleans Immanuel Ger., 2; Pecan Valley, 14 cts. **North Texas**—Galveston, 8
UTAH—Isab—Hyrum Emmanuel, 1 00
WISCONSIN—La Crosse—Galveston, 3. **Lake Superior**—
 Ishpeming, 11 33; Negaunee, 4. **Minnesota**—Ottawa 1st, 8
 cts. **Winnebago**—Fort Howard, 1 75; Florence, 5 19; Mari-
 nette, 30. 56 35

Total received for Sustentation, March, 1890..... \$1,443 52
 Total received for Sustentation from April 1, 1890. 5,702 80

PERMANENT FUND.

Twenty shares of the capital stock of the Dixon
 Crucible Works of Jersey City, N. J., par value.. 2,000 00

O. D. EATON, Treasurer,
 Box L, Station D. 55 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MARCH, 1890.

Albany—Albany 1st, 16 65; 4th, 175; 6th, 18; Madison
 Ave., 25; State St., 12 28; West End, 40; Ballston Spa, 13 78;
 Carlisle, 9; Corinth, 5; Esperance, 9; Gloversville, 49 46;
 Jefferson, 5; Jermain Memorial, 30; Johnstown, 110; Kings-
 boro', 5; Mariaville, 15; Menards Bethany, 15; New Scot-
 land, 32 13; Princetown, 27; Rockwell Falls, 8; Saratoga
 Springs 1st, 28 13; 2d, 22 52; Stephentown, 14 25; Voorhees-
 ville, 13; Rev. E. G. Wickes, 10. **Singhanton**—Singhanton
 North, 25; Coventry 2d, 8; McGrawville, 7 75. **Boston**—
 Lonsdale, 5; Lowell, 2; South Bygate, 1; Woonsocket, 1.
Brooklyn—Brooklyn Bethany, 9 50; Cumberland St., 5; East
 Williamsburg Ger., 5; Friedenskirche, 8; Grace, 5; Hopkins
 St. Ger., 5; Memorial, 180; Prospect Heights, 10; S. 3d St.
 sub-sch., 20; Throop Ave., @, 19; Trinity (sub-sch., 4), 10;
 West New Brighton Calvary, 9 28. **Buffalo**—Allegheny, 4;
 Buffalo Bethany, 35; Calvary, 30; North, 35 77; Wells 64, 1;
 Westminster, 15 71; West Ave. Y. P. & C. E., 4 50; West
 Side, 5; Franklinville, 8; Olean, 9 45; Panama, 6; Sherman,
 15; South Wales, 10; Springville, 5; Westfield, 27 32. **Cay-
 uga**—Auburn Calvary, 5 27; Genoa 1st, 2 75; Ithaca 1st,
 137 84; Ludlowville, 3; Port Byron, 10. **Champlain**—Fort
 Covington, 4; Plattsburg, 26 26. **Chemung**—Elmira 1st, 3 67;
 Havana, 7 32; Horse Heads, 12 50; Southport, 10 25. **Col-
 umbia**—Austerlitz, 2; Greenville, 5; Hudson (sub-sch., 50,
 Y. M. Soc., 25), 75; Jewett, 2; Spencertown, 8; Valatie, 5.
Genesee—Batavia, 35; Byron, 2; Castile, 27; Leroy, 22; Leroy
 and Bergen, 20; Perry, 15. **Genesee**—Canandaigua 1st, 9 84;
 Dresden, 5; Manchester, 9; Oak's Corners, 1; Ovid 1st, 10 05;
 Seneca Castle, 2; Trumansburg, 1; West Fayette, 2; Rev. S.
 Murdoch, 5. **Hudson**—Centerville, 18; Chester, 26 52; Cir-
 cleville, 5; Clarkstown Ger., 6; Cohecton, 5; Denton, 2;
 Florida, 16; Good Will, 27 cts.; Haverstraw Central, 25;
 Middletown 2d, 52 cts.; Milford, 3; Monticello, 5; Nyack 1st,
 8 05; Ger., 5; Palisades, 3; Port Jervis, 20; Ramapo, 45;
 Ridgebury, 5; Scotchtown, 15; Stony Point, 15; Unionville,
 4; West Town, 4; Rev. C. H. Park, 5. **Long Island**—Brook-
 field, 5; Cutchogue, 5 47; Port Jefferson, 5; Sag Harbor, 24;
 Selden, 2; Southampton, 57 26; West Hampton, 5. **Lyon's**—
 Lyons, 18 84; Marlon, 4; Rose Valley, 3 75; Sodus, 4. **Nas-
 saw**—Astoria, 3 50; Glen Wood, 1; Hempstead Christ ch.,
 87 56; Islip, 10; Jamaica, 36 98; Newtown, 1; Springfield,
 15. **New York**—New York 2d Ger., 3; Bohemian, 5; Calvary,
 8 10; Christ Chapel, 8; Emmanuel (chapel sub-sch., 30;
 Knox, 5; Park, 48 13; Puritans, 6 16; West End, 27; West
 Farms, 8; Zion Ger., 10. **Niagara**—Albion 1st, 15 23; Car-
 lton Y. P. & C. E., 1; Holley, 7; Lewiston, 5; Lyndenville,

Salem, 1; Peekskill 1st, 44 84; Sing Sing, 29 68; Southeast,
 3; South Salem, 12 06; Yonkers Dayspring, 6; Westminster,
 3 46; Yorktown, 7.

Less amount transferred to Home Missions from
 Rochester 1st ch., Rochester Pres..... 500 00

Amount received from churches, March, 1890..... \$3,634 37

MISCELLANEOUS.

John F. Winslow, Poughkeepsie, N. Y., 250; Mrs.
 L. E. Hastings, Webster, Mass., 2..... 252 00

Total received for New York Synodical Aid Fund
 March, 1890..... \$3,886 37
 Total received from April 1, 1890..... 11,672 99

O. D. EATON, Treasurer,
 Box L, Station D. 55 Fifth Ave., New York.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM JANUARY 1, 1890, TO APRIL 1, 1890.

Elizabeth—Connecticut Farms, 40; Elizabeth 1st, 120;
 Elizabeth 2d sub-sch., 150; Elizabeth Westminster, 180;
 Pluckamin, 25; Rahway 1st, 63 29; Rahway Ger., 3. 586 29

Jersey City—Arlington, 10; Claremont, 5; Hoboken, 28;
 Passaic sub-sch., 23 90; Passaic Ger. Evangelical, 6 57; Ruth-
 erford, 43 22; Tenafly, 16. 132 69

Monmouth—Barnegat, 7 45; Beverly, 49 80; Burlington,
 88 07; Delanco sub-sch., 10; Farmingdale, 8; Forked River,
 7 01; Long Branch, 5; Oceanic, 16 80; Riverton Calvary,
 15 40. 151 68

Morris and Orange—Chatham, 65; Chester, 10; Dover,
 100 52; Dover Welsh, 10; Hanover 1st, 40; Mendham 1st,
 50; Mine Hill, 12; Morris Plains, 21 50; Mount Freedom, 5;
 Orange 1st, add'l, 200; Schooley's Mountain, 20; Summit
 Central, 136 49. 670 81

Newark—Lyon's Farms, 21 50; Newark 3d, 200; Newark
 6th, 13; Newark 1st Ger., 20 50; Newark 3d Ger., 15; Newark
 Central, 58 31. 328 31

New Brunswick—Alexandria 1st, 2; Dutch Neck, 40; Flem-
 ington, 100; Frenchtown, 21, sub-sch., 4; Hamilton Square,
 5 24; Hopewell, 5; Kingwood, 1; Lambertville, 60; Milford,
 19 30; New Brunswick 1st, 120 58; Pennington, 23; Prince-

ton 1st, 32 59; Ringoes Kirkpatrick Memorial, 5; Trenton
 3d, 127 25; Trenton 3th, 15. 580 86
Newton—Greenwich, 10; Hackettstown, add'l, 50; Stan-
 hope, 5. 65 00

West Jersey—Blackwoodtown sub-sch., 7 60; Bridgeton 2d,
 28 63; Camden 1st sub-sch., 25; Cape Island sub-sch., 24;
 Deerfield, 35; Elwood Brainerd sub-sch., 1 56; Fairfield sub-
 sch., 4; Haddonfield, 25; Janvier, 4; Salem, 50; Woman's
 Home Missionary Society, 15 66; Tuckahoe, 10; Wenonah,
 50; Williamstown, 21; Woodstown, 18. 320 44

Contributions as above..... \$2,538 98

A friend for credit of New Brunswick..... 150 00

The churches of Paterson..... 72 57

222 57

Received in three months..... \$3,058 50

Previously acknowledged..... 1,347 12

Received since October 1, 1889..... \$4,405 62

ELMER EWING GREEN, Treasurer,
 P. O. Box 133, Trenton, N. J.

RECEIPTS FOR EDUCATION, MARCH, 1890.

ATLANTIC.—Fairfield—Carmel, 1 10; Ladison, 1 50. Knox—Augusta Washington Women's Miss. Soc., 1; Columbus sub-sch., 1; New Hope, 1. McClelland—Mattoon, 1. South Florida—Eustis 1st, 2 80.

BALTIMORE.—Baltimore—Annapolis, 4; Baltimore 1st, 800; 2d, 31 61; 12th, 26; Abbott Memorial, 1; Brown Memorial, 302 65; Central, 14 25; Faith, 5; Fulton Ave., 2; Westminster (sub-sch., 19 37), 26 37; Barton, 3; Bel Air, 3; Gowanstown sub-sch., 8; Granite, 50 cts.; Hagerstown, 5 22; Hampden, 3; Havre de Grace, 3; Mt. Parau, 50 cts.; New Windsor, 1; The Grove, 3; Zion, 1. New Castle—Chesapeake City, 5; Delaware City, 6; Federalburg, 1 25; Forest, 17 50; Newark 1st, 10; Pencader, 3; Westminster, 4 25; West Nottingham, 12 83; White Clay Creek, 5 60; Wiconico, 7 50; Wilmington 1st, 10 35; West, 20. Washington City—Boyd's, 4; Falls, 5; Georgetown West St., 50; Hyattsville, 4 29; Manassas, 1; Neelsville, 11; Washington City 4th, 78 61; 15th St., 15; New York Ave., 154 60; North, 3; Western, 30 81.

CATAWBA.—Oppe Fear—Friendship, 50 cts.; Mt. Olive, 1; Wilmington Chestnut St., 3. Yadkin—Freedom, 2; Logan, 1; Mt. Vernon, 1; New Centre, 1.

COLORADO.—Boulder—Boulder, 5; Boulder Valley, 39 cts.; Fort Collins, 12. Denver—Brighton, 5; Denver Central, 136 42; Capitol Ave., 11 05; Westminster, 5; Georgetown, 8 25. Pueblo—Canon City 1st, 29; Clinco, 3; Cosilla, 2; Del Norte, 6; Durango, 3; Monument, 1 45; Pueblo, 2 48.

COLUMBIA.—East Oregon—Pendleton, 3 65; Umatilla, 2. Idaho—Coeur d'Alene, 2; Prescott, 1. Oregon—Albany, 12; Allina, 4; East Portland Missipah, 3; Gervais, 2; Lafayette, 4; Portland Calvary, 50; Tualatin Plains, 2; Yaquina Bay, 3. Puget Sound—Chehalis, 2 20; Fourth Plain, 1; La Camas St. John's, 2; Myrtle Creek, 1; Sumner, 6 85; Tacoma 1st, 13 36; 3d, 2; Vancouver, 1. Southern Oregon—Ashland, 2; Phenix, 1.

ILLINOIS.—Alton—Alton (sub-sch., 2), 15; Carlinville, 13; Carrollton, 20; Litchfield, 3; Upper Alton, 2. Bloomington—Bloomington Walnut St., 4 18; Cookeville, 4 64; Fairbury, 1 56; Heyworth, 12; Homer, 3; Minonk, 9 57; Onarga, 10; Paxton, 1; Roseville, 1; Sidney, 3; Urbana, 1st, 4; Wenona, 5. Ohio—Carbondale, 6; Centralia (sub-sch., 1 31), 6 42; Harrisburg sub-sch., 4; Metropolis, 1 89; Sumner, 1; Union, 1 50. Chicago—Austin, 6 84; Cabery, 10; Chicago 1st, 30 06; 3d sub-sch., 15; 4th, 75; Bethany, 1; Grace, 1; Holland, 3; Jefferson Park, 13 92; Reunion, 3; Scotch, 10; Englewood 1st, 37 51; Evanston 1st, 30; Glenwood, 1; Herscher, 5; Highland Park, 30 26; Joliet Central, 60; Peotone, 25; Pullman 1st, 6; River Forest, 14 12; Wheeling Ger., 10. Freeport—Cedarville, 2 95; Galena 1st, 17 35; Middle Creek, 17; Prairie Dell Ger., 7; Rockford 1st, 14; Warren, 4; Zion, 8. Mattson—Assumption, 1; Mattson, 4; Pana, 46 cts.; Shelbyville, 9. Ottawa—Grand Ridge, 7; Oswego, 5; Sandwich, 5; Streator Park, 11 76; Waltham, 4 12; Waterman, 5. Peoria—Altona, 5; Eureka, 7 54; Limestone, 3; Peoria 1st, 11 75; 2d, 60 69; Grace, 6; Princeville, 85 cts.; Salem, 5 50. Rock River—Aledo, 2; Alexis, 5; Ashton, 6; Dixon, 13 63; Franklin Grove, 4; Fulton, 2; Geneseo, 9; Hamlet, 2. Sawyer—Burton Memorial, 2; Carthage (sub-sch., 7 11), 80 38; Clayton 2d, 2; Elvaaton, 4 88; Liberty, 2; New Salem, 1; Quincy 1st, 20. Springfield—Farmington, 5; Lincoln, 2; Macon, 1 75; Maroa, 5; North Sangamon, 10; Petersburg, 10 15; Pisgah, 1 09; Springfield 2d, 45 70; Unity, 51 cts.

INDIANA.—Crawfordsville—Bethany, 6; Bethel, 2; Elizaville, 2; Eugene, 1; Fowler, 2; Hopewell, 3; Ladoga, 3; Lafayette 2d, 9 85; Montezuma, 1 26; Oxford, 2; Pleasant Hill, 8 37; Rockville, 22; Rossville, 2 50; Thornton, 3. Fort Wayne—Albion, 9 63; Auburn, 5; Bluffton, 6; Elhanan, 3 50; Elkhart, add'l, 25; Fort Wayne 1st, 81 04; Huntington, 8 89; Kendallville, 10; Kingsland, 3 15; La Grange, add'l, 9; Liongier, 7; Lima, 18 60; Ossian, 20 99; Piercetown, 2 50; Troy, 8 50; Warsaw, 15; Waterloo, 5. Indianapolis—Action, 1; Bainbridge, 2; Greenfield, 3; Indianapolis 6th, 2; East Washington St., 2; Memorial, 10; Tabernacle, 4 70; New Pisgah, 1. Logansport—Bourbon, 2 25; Logansport 1st, 7; Michigan City, 25; Mishawaka, 1; Monticello, 6; South Bend 1st, 1; Union, 8 10; Valparaiso, 9 50; West Union, 1 40. Muncie—Anderson, 2; Elwood, 2; Jonesboro, 1 32; Liberty, 4; Marion, 2 71; Muncie 1st, 6; New Hope, 2; Portland, 2; Tipton, 5; Wabash, 1 25; Winchester, 2. New Albany—Charlestown, 4; Jeffersonville, 19 80; Leavenworth, 1; Madison 2d, 6; New Albany 3d, 22; New Washington, 3; Seymour, 2 40; Smyrna, 4; Vernon, 6; Vevay, 2; Walnut Ridge, 1. Vincennes—Brazil, 12; Oakland City, 2; Petersburg, 4; Princeton, 20. White Water—Connersville 1st, 18; Dunlapville, 3; Lawrenceburg, 7 50; Liberty, 5; New Castle, 2 80; Rising Sun Women's Miss. Soc., 4.

INDIAN TERRITORY.—Cherokee Nation—Fort Gibson, 2. Muscogee—Muscogee, 20; Nuyaka, 2.

IOWA.—Cedar Rapids—Anamosa, 3; Blairtown, 7; Monticello, 10. Council Bluffs—Afton, 5; Audubon, 4; Carson, 12; Conway, 2; Corning, 8 57; Creston, 10; Diagonal,

1; Griswold, 5; Hamburg, 3; Lenox, 4; Malvern, 2 91; Menlo, 10; Mt. Airy, 5; Sharon, 3 75; Shelby, 2. Des Moines—Leighton, 1; Newton, 2; Olivet, 2; Plymouth, 4. Dubuque—Dayton, 2; Dubuque 1st Ger., 6; Dyeraville Ger., 1; Farley, 5; Fiankville, 2; Independence Ger., 8; Pleasant Grove, 3; Prairie, 4; Waukon Ger., 20; Wilson's Grove, 3. Fort Dodge—Alia, 1 84; Ashton, 1; Calliope ch. and sub-sch., 5; Churdan, 3; Fonda, 5; Inwood, 1; Lohrville, 5; Lyon Co. Ger., 2; O'Brien Co. Scotch, 2 08; Sac City 1st, 6; Sanborne, 3; Sioux City 2d, 6. Iowa—Burlington 1st, 2 12; Chequest, 2 50; Mediapolis, 1 38; Mendota, 6; Mt. Zion, 3 23; Ottumwa 1st, 15 03; St. Peter's Evangelical, 2. Iowa City—Brooklyn, 8 25; Crawfordville, 1 26; Marengo, 8 07; Muscatine 1st, 30; Oxford, 8; Sugar Creek, 2; Washington, 45 cts.; West Liberty, 3; What Cheer, 2; Wilton, 14. Waterloo—Cedar Valley, 3; Iowa, 10; Holland Ger., 10; Kamrar Ger., 5; Morrison, 2; Union Ger., 2; Waterloo 1st, 17.

KANSAS.—Emporia—Argonia, 2; Arkansas City, 17; Council Grove, 5; Eldorado, 5; Lyndon, 4; Mayfield, 3; Newton 1st, 17; Peabody, 12; Peotone, 1; Silver Creek, 2; Wichita 1st, 7. Highland—Clifton and Parallel, 13 50; Corning, 2; Edinburg, 2; Lancaster, 2 50; Nortonville, 2; Vermillion, 2. Larned—Arlington, 1; Great Bend, 1; Spearville, 3 06. Neosho—Baxter Springs, 8; Garnett, 5; Girard, 13; Iola, 8; Millikan Memorial, 1 20; Oage 1st, 8; Ottawa 1st, 10 75; Paola, 1; Yates Centre, 1 75. Osborne—Fairport, 5; Osborne, 4; Phillipsburg, 2; Russell, 5. Solomon—Beloit, 35; Bennington, 2 94; Blue Stem, 54 cts.; Cawker City, 2 50; Clyde, 4; Glasco, 2; Glen Elder, 1; Herington, 1; Mankato, 6 35; Minneapolis, 10 20; Sylvan Grove, 38 cts.; Vesper, 33 cts.

TOPEKA—Baldwin, 2 50; Idana, 49 cts.

KENTUCKY.—Ebeneser—Augusta, 6 50; Dayton, 3; Flemingburg, 26 25; Lexington 2d, 121 24; Mayville, 12; Mount Sterling, 4; Pikeville, 5. Louisville—Kuttawa Woman's Miss. Soc., 4; Band of Little Workers, 1; 4; Louisville Central, 15; Walnut St., 3 10; Olive Chapel, 2; Princeton 1st, 5; Shelbyville 1st, 2 50; Transylvania—Danville 2d, 100; Harrodsburg, 10 35; Lancaster, 5.

MICHIGAN.—Detroit—Detroit 3d Ave., 41 35; Central, 6 05; Fort St., 64 70; Memorial, 15; Trumbull Ave., 15; Westminster, 10; Howell, 24 90; Saline, 2 30. Grand Rapids—Evart, 4; Ionia City 1st, 27 07; Tustin, 1. Kalamazoo—Kalamazoo 1st, 28 87; Holland, 4; Sturgis, 5; White Pigeon, 5. Lansing—Albion, 10; Battle Creek, 15; Jackson, 1 02; Mason 1st, 10; Onkeda, 5; Stockbridge, 5. Monroe—Adrian 1st, 30; Erie, 1; Monroe, 10. Petoskey—Boyne Falls, 2; Cadillac, 2. Saginaw—Bad Axe, 1; Mariette 1st, 5; Morrice, 6.

MINNESOTA.—Duluth—Cloquet, 1; St. James, 2; Two Harbors, 4. Mankato—Amboy, 5; Madelia, 4; Rushmore, 1; St. Peter's Union, 1; Winnebago City 1st, 2; Worthington, 5 13. Red River—Crookston 1st, 2; Fergus Falls, 2 60; Maine, 2. St. Paul—Hastings, 6; Macalester, 5 78; Minneapolis 5th, 5; Shiloh, 14; Red Wing, 7 49; St. Cloud, 9 25; St. Croix Falls, 1st, 2; St. Paul 9th, 4; Goodrich Ave., 4; Stillwater 1st, 10; White Bear Lake, 2. Winona—Chaffield, 5 20; Claremont, 2; Larson, 2; Rochester, 19 06.

MISSOURI.—Kansas City—Kansas City 1st, 37 80; 2d, 10 10; 3d sub-sch., 2; 5th, 7; Nevada, 5; Tipton, 3. Osark—Ebeneser, 8; Eureka Springs, 3; Mt. Vernon, 2; Neosho, 2; Ozark Prairie, 2; West Plains, 3. Palmyra—Brookfield, 10; Kirksville 1st, 5 65; Knox City, 1; Laclede, 1. Platte—Akron, 1; Carrollton, 6 20; Hackberry, 1; Hamilton, 2; Martinsville, 1; Mound City, 3; St. Joseph Westminster, 50. St. Louis—Cuba, J. L. Denton, Esq., 6; Nazareth Ger., 2 50; Rolla, 2; St. Louis 1st, 88 37; 2d, 200; 1st Ger., 10; Lafayette Park, 82 38; North, 10; Zion Ger., 2 50.

NEBRASKA.—Hastings—Beaver City, 6 25; Bloomington, 2; Edgar, 2; Glenville Ger., 50 cts.; Hastings 1st, 8; Holdrege, 2; Marquette, 4; Mt. Pleasant Ger., 50 cts.; Nelson, 64 cts.; Superior, 1 25. Kearney—Burr Oak, 2; Clontibret, 2; Fullerton, 2; Kearney, 20; Lexington, 2; Ord, 4; St. Edwards, 3 05. Nebraska City—Alexandria, 2; Fairmount, 4; Humboldt, 2; Nebraska City 1st, 3 25; Plattsmouth Ger., 2; Seward, 3 65; Tecumseh, 6. Niobrara—Coleridge, 2; Hartington, 3. Omaha—Bellevue, 5; Black Bird Hills, 2; Columbus, 4; Omaha Westminster, 33 cts.; Papillion, 4; South Omaha, 2; Tekamah, 8; Wahoo, 2.

NEW JERSEY.—Corisco—Bata, 1; Batanga, 2; Benita, 1; Corisco, 2; Evuna, 1; Gaboon, 3; Grove 1st, 2; 2d, 1; 3d, 1. Elizabeth—Bayonne City 15; Bethlehem, 5; Clinton sub-sch., 25; Connecticut Farms, 7; Elizabeth 1st, add'l, 10; Madison Ave., 10 33; Pluckamin, 10; Rahway 1st, 22 64; Roselle, 6 46; Springfield, add'l, 4; Westfield, 11 66; Woodbridge, 5. Jersey City—Hackensack, 6; Jersey City 1st, 82 80; Scotch, 15; Passaic sub-sch., 8 50; Paterson 1st, 15; 1st Ger., 4; Reddeemer, 50; West Hoboken Miss. Soc. of sub-sch., 10; West Milford, 2. Monmouth—Allentown, 20; Asbury Park 1st, 15 72; Barnegat, 1; Bordentown, 7 14; Calvary (Riverton), 14; Columbus, 3; Cranbury 2d, 10; Englishtown, 2; Freehold, 43 82; Jamesburg, 20; Keyport, 4; Moorestown, 3; New Gretna, 1; Plumstead, 4; Point Pleasant, 4; Red Bank, 10; Shrewsbury, 10; South Amboy, 2; Tennent, 5; Tucker-

ton, 8; Whiting and Shamong, 1. *Morris and Orange*—Dover, 54 78; Flanders, 2; German Valley, 5; Madison, 108 94; Mine Hill, 4; Mt. Olive, 10; Myersville Ger., 6; New Vernon, 5; Orange ist, 215; Parsippany, 10; Schooley's Mountain, 2; South Orange, 5 81; St. Cloud Mission Band, 3; Whippany, 4 96. *Newark*—Montclair ist, 78 54; Trinity, 25 58; Newark ist, 49 10; 2d, 15 11; 6th, 5; 1st Ger., 25 75; 2d Ger., 5; 3d Ger., 5; Bethany, 2; Calvary, 4 72; High St., 110; Wickliffe, 8. *New Brunswick*—Alexandria ist, 5; Dayton, 4 05; Ewing, 13 28; Frenchtown, 12; Hamilton Square, 5 40; Holland, 6; Hopewell ist, 3; Kingston, 10; Kingwood, 2; Lawrenceville, 10; New Brunswick 2d, 5; Princeton 2d, 10 02; Witherspoon St., 1; Titusville, 5; Trenton ist, 224 68; 3d, 100; 5th, 11; Bethany, 6; Prospect St., 2 96. *Newton*—Asbury, 35; Beattytown, 1; Bloomsbury, 13; Deckertown, 6 19; Delaware, 4; La Fayette, 5; Mansfield 2d, 3; Musconetcong Valley, 10; North Hardiston, 20 25; Oxford 2d, 5; Sparta, 2; Stillwater, 10; Wantage 2d, 15. *West Jersey*—Billingsport, 2; Bridgeton ist, 50; Camden ist, 5; Cedarville ist, 5 49; Deerfield, 8; Greenwich, 7; Haddonfield sab-ech., 27 50; May's Landing, 1; Millville, 10; Salem, 50; Swedesboro, 3; Vineland, 10; Wenonah, 67; Williamstown, 5; Woodbury, 25; Woodstown, 7. 2144 00

NEW MEXICO.—*Arizona*—Florence, 1. *Rio Grande*—Jenita, 2; Pajarito, 1. 4 00

NEW YORK.—*Albany*—Albany 4th, 75; 6th, 3; Madison Ave., 25; State St., 61 42; Amsterdam 2d, 81; Charlton, 5; Jermian Memorial, 5 47; Johnstown, 15; New Scotland, 5; Sand Lake, 2 92; Saratoga Springs ist, 6 49; 2d, 9 31; Stephentown, 9. *Binghamton*—Binghamton ist, 22 03; North, 6 91; Cortland, 56 61; McGrawville, 7; Oswego, 15; Union, 10. *Boston*—Boston St. Andrew's, 5; Lowell, 5; Manchester Westminster, 2; New Bedford, 7; Newburyport ist, 31 26; 2d, 15; Providence, 6; South Ryegate, 6; Taunton ist, 1. *Brooklyn*—Brooklyn Anisle St., 5; East Williamsburg Ger., 2; Hopkins St. Ger., 6; Noble St., 20; Prospect Heights, 10; South 3d St. sab-ech., 10. *Buffalo*—Allegany, 2; Buffalo ist, 10; Bethany, 13 40; Calvary, 60; Central, 60; East, 3; Wells St., 2; Westminster, 27 91; West Side, 3; Fredonia, 6 03; Gowanda, 3; Olean ist, 9 44; Sherman, 25; Westfield, 39 69. *Cayuga*—Auburn ist, 68 70; 2d, 16 51; Calvary, 3 69; Genoa 3d, 42 cts. 1; Ithaca (sab-ech.), 35; 164 38. *Champlain*—Berkhamtown, 4; Minerva, 2 50; Plattsburg ist, 19 78. *Chemung*—Elmira ist, 18 32; Lake St., 25; Mecklenburg, 4. *Columbia*—Catskill, 31; Hudson, 15 83; Jewett, 7 50; Spencertown, 2; Valatie, 5; Windham, 16. *Genesee*—Batavia ist, 43; Byron, 5; Canisteo, 19 06; Corfu, 5; Perry, 25; Stone, 5; Warsaw, 35. *Genesee*—Canandaigua, 5; Seneca Castle, 2 73; Trumansburg, 25 50. *Hudson*—Amity, 11; Clarkstown Ger., 1; Denton, 3; Good Will, 1 35; Haverstraw ist, 9; Hempstead, 1; Middletown 2d, 2 69; Milford, 1; Mt. Hope, 1; Nyack Ger., 2; Otisville, 3; Port Jervis, 20; Ridgebury, 1; Scotchtown, 10; South Centerville, 1; West Town, 4. *Long Island*—Bellport, 13; East Hampton, 15; Moriches, 3 63; Sag Harbor, 17; Southampton ist, 20 76; South Haven, 3; West Hampton, 8 30. *Lyons*—Lyons, 18; Marion, 4; Rose Valley, 77 cts. 3. *Victory*, 5. *Nassau*—Astor, 5; Glen Wood, 1; Hempstead Christ ch. and Miss. Soc. of sab-ech., 25; Newtown, 1 46; Springfield ist, 5. *New York*—New York 13th St., 35; 14th St., 26 44; Adams Memorial, 5 23; Bethany, 8; Calvary sab-ech. Miss. Soc., 4; Christ Chapel, 12; French Evangelical, 5; Knox, 5; Madison St. Ger., 5; Mt. Washington, 39 70; Phillips, 81; Puritans, 30 80; Redeemer, 2; Scotch, J. T. Johnson, 100; Sea and Land, 6; West End, add'l, 20; W. 51st St., 3; Zion Ger., 5. *Niagara*—Albion ist, 21 58; Lewiston, 5; Lockport 2d Ward, 1; Mapleton, 2; Medina, 11 90; Youngstown, 5. *North River*—Amenia South, 22 72; Bethlehem, 19; Canterbury, 5; Newburgh Calvary, 14 10; Pine Plains, 6; Wappinger's Creek, 7. *Oneida*—Delhi ist, 30; 2d, 24 46; Gilbertville, 9; Hobart, 11 24; Richfield Springs, 9 08. *Rochester*—Avon Central, 1; Brighton, 7 20; Dansville, 16 67; Genesee Village, 35; Mt. Morris, 4; Ogden, 3 10; Piffard, 1; Rochester ist, 150; Central, 71 82; Emmanuel, 1 84; Memorial, 12; North, 10; Springwater, 4. *St. Lawrence*—Adams, 3; Dexter, 2; Hammond, 5; Oswegatchie ist, 10; Ox Bow, 2; Watertown ist, 193; Stone St., 27. *Steuben*—Arkport, 72 cts. 4; Bath, 55; Corning, 6 87; Hammondsport, 5; Hornellsville, 11 88; Pultney, 2; Rushford, 2. *Syracuse*—Amboy, 4; Baldwinville, 2; East Syracuse, 5; Fulton, 20; Hannibal, 5; Jameville, 3; Oswego Grace, 26 37; Ridgeville, 3; Syracuse ist, 39 05; 4th, 19 05. *Troy*—Brunswick ist, 1 50; Green Island, 8; Hebron, 2; Sandy Hill, 50 cts. 4; Troy ist, 57 33; Memorial, 3; Oakwood Ave., 10; Waterford, 7 86. *Ulster*—Clinton, 24 43; Illoo, 2; Lowville, 10; Oneida, 15 62; Turin, 3 83; Utica ist, 46 72; Memorial, 9 16; Olivet, 10; Verona, 5 82. *Washington*—Croton Falls, 5; Darien, 11; Greenwich, 4; Peekskill 2d, 10; Port Chester, 4 62; Rye, 50; Sing Sing, 51 28; Southeast, 3; Stamford ist, 12 93; Yonkers Dayspring, 6. 3518 39

NORTH DAKOTA.—*Bismarck*—Bismarck, 2. *Fargo*—Lisbon, 3; Tower City ist, 1. *Pembina*—Arvilla, 3; Bathgate, 3; Bethel, 1; Emerado, 7; Gliby, 2. 22 00

OHIO.—*Athens*—Amesville, 3; Athens sab-ech., 8; Barlow, 2 60; Bashan, 2; Gallipolis, 5; Logan ist, 20; Marietta 4th

St., 10; Nelsonville, 18; Warren, 8 20. *Bellefontaine*—Bellefontaine, 2 53; Gallon, 10; Huntsville, 5 50; Kenton, 18 65; Spring Hills, 50 cts.; West Liberty, 1 93. *Chillicothe*—Bainbridge, 2 11; Bogota, 1; Bourneville, 4; Chillicothe ist, 31; Greenfield, 23 72; Mt. Pleasant, 3 50; New Petersburg, 10; South Salem, 12 85; Union, 4; Washington C. H., 9 26. *Cincinnati*—Batavia, 5; Cincinnati 2d, 120 23; 5th, 25; Bethany Mission (sab-ech.), 50; 55 23; Cleves, 6; College Hill, 19 06; Ludlow Grove, 2; Morrow ist, 10; New Richmond, 5; Pleasant Ridge, 26 60; Pleasant Run, 1; Silverton, 3 10; Somerset, 1 34; Venice, 5. *Cleveland*—Cleveland ist (sab-ech.), 22 07; 45 82; Calvary (sab-ech.), 5 50; 37 14; Beckwith, 11 68; 2d, 100; Miles Park, 10; North (sab-ech.), 3 97; 8 97; Woodland Ave., 50; Milton, 3; Parma, 2; Rome, 1. *Columbus*—Columbus Westminster, 2 58. *Dayton*—Dayton 4th, 15; 3d St., 137; Ebenezzer, 1; Fletcher, 3 80; Gettysburg, 6 70; Hamilton ist, 10; Jacksonburg, 1; West Carrollton, 2. *Huron*—Fostoria, 26; Tiffin, 5. *Lima*—Blanchard, 2; Celina, 4; Columbus Grove, 11; Delphos ist, 2; Findlay, 20; McComb, 2; Middlepoint, 2. *Mahoning*—Beloit, 1; Canfield, 6; Canton, 9 98; East Palestine, 2; Niles, 8; Warren, 10. *Marion*—Marion ist, 5. *Maumee*—Antwerp, 3; Eagle Creek, 4 62; Grand Rapids, 2 25; Holgate, 1; Kunkle, 1; Milton Centre, 1; Montpelier, 3; Mt. Salem, 2; Toledo ist Ger., 2; 3d, 6 89; West Unity, 3. *Portsmouth*—Georgetown, 5; Hanging Rock, 8 40; Portsmouth Ger., 6. *St. Clairsville*—Cadiz, 26 66; St. Clairsville, 25; Washington, 3. *Steubenville*—Amsterdam, 10; Bacon Ridge, 6 10; Bakersville, 2 08; Bethesda, 9; Bethlehem, 5; Brilliant, 5; Buchanan Chapel (sab-ech.), 4; 9; Centre Unity, 2; Cross Creek, 3; Dennison, 4; East Liverpool 2d, 1; Harlem, 6; Linton, 2 10; Long's Run, 1 77; Madison, 2; New Philadelphia, 4; Oak Ridge, 9 50; Ridge, 2; Salineville, 5; Scioto, 7; Steubenville 6d, 3; Ulrichsville, 6; Unionport, 1; West Lafayette, 1; Yellow Creek, 3. *Woodsport*—Dalton, 5; Holmesville, 2 85; Lexington, 1; Orange, 2. *Zanesville*—Chandlersville, 4 60; Duncan's Falls, 5 08; Fredericktown, 2 04; Granville, 4 75; Jersey, 4 50; Madison, 16 50; Mt. Vernon, 8 25; Newark ist, 5; New Concord, 3; Norwich, 3; Pataskala, 5 50; Putnam, 20; Redfield, 5; Zanesville ist, 10. 1878 78

PACIFIC.—*Bentley*—Arcata, 15; Lakeport, 5 50; Mendocino, 12; Petaluma, 5; Point Arena, 2; St. Helena, 5; Ukiah, 5. *Los Angeles*—Alhambra, 5; Azusa, 1; Los Angeles Bible Heights, 6; Spanish, 2; Monrovia, 1; Pacific Beach, 1; Riverside Calvary, 7; Santa Barbara, 19 75. *Sacramento*—Chico, 10; Colusa, 5; Davisville, 5; Elko, 1; Placerville, 3; Red Bluff, 5; Sacramento 14th St., 7 15; Vacaville, 2. *San Francisco*—Berkeley ist, 12 20; Oakland Chinese, 4; San Francisco Chinese, 5; Howard St., 30. *San Jose*—Gilroy, 5; San Luis Obispo, 7 29. *Stockton*—Bethel, 2; Fresno sab-ech., 5; Marced, 2. 204 89

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 8; 1st Ger., 3 80; Bethel, 5; Central, 12 75; McClure Ave., 75; North, 120 81; Cross Roads, 3; Ensworth, 20; Sewickly, add'l, 33 42; Sharpsburg, 12 33; Springdale, 3. *Blairsville*—Beulah, 18 25; Derry, 12 73; Greensburg, 27 06; Johnstown, 17; Laird, 10; Latrobe, 20; Ligonier, 14; New Alexandria (sab-ech.), 7 51; 36 72; Salem, 15; Union, 1 74. *Butler*—Butler, 72 31; Centre, 2; Clintonville, 7; Concord, 9 44; Fairview, 3; Grove City, 12 70; Martinsburg, 4; Muddy Creek, 5 75; New Hope, 3; Petrolia, 1; Pleasant Valley, 1; Unionville, 4 75. *Carlisle*—Burnt Cabins, 3; Carlisle 2d, 63 15; Chambersburg Central, 6 74; Duncannon, 10; Green Castle, 5 80; Harrisburg Olivet, 11 51; Lower Marsh Creek, 4; Lower Path Valley, 12; Middle Spring, 33 76; Robert Kennedy Memorial, 5; Steelton ist, 3; Waynesboro sab-ech., 5 10. *Chester*—Bryn Mawr, add'l, 20; Chester 3d, 46 25; Clifton Heights, 1 32; Darby ist, 20; Fagg's Manor, 33; Fairview, 5; Media, 8 32; Middletown, 5; New London, 20; Phenixville, 6; Unionville, 2; Upper Octorara, 27 06; Wayne, 6; West Chester ist, 23 91. *Clarion*—Edenburg, 35; Elkton, 3 50; Leatherwood, 4; New Bethlehem, 4; New Rehoboth, 5; Pisgah, 10. *Erie*—Erie Central, 25; Harbor Creek, 3; Kerr's Hill, 1 95; Mercer ist, 15; 2d, 10; New Lebanon, 2; North Clarendon, 3 35; Old City ist, 17 09; Pleasantville, 8; Tideoute, 10; Union City, 1 94; Westminster, 3. *Huntingdon*—Altoona 2d, 30; Bedford, 5; Bellefonte, 28; Beulah, 2; Birmingham, 26 12; Curwensville (sab-ech.), 10, 11; East Kishacoquillas, 25; Fruit Hill, 4; Gibson Memorial, 2; Houtzdale, 2 63; Lewistown, 4 50; Logan's Valley, 7; Moevetoyn, 3; Mapleton, 3; Newton Hamilton, 2; Orbisonia, 2; Penfield, 4; Pine Grove sab-ech., 82 cts. 4; Port Royal, 4; Shellsburg, 4; Shirleysburg, 3; Sinking Valley, 9; Winterburn, 2. *Kittanning*—Atwood, 1; Cherry Run, 3; Crooked Creek, 2; Glade Run, 12; Mechanicsburg, 1; Midway, 1; Rayne, 1; Saltsburg, 10; Spring ch., 3; Smicksburg, 2; Strader's Grove, 2 36. *Lackawanna*—Ashley, 32 25; Bennett, 2; Brooklyn, 2; Franklin, 1; Herrick, 2; Honesdale, from estate of Rev. S. Torrey, 400; Plains, 2; Susquehanna, 5; Troy, 26 65; Wells and Columbia, 1; West Pittston ist, 32 62; Wilkesbarre ist, 7 20; Wyalusing ist, 3. *Lehigh*—Allentown, 21 20; Bangor ist, 7 09; Catasauqua ist, 10; Easton ist, 16; Brainerd, 60; Lock Ridge Memorial, 5; Mountain, 3; Pen Argyle, 8 80; Port Carbon, 5; Pottsville

